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UTICA EVANGELICAL MAGAZINE:

DEVOTED TO

THEORETICAL AND PRACTICAL RELIGION, FREE INQUIRY, RELIGIOUS LIBERTY AND INTELLIGENCE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

PUBLISHED BY DOLPHUS SKINNER,
PRINCIPAL EDITOR;
LEMUEL WILLIS,
ASSISTANT EDITOR.

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ORIGINAL.

INTRODUCTION.

In presenting to the public t he second volume of the Utica Evangelical Magazine (which is a continuation of the Utica Magazine, by the senior, and of the Evangelical Repository, by the junior editor) we feel it a duty incumbent on us to give a brief statement of the motives by which we are influenced, and of the course which we purpose to pursue. To those with whom we are acquainted, and who have patronised our humble labors for the year past, nothing need be said, as they will consider our past labors a pledge and sample of the future. But to those to whom this work may come, who are unacquainted with our principles and the course we intend to pursue, a few words by way of explanation and introduction may not be improper.

Our principal motive is,a desire to meliorate the moral condition of man, to disseminate and defend the pure principles of the gospel of Christ, to inculcate piety towards God and benevolence towards man, and to guard the sanctuary of our religious liberty as the inestimable gift of God by the hand of our patriot sires, from the subtle snares of its betrayers, and the violent assaults of its open enemies. When we look around us and observe the moral and religious condition of society in this country, we are filled with mingled sensations of joy and sorrow, of exultation and regret. We see on the one hand, as occasion of joy and exultation, the rapid march of truth, and a corresponding increase of liberality and good will among men. That gospel which God preached unto Abraham, saying *in thee and in thy seed shall all the nations, families and kindreds of the earth be blessed*—that gospel which *shall be good tidings of great joy unto all people*—that gospel which speaks peace and comfort to the afflicted and benighted soul, and illumines the dark valley of the shadow of death with the heavenly radiance of life and immortality—is finding its way to the hearts of many thousands, and causing them to rejoice with joy unspeakable and full of glory, in view of that salvation which God has prepared before the face of all people, even a light to lighten the Gentiles and the glory of his people Israel.—The friends of the doctrine of God's impartial grace are permitted to rejoice in seeing their infant cause, once trampled on by the unpitying foot of every cruel spoiler, now triumphing gloriously, and in spite of all opposition, going forward, conquering and to conquer. They can see that in proportion as these heavenly principles extend their benign influence, the brutal passions of hatred, animosity, revenge and jealousy, give way to the mild and pacific principles of confidence, friendship and love. The believers in this divine system can see a 'brother in a foe,' and embrace the whole human family in the arms of affection, considering them all as one great fraternity, created by the same Almighty Parent, redeemed and sanctified by the same blessed Saviour, and destined, when cleansed from all their impurities, to the same happy immortality. In the rapid spread of these heart-cheering principles, therefore, they cannot but rejoice.

On the other hand, as occasion of sorrow and regret (and even of alarm) we see a set of aspiring ecclesiastics aiming a fatal blow at the religious liberties of our favored country, endeavoring to demolish the fair temple of freedom, and erect on its ruins a spiritual hierarchy, an ecclesiastical domination, as intolerant as the see of Rome, as cruel as the bloody Mary, as noxious to true piety as the Sirocco, and as deadly to peace as the Upas of Java.—The numerous societies already in existence and constantly forming, with the appellation of *National*, which are draining the country of its wealth and hoarding it up in their immense treasuries, where the arm of government can never reach it, subject only to the control of a particular order of men, men too without responsibility, are so many portentious harbingers, not to be mistaken in their import, of a grand effort, when their wealth and influence are sufficient, to establish a *national religion*, and an inquisitorial tribunal, to the fiery ordeal of which all heretics and dissenters must submit, and either be hypocrites or lose their heads. These daring efforts, considering the influence which these aspiring leaders have held for years past, and that they are fast losing their influence with the discerning part of community,as liberal principles gain ground, were to be expected to be made at this particular time. For as Christ said to Judas, '*what thou doest, do quickly*,' so these betrayers of the liberties of the people and the rights of conscience are fully sensible that unless they do their dark work '*quickly*,' they will never succeed in their ghostly designs. They are fully aware that if free inquiry continues and liberal christianity gains ground as fast for a few years to come as it has for a few years past, they can never establish Calvinism as the *national religion* of this country. This makes them over much zealous in their present efforts. As it is, they are hastening forward, either the most calamitous event that ever happened to our nation, or else 'a consummation devoutly to be wished,' their own shame and confusion of face forever.

In discharging the responsible duties of our office as editors, we shall boldly state, and endeavor to defend, the divine authenticity and inspiration of the Scriptures of divine truth, and the doctrines and practical precepts therein taught, and as boldly expose what we consider erroneous in theory or dangerous in practice. We shall probably remark often and freely on the dangerous plans above alluded to; but at the same time shall always (where they can be separated) make a distinction between *persons* and *principles*, between *men* and *measures*. While we shall expose and condemn error and wickedness, we shall pity, treat with kindness, and endeavor to reclaim their unhappy votaries. We ask no man to adopt our principles or follow us, either in theory or practice, any farther than we follow Christ and his apostles. We hold ourselves open to conviction. If we are wrong, we request to be corrected. If we are right, as we court investigation, we shall thereby be confirmed in our principles. We shall admit into our columns articles, not only from those who are agreed with us in sentiment, but also from those who are opposed to us, should they be written in a spirit becoming the gospel of Christ. We solicit and think we shall receive frequent favors from correspondents. The paper will contain a variety of matter, consisting of original articles from the editors and correspondents,on theoretical and practical re-

ligion; religious intelligence, particularly that relating to our own denomination; strictures, and occasionally interesting selections from distinguished writers of ancient and modern times, on miscellaneous subjects. Such as the work is, we commend it to our kind patrons and an enlightened public, asking of them only a careful examination, and that patronage and favor which they shall think proper to give.

We are much encouraged by present appearances and prospects. The respectable number of new names already added to our list of former subscribers, shows that the friends of liberal christianity are not asleep, but active in doing what they can for the spread of truth.

It will be perceived by our readers that the pages of this volume are somewhat larger than those of the former. The columns are several lines longer, and each number contains about a column and a half more matter than a number of the first volume of the Magazine; and all of a third more than a number of the Repository. We have ventured to incur this additional expense of printing (notwithstanding the price of the paper to subscribers before was very low, considering the quantity of reading matter it contained) hoping our friends will *properly* appreciate every similar attempt at improvement.

To conclude, we say to our friends, to the believers in the Abrahamic faith, and to all classes of liberal christians, let us all be zealously engaged in the cause of primitive christianity, truth, virtue and piety. Let us adorn our profession with well ordered lives and godly conversation. By benevolence, let us overcome the malice of our enemies; by acts of kindness, subdue their animosity; and by adorning the doctrine of God our Saviour in all things, set a seal on the lips of our opposers, that they may have no evil thing to say against us.

COMMUNICATIONS.

We are happy to learn (as the following testimony shows) that the remarks we made in the last No. of the former volume of the Magazine, in answer to the question of "*Almost a Christian*," were satisfactory to him, and had the desired effect to confirm him in the faith of Christ. But it is truly lamentable that the respective editors of the Western Recorder and Baptist Register, should neither of them deign to pay any attention to the humble request of one, who appeared anxious to know the truth as it is in Jesus. How often, alas, is it the case, that the infidel is confirmed in his faithlessness, and the sincere inquirer after truth, who seeks to be "instructed more perfectly," driven to the same cold and heartless theory, by the silent contempt, cold neglect or bitter reproaches of professing christians, whose duty it is to strive to remove the stumbling block out of the way of such inquirers! We are not *surprised*, however, that "almost (now altogether) a Christian," should have met with this treatment from those editors; for it is in perfect uniformity with their *religious* and *editorial* characters.

Mr. Skinner.—Permit your greatly obliged correspondent, "*Almost a Christian*," to express his gratitude for the solution and explanation given in the last Magazine, to the question respecting the disposal of the 'flesh and bones' of Christ, on his being 'carried up into Heaven.' I have the happiness to inform you, that your solution *was* 'satisfactory,' and I shall lose no time to fulfil my pledge.—The question had been previously sent to the Editors of the Western Recorder and Baptist Register, neither of whom deigned to afford a poor benighted Israelite any explanation whatever, but treated my humble request with silent contempt; and I came well nigh giving up the cause of Christianity as a *false religion*, until I sought light through the medium of the Magazine, which was readily furnished, and caused my heart to rejoice. I cannot refrain from reiterating an expression of my thanks for your gentlemanly and kind favor, in satisfying me on a point which had for a long time staggered my faith in the religion of our blessed Saviour; and in return I humbly invoke a blessing upon you from that Almighty Being who has power to change *corruption* into *incorruption*, and to change a *body of flesh and bones* into a *spiritual or celestial body*—While I have the happiness to subscribe myself yours in Christ Jesus—Amen—

ALTOGETHER A CHRISTIAN.

FOR THE UTICA MAGAZINE.

Messrs. Editors, I am not sorry to meet the present opportunity of saying something in addition to my former remarks and queries relative to *time* and *eternity*. I feel myself under obligation to notice the interrogations of "*Enquirer*," in your Magazine, vol. 1, page 182. But unfortunately for Enquirer, he has chosen to side with modern opinions and treatment, and has taken an exalted stand on the side of supposition, and what he calls the "common sense of philosophers and divines," instead of the word of God.

Well, be it so, I am happy to take my proper place in the dust, or with a writer in the Magazine who subscribes himself "Nemo," i. e. a fellow of no account.

From the most elevated stand in the universe, our Enquirer glances his keen and penetrating eye, and discovers that I have conveyed a sentiment to the reader which he says I "do not profess to believe, and would not purposely inculcate."

This ungenerous charge I utterly deny. I shall proceed to answer his questions in the order in which he proposes them.

1st. I believe in an *intermediate state* of existence between *this world* and *eternity*; or in other words, between *corruption* and *incorruption*; mortal and immortality.

This intermediate state is in the mediatorial kingdom of Christ. "Jesus answered, my kingdom is not of this *kosmou* (world.) If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." John xviii, 36. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." John iii, 6. "So then, they that are in the flesh cannot please God. But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you." Rom. viii, 8, 9.—"Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God.—He that loveth not knoweth not God; for God is love." 1 John, iv, 7, 8. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii, 3.—"And so it is written, the first man, Adam, was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards, that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from Heaven." 1 Cor. xv, 45, 46, 47. Now read Ephe. chap. ii. and Col. ii. 20, 21, 22, and iii. 1, 11. John i. 10, 29. John iii. 16, 17. John xv. 18, 19; xvi. 11, 28, 33; xvii. 5, 6, 9, 11, 21, 23, 24, 25.

2d. In answer to the question, "when I suppose time will end with us and eternity commence?" my reply is as follows. There is an indissoluble relation and sympathy between those that are renewed, and those that are not. "There is joy in heaven when one sinner repenteth;" and not only so, "But I would have you to know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. 1 Cor. xi. 3. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now are they holy." 1 Cor. 7, 14. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. xii. 26.

If the above testimony be true, I cannot see how the Christian can go any further than the mediatorial kingdom of Christ, until Christ shall have delivered up his kingdom to God the Father, that

God may be all in all. The christian is sealed with that Holy Spirit of promise, "which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. i· 14.

In this mediatorial kingdom of Christ, the believer is saved by hope. This kingdom will become a great kingdom, and fill the whole earth: This kingdom is under the whole heaven. See Dan. vii. 29. If it were not so, it could not with propriety be said "and they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God." Luke xiii. 29.

Time will end with us when the kingdom of Christ and all its subjects ascend into heaven, at God's right hand. Time cannot end with us until God shall quicken our mortal bodies by his spirit, and God become all in all I think it cannot with propriety be said that a man is in *eternity*, while any part of that man is dead.

But "Enquirer" says "I have always supposed that if men exist after death, they must exist in eternity." And to support this supposition, he resorts "to the common sense of philosophers and divines," which "has been that when a person is dead he is in eternity." Here our old theorist undoubtedly feels himself as safe as a fox in the brambles. But if his theory be correct, then there are as many millions of dead men in eternity, as there have been deaths in the family of man.

This involves an absurdity which I cannot reconcile with the idea of happiness or misery in eternity. I cannot discover how a *dead man* can be either punished or beatified in eternity. But our Enquirer is at liberty to support his old theory, or to recall it and form a new one.

3d. Enquirer, asks what I mean by Christ's coming to judge the world. This has already been described in my queries relative to time and eternity, which judgment commenced when the ancient of days came, and judgment was given to the saints of the most high; and the time came that the saints possessed the kingdom. Dan. vii. 22. This prediction was fulfilled when the kingdom of God was taken from the Jews, and given to a nation bringing forth the fruits thereof.—Christ said to his twelve apostles, "I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel," Luke xxii. 29, 30.—"Do ye not know that the saints shall judge the world?" &c. 1 Cor. vi. 3.

This day of judgment will end when Christ "shall have delivered up the kingdom to God, even the father; when he shall have put down all rule, and all authority and power." See 1 Cor xv, 24, —28.

Lastly, our Enquirer wishes to know what I mean by 'confining all punishment to this life, if in fact some part of punishment may be realized after temporal death?'

The above charge is totally unfounded; *I have no where confined all punishment to this life;* yet in fact I should rather adopt such a theory, than to adopt the theory of our Enquirer, that *dead men* are punished in eternity. ICONOCLASTES.

SELECTIONS.

LETTER NO. III.

TO THE REV. EZRA S. ELY, D. D.

Sir.—I will give you a few instances of the *godly work* of calvinism in France, and then call your attention to those of a similar kind in Scotland. "In France, it is well known that wherever the Huguenots (calvinists) carried their victorious arms against their sovereign, they prohibited the exercise of the ancient religion, slaughtered the priests and religious, burnt the churches and convents, dug up the dead to make bullets of their leaden coffins." Maimburg, Hist. Calvinism, quoted in end of Cont. p. p. 69, 70. One of their own writers, Nicholas Fromenteau, confesses, that in the single province of Dauphiny, they killed 256 112 monks, &c. "Liv. de Finanee."—"In these scenes, the famous baron d' Adrets signalized his barbarity, by forcing his catholic prisoners to jump from the towers upon the pikes of his soldiers, and obliged his own children to wash their hands in the blood of catholics."—End of Cont. p. 70. "Davile relates, that upon the death of Francis II., when liberty of conscience was granted them (the calvinists) besides burning down churches and monasteries, they massacred people in the very streets of Paris." Letters to a prebendary, p. 92. Dr. Heylin, Hist. Presb. 1, 2, relates that "in the time of a profound peace, these people (calvinists) takiug offence at the procession of Corpus Christi, performed in the city of Pamiers, fell upon the whole clergy, who composed it, and murdered them; and that they afterwards committed the same outrages at Montauban, Rodez, Valence, &c. Ibid.

Now, sir, see the effects of the exterminator, calvinism, in Scotland. "The first reformers (Calvinists) of Scotland, having deliberately murdered the Archbishop of St. Andrews, and riotously destroyed the churches, monasteries, and every thing else which they termed monuments of popery, assembled in a tumultuous and illegal manner, and before their own religion was established by law, they condemned the Catholics to capital punishment for the exercise of their religion." "Such strangers," says Robertson, Hist. Scot. An. 1550, "were men, at that time, to the spirit of toleration and the laws of humanity." The chief apostle was John Knox, who, in all his publications and sermons, maintained "that it is not birth, but God's election, which confers a right to the throne and to the magistracy; that no promise or oath made to an enemy of the truth, that is, to a Catholic, is binding; and that every such enemy in a high station is to be deposed." Caelcir's Ecc. Hist. vol. ii. p. 442. "Not content with threatening to depose his queen (Mary) he told her to her face that the Protestants (that is the Calvinists) had a right to take the sword of justice into their hands, and to punish her, as Samuel slew Agag, and as Elijah slew Jezebel's prophets." Stuart's Hist. vol. i, p. 59. His fellow apostles, Goodman, Willox, Buchanan, &c. constantly inculcated to the people the same seditious and persecuting doctrine; and the Presbyterian ministers in general, earnestly pressed for the execution of their innocent queen, who was accused of a murder, perpetrated by their own protestant leaders. Stuart's Hist. vol. 1, p. 255. This same Knox, who is called by Dr. Johnson the "*firebrand, or incendiary of Scotland,*" was one of the party who murdered the Archbishop of St. Andrews; and Fox says, in his "acts and monuments," "the murderers were instigated by the spirit of God." In the year 1560, the parliament, at one and the same time, decreed the establishment of calvinism, and the punishment of *death* against the professors of the ancient religion. Letters to a Prebendary, p. 69. "With such indecent haste, (says Robertson, Hist. Scot.) did the very persons, who had just escaped ecclesiastical tyranny, proceed to imitate the example."—"The same unrelenting intolerance was again seen among the most moderate of their clergy; when they were assembled by order of King James and his council, to inquire whether the Catholic earls of Huntly, Errol, and their followers, on making a proper concession, might not be admitted into the church, and be exempt from further punishment. These ministers then answered that "though the gates of mercy are always open for those who repent, yet as these noblemen had been guilty of idolatry (the catholic religion) a crime deserving of death both by the laws of God and man, the civil magistrate could not legally pardon them; and that, though the church should absolve them, it was his duty to inflict punishment upon them." Robertson His. 1596. End of Controversy, p. 405.—

Quitting these scenes of cruelty, bigotry and sanguinary persecution in Scotland, promoted and encouraged by the orthodox leaders, I will draw your attention now to England and Ireland.

When Elizabeth ascended the throne, it (calvinism) was again buttressed up here as in any other country, where it prevailed by the most severe, persecuting laws. "I have elsewhere shown, from authentic sources, that about two hundred catholics were hanged, drawn and quartered during her reign, for the mere profession or exercise of the religion of their ancestors for almost one thousand years. Of this number, fifteen were condemned for denying the queen's spiritual supremacy; one hundred and twenty six for the exercise of their spiritual functions; and the rest for being reconciled to the catholic church." "When to these sanguinary scenes, are added those of many hundred other Catholics, who perished in dungeons, who were stripped of their property, or who were driven into exile, it will appear that the persecution of Elizabeth's reign was far more grievous than that of her sister, Mary." "Nor was persecution confined to the Catholics; for when great numbers of foreign anabaptists and other sectaries had fled into England, from the fires and gibbets of their calvinistic brethren in Holland, they found their situation much worse here, as they complained, than it had been in their own country." "To silence these complaints, the Bishop of London, Edwin Sandys (a true disciple of Calvin) published a book in favor of religious persecution." Brandt, Hist. Ref. vol. 1, p. 234, quoted in End of Controversy, 406. "In short, the Protestant (calvinistic) church and state concurred in their extirpation." "In 1575, twenty-seven of these anabaptists were seized upon; some of them recanted, some were scourged, and two hung." Ibid. "The English dissenters were also grievously persecuted, and several of them were put to death." Ibid. "The doctrines and practice of persecution in England, did not end with the race of Tudor." "James I. though he was reproached with being favorable to Catholics, nevertheless signed warrants for twenty-five to be hanged and quartered; and sent one hundred and twenty-eight of them into banishment, barely on account of their religion, besides exacting a fine of 20*l.* per month from those who did not attend the church service."—"Still he was repeatedly called upon by Parliament to put the penal laws in force with greater rigor, in order, say they, *to advance the glory of Almighty God, and the everlasting honor of your Majesty.*"—Rush, Coll. vi. p. 141. "And he was warned by Archbishop Abbott, against tolerating catholics in the following terms: "Your majesty hath propounded a toleration of religion. By your act, you labor to set up that most damnable and heretical doctrine of the church of Rome, the whore of Babylon; and thereby draw down upon the kingdom and yourself, God's heavy wrath and indignation."—Ibid. "In the mean time, the puritans complained loudly of the persecution they endured from the Court of high Commission; and particularly from Archbishop Bancroft, and the Bishops Neale of Litchfield, and King of London."—"Whitman and Legat, two puritans, were condemned by the aforesaid Archbishop and Bishops and burnt, the former at Litchfield and the latter at Smithfield." Introd. to Hist. Inqui. p. 80; quoted in End of Cont. "The same unrelenting spirit of persecution prevailed in the addresses of Parliament, and many Bishops to Charles I. which had disgraced those presented to his father."

"One of these, signed by the renowned Archbishop Usher and eleven other Irish Bishops of the establishment, declare that to give toleration to Papists is to become accessary to idolatry, and the perdition of souls; and that therefore it is a grievous sin." Leland's history of Ireland, vol. ii. p. 482. "At length the Presbyterians and Independents, getting the upper hand, had an opportunity of giving full scope to their characteristic intolerance." Their divines, being assembled at Sion College, condemned, as an error, the doctrine of toleration, "under the abused term, (as they expressed it) of liberty of conscience." Hist. of Ch. of Eng. and Scot. vol. iii. "Conformably with this doctrine, they procured from their Parliament a number of persecuting acts, from those of fining, up to those of capital punishment. The objects of them were not only Catholics, but also Church of England men, Quakers, Seekers, Arians, &c." "In the mean time, they frequently appointed national fasts, *to atone for their pretended guilt, in being too tolerant.*" Ibid.

"Warrants for the execution of four English Catholics, were extorted from the King (Charles I.) while he was in power, and nearly twenty others were publicly executed under the Parliament and the Protector. This hypocritical tyrant, afterwards invading Ireland, and being bent on exterminating the Catholic population there, pursuaded his soldiers that they had a divine commission for this purpose, as the Israelites had to exterminate the Canaanites." Curry's Hist. of Ireland, vol. ii. p. 11. "To make an end of the clergy, he put the same price upon a priest's as upon a wolf's head." Ibid. "Those puritans, who previously to the civil war had sailed to North America, to avoid persecution, set up a far more cruel one there; cropping their ears, boring their tongues with a hot iron, and hanging them." Neale's Hist.

ERASMUS.

[The following hand bill, or circular, was received a few days since through the medium of the Post Office.—*Editor Reformer.*]

SUNDAY SCHOOL UNION,
Or Union of Church and State.

Fellow Citizens—The committee of the American Sunday School Union, have now before the legislature of Pennsylvania, a petition praying for the *incorporation* of their society. By a perusal of the following extracts, copied from their own publications, you can at once perceive the danger that will arise from an incorporation, and ought immediately to *remonstrate* against it. If this society should be incorporated, the period is not far distant when a more open and daring attempt will be made to obtain greater power, at which time it will be too late to prevent their success.

EXTRACTS.

"Your Board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introcing such books into schools of a different description, and of rendering them so abundant as to *force out of circulation* those which tend to mislead the mind." "They have not been backward therefore to assume the high responsibility of revising and altering the books they have published, wherever alterations seemed necessary." *Sunday School Union, 2d Report*, p. v.

'While the committee feel the immense responsibility which they assume, in becoming *dictators to the consciences* of thousands of immortal beings, on the great and all important subject of the welfare of their souls; while they dread the consequences of uttering *forgeries*, or giving their sanction to misrepresentations of the glorious truths of the gospel, they are not backward to become the responsible *arbiters* in these high points, rather than tamely issue sentiments which in their consciences they believe to be false or inconsistent with the purity of divine truth; in preparing works for the press, the utmost liberty is used with regard to whatever is republished by them.'—*Catalogue A. S. S. U.* 1826.

'These institutions may terminate in an *organized system of mutual cooperation* between ministers and private christians, so that every church shall be a disciplined army, where every one knows his place, and where every one has a place and a duty in the grand onset against sin.'

'*In ten years, or certainly in twenty,*

the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools.'—p. 93, Appendix to 2d An. Rep. S. S. U. 1826.

'The Annual Report of the Managers was then read by the Rev. Dr. Ely of the third Presbyterian church, by whom it was written.' Page xvii, *Report of* 1827.

Extracts from a Sermon delivered by the Rev. Dr. Ely, July 4, 1827.

'Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of Divine Revelation, ought to search the Scriptures, assent to the truth, profess faith to Christ, keep the Sabbath holy to God, pray in private and in the domestic circle, attend to the public ministry of the word, be *baptized*, and *celebrate the Lord's Supper.*

'In other words, our presidents, secretaries of the government, senators, and other representatives in Congress, governors of states, judges, state legislators, justices of the peace and city magistrates are just as much bound as any other persons in the United States, to be *orthodox in their faith.*'

'I propose, fellow citizens, a new sort of union, or. if you please, a *Christian party in politics*, which I am exceedingly desirous all good men in our country should join; not by subscribing a constitution and the formation of a new society, but by adopting, avowing and determining to act upon truly religious principles in all *civil* matters.'

'The *Presbyterians* alone could bring *half a million of electors* into the field.'

'The electors of these five classes of true Christians, united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, *could govern every public election in our country*, without infringing in the least upon the charter of our civil liberties.'

'It will be objected that my plan of a truly Christian party in politics will make *hypocrites.* We are not answerable for their hypocrisy, if it does.'

'I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge and ruler, a *sound Presbyterian.*'

'Suffer, my Christian fellow-citizens, a word of exhortation; *let us all be Christian politicians.* Let us be as conscientiously religious *at the polls*, as in the pulpit or house of worship.'

'The whole number of scholars in Philadelphia is not less than 12,000, and probably exceed that number. The estimate for this state, in connexion with the Union is 480 schools, 4459 teachers, and 34,261 scholars.'—*3d Report S. S. Union*, p. viii.

The Union has issued this year 1,616,-796 publications, 'which added to those issued by the society in the two preceding years, make a grand total of 3,741,-849.'—*3d Report*, p. i.

Citizens of this yet free country, what say you to these things? Will you still refuse to believe that an effort is making to establish an ecclesiastical tyranny over you, and to deprive you of the dear bought liberties left by your patriotic sires. Depend upon it, that alarm is not a false one. The cry of war is already sounded by the enemies of our political and religious freedom. An attempt is making to bring this country under the yoke of an ecclesiastical domination, and will you look silently on, call the authors of it *pious* men, and suffer them to carry on their work under the specious cloak of pretended zeal for God and holiness?

Ed. Christian Intel.

UTICA EVANGELICAL MAGAZINE.

SATURDAY, APRIL 5, 1828.

To Correspondents.—"Inquisitor" is received and under consideration.

The request of "a Subscriber" for an exposition of the sin against the Holy Ghost, will be attended to as soon as convenient.

"Justice" is rather severe [though we cannot say he is unjust] on the poor "lank-visaged" wanderer who is seeking to know how many bibles there are wanting in this village. We do not like all the epithets he bestows upon him, particularly that of "puppy," though we must confess that when he called upon us, the expression of his countenance very much resembled that of the *canine* species, when conscious of having been *doing mischief.* As to the *object* of this modern friar, which "Justice," is anxious to know, we can probably give him a little information. It is undoubtedly to tell his employers a very pitiful story, to be published to the world, [for the purpose of gulling the public out of a little more money] relative to the "moral wilderness," and destitution of Bibles among the inhabitants of this village. And if we are not grossly mistaken, he is to *report as many people destitute of the Bible*, as he finds *individuals* in families more than the number of bibles in their house; making no account of those families who have a greater number of bibles in their house than individuals to read them. But more of this anon. "Justice" will excuse us for not inserting his communication. "The servant of Christ must not strive, but be gentle in all things, apt to teach, patient, &c."

The article published in this day's paper, on the "*American Sunday School Union*, or *union of Church and State*," is deserving of the serious consideration of every lover of American freedom and the rights of conscience. If this mammoth institution, and the other collateral ones in America christened with the appellation of *National*, should succeed in their ghostly designs, the day is not distant when we may bid an everlasting farewell to the liberties of conscience and the rights of American freemen, and sing the requiem of departed glory, and the funeral dirge of the constitution of the United States, under which we have so happily lived for the last half century. We rejoice, however, that the petition mentioned in this article was rejected in the legislature of Pennsylvania by an overwhelmning majority. If the people of America are *awake* to a sense of the danger that threatens them, they may yet ward off the impending blow that threatens them. But if, Samson-like, they *sleep*, Delilah will surely shear them of their locks, and when they shall *afterwards* awake, they will have no strength to resist their enemies that are upon them.

Another National Society.—A meeting of the *pious* people of this village was holden on the 22d ult. to take into consideration the necessity of adopting effectual measures for the *sanctification of the Sabbath*, a committee was appointed to correspond with the orthodox people who are friendly to this object throughout the country and nation; resolutions were adopted and have since been printed [accompanied with a circular epistle] in the form of handbills, and sent out, requesting co-operation in the work, and delegates to be chosen from all parts of the country, to meet in New-York, at the grand Anniversaries of the National Societies already in existence, in May next, for the purpose of organizing another *National Society for sanctifying the Sabbath!* We expect that when these National Societies have multiplied and propagated their *species* a little more, the irreligious Quakers, Seventh-day Baptists, Jews, &c. will feel the just weight of their vengeance, in the inquisitorial tortures that these *sanctified* favorites of Heaven shall see fit to inflict upon them.

Irreligion in Pennsylvania.—We perceive by a letter published in the Boston Recorder & Telegraph, from a gentleman in the interior of Pennsylvania, that the people of his neighborhood have been so ungodly and *irreligious* as to suffer a *pious minister* [from the want or love of money we presume] to "bring a suit at law against a family of orphans, to obtain his fee for the prayer offered at the death-bed of their father!"

Removal.—We learn that Rev. Edward Turner, pastor of the Universalist church and society in Portsmouth, N. H. has received and accepted an invitation to settle as pastor of the Unitarian church in Charlton, Mass. We are happy to see this liberality manifested on the part of our Unitarian brethren; and we cannot but regard it as a favorable omen of increasing harmony and fellowship among the more liberal denominations of christains, between whom there

is but a trifling, and in many cases, no difference of opinion. Our Unitarian brethren generally agree with us in rejecting the absurd and merciless doctrine of endless misery; and we with them in maintaining the unity of God.

REQUEST.

☞ Persons to whom this number of the Magazine is sent, who do not wish to be considered subscribers, will please to do it up carefully in a wrapper, open at one end, and return it, directing it "Evangelical Magazine, Utica, N. Y."

Those who may recieve it, who are not already subscribers, but wish to become such, will confer a favor by endeavoring to get a few more names in addition to their own, and return them as early as possible.

Post Masters will confer a favor by giving us early information, if any persons to whom this paper is directed have removed, or should refuse to take the paper out of their office.

Post Riders in this vicinity will be supplied with the Magazine for distribution on reasonable terms and allowed good profits, by calling on D. Skinner, at his residence in Utica.

Residents in this village with whom this number is left as a sample of the work, for them to examine, will please preserve it uninjured until again called upon, when they can return it if they do not wish to become subscribers.

NARRATIVE.

Prejudice is strong, but the Love of God is stronger.

It was in the dreary month of December, 1824, that the writer of the following narrative took an affectionate leave of the dear people of his charge, in the town of L——, in the south western part of New Hampshire, where he had happily spent the two first years of his ministry, with the kindest and best of friends—bade adieu to the land of his birth, the fond parents of his childhood, a numerous circle of relatives and friends; and those that his heart held dearest on earth, upon the beautiful banks of the Connecticut—and in the bleak solitude of the season, crossed the *Virides Montes*, that stretch themselves from one extreme of Vermont to the other, and arrived in the village of Saratoga Springs, N. Y. where he had previously made a short visit, and engaged to make it the place of his residence and labors for a season. One principal object in fixing my residence in this celebrated "watering place," was to be able to disseminate among the vast numbers of strangers that annually flocked here from all parts of the world, as unto the pool of Bethesda, more liberal and enlarged views of the character of God, and the grace of our Lord Jesus Christ, than they had been accustomed to hear from the preachers that usually addressed them. Another object was, to declare "the grace of God, that bringeth salvation to all men" to the *inhabitants* of the village and vicinity, who apparently had hitherto "sat in darkness, and gross darkness" had obscured their mental vision, at least in *spiritual* things. For though they were called Christian people, yet seldom had they heard the character of Jesus set forth in any other light than that which represents him as much of a *Destroyer* as a *Saviour*. It is true they had had a very pious and good man settled a while as their preacher; but a few of their penetrating inquisitors at length discovered that his views were more liberal and enlarged than those of his order generally, and he was forthwith *dismissed*, and a more bigoted one took his place. For they could bear with no one, unless he was "after the straightest sect a Pharisee," and "esteemed himself righteous and despised others." Of course prejudice was strong and deep-rooted in the minds of the inhabitants generally; and tradition was more the foundation of their faith than the sacred volume of God's revelation to man. In short, it was a complete hot bed of Calvinism, where the creed of the Genevan reformer was taught with all its rigour, and all its cruelty. I had therefore, reason to expect the most violent and bitter opposition to the principles which I endeavored to inculcate; and the full measure of my expectations was realized. But, God be praised, my labors were not in vain, in the Lord. An incident occurred soon after my arrival in this village, which amply verifies the sentiment expressed at the head of this article.

I called one morning at the house of a Mr. H—, (who attended at the place of worship where I ministered,) for the purpose of transacting some business with him. I was introced to his lady, who, although a fine looking and intelligent woman, at the annunciation of my name, scarcely gave me the common salutation of civility; but with rather a morose countenance, sunk into a kind of sullen silence, indicating that she did not consider herself very highly honored by a call from such a person. This silence of hers I did not think proper at that time to interrupt, nor obtrude conversation upon her which I was well persuaded would be unwelcome. For I correctly judged that she was not overmuch pleased with the residence of a person of my principles in the village, much less with a visit to her house. Indeed she had said she never wished to see me, and was determined never to hear me preach, nor allow her children to, if in her power to prevent it; though she supposed she could not prevent her husband from attending. She had been trained up in the dogmas of the day, considered herself *almost* a saint, and above all things hated that sect that was "every where spoken against" I made but a short call at this time, and left her, probably with impressions similar to those with which I found her.

A few days after, I had occasion again to call for the purpose of seeing Mr. H—. During my stay, there was something said that turned the conversation upon the subject of religion. But after her husband and myself had conversed a while on the subject, I found that Mrs. H— no longer wanted a tongue to express herself with; but was remarkably lavish of reproaches and invective against the doctrine of impartial grace and its advocates. "It is the most corrupt and licentious doctrine that was ever preached—it leads to all manner of crime and iniquity—there is no piety among those who believe it—and not a single passage in all the Bible that favors it in the least!" and much more to the same effect.—Madam, did you ever hear one of our denomination preach? No, nor have I any desire to hear one." Have you been familiar with their writings, and ascertained the doctrine to be so pernicious from their own publications? "No; I never read their books, nor would I if my house was filled with them." Are you not hasty, madam, to condemn without hearing? "I know *enough* about it, to satisfy me it is a bad doctrine." Why, madam, do you not wish it might prove true? do you not desire that all mankind may become sincerely penitent, exercise faith in Christ, come to the knowledge of the truth and be saved? nay, do you not ardently pray for the salvation of all men? "Why, yes, to be sure," said she, "I pray for the salvation of all, but I know they won't all be saved." And you would bring all to repentance and the enjoyment of salvation if you had it in your power? "Most certainly." You admit that God has power to effect this, and all other things that he pleases? "Yes." Well, madam, it is truly to be lamented, if your ideas are correct, that you were not in the place of God. For *he can* save all men, but *will not*, and you *would* save all if you only had the *power!* But do you really think, Mrs. H—, that *you* are so much *better than God*, as this would make you? "No; better than God! by no means," said she. She was struck with a view of the sad predicament into which her observations had led her. Well, Mrs. H—, said I, can that be *goodness* in God, which punishes to all eternity, any of the creatures he has made and has power to save, without the possibility of *doing them* the least *good?* Or can it be consistent *with goodness* to punish *endlessly*, merely out of revenge?—Would you, dear madam, be guilty of such cruelty? Have you an enemy on earth, however much he may have injured you—or lives there on the foot-stool of the earth, the wretch, however vile he may be—that you could see thrown into a fire, the hottest that could be built with the best of fuel, and there groaning, writhing, and frying in the coals, and calling for help, for the space of one hour, (if he could live so long,) or even fifteen minutes, without reaching out the kindly hand of assistance and relief; and saying to him, "you have suffered enough; I am amply avenged on you for all the wrongs you ever did me, for all the crimes you ever committed"? "O, no, no, said she, I could not see such torment inflicted on the worst being that ever existed in human form." Well, madam, is God, whose name and whose nature is LOVE, *less merciful*, and *less* compassionate to forgive than yourself? and yet entitled to *your supreme love* and adoration, and to the dear name of Father and Friend? What would you think of an earthly father, whom you should see whipping and scourging his little child as long as it could stand—then taking it and shutting it up in a dark and gloomy dungeon, till it had strength to endure another similar torturing—and continuing thus to whip and torment it every day, till the blood would stream down its tender legs—you ask this father why he thus punishes and torments his child—he answers, "because my child has disobeyed me, and I am determined to be revenged on him; I don't design to benefit the child any; but I am determined in this way to convince him of my authority, and make him as miserable as lies in my power as long as he lives!" What would you think of such a father? Would you not say he was a *monster*, and unworthy the name of a *parent?* "Most certainly," said she. Well, dear madam, will you then attribute to our heavenly Father, a dispositirn which would *disgrace* an earthly father, and prove him a monster indeed? or in fact, a disposition as much *worse* than this, as infinite exceeds finite, as omnipotence exceeds the feeble power of man, as eternity exceeds in duration the frail life of a mortal? She paused and looked astonished. At length she spoke: "Ah, God's ways are not our ways, nor his thoughts our thoughts." True, madam, and we have rea

son to rejoice that they are not; but they are as far *above* ours, in every thing holy, benevolent and merciful, as the heavens are above the earth. Where mercy is found to exist in man, it is but a drop; in God 'tis an ocean: "We have had fathers of the flesh who corrected us for their pleasure; but God for our profit, that we might be partakers of his holiness."

You, Mrs. H——, I perceive, are a parent, [she was then the mother of eight children,] and doubtless feel the tenderest solicitude for the happiness of your children, both in this world and in that which is to come. And can you think so unworthily of your heavenly Father as to believe that he loves his children [and yours are his] less than you love yours? Or what object do you suppose he can have in inflicting endless punishment upon them, when he knows it can do them no good? Suppose, madam, you should be so fortunate as to reach the abodes of the blessed and glorified above, and there, surrounded with all the splendors and glories of the Paradise of God, should be permitted to look down to the dark regions of the damned, the horrid abodes of black despair, immortal wo, and never-ending torment—should there see your little ones, that are now playing cheerfully around you—should hear their groans and shrieks ascending, see them writhing in immortal flames, rolling in the liquid lava of hell fire, dying a never-ending death, in vain calling on the tender name of mother, father, and all the powers above, below, around, for assistance—and you should know that their inexpressible miseries would continue ten thousand times ten thousand and thousands of thousands of years and of ages, and that number multiplied by every sand on the sea shore, by every drop of water in the ocean, by all the stars of heaven, by every figure that would be required to wind the earth from pole to pole, and that number multiplied thrice ten thousand times into itself—and that still, after they had wasted away all these inconceivable ages of ages of misery and wo unalterable, they would be but just beginning to begin their sufferings which should never, never, never, end! and at the same time you should know that it was nought but vindictive wrath and merciless cruelty that kept them there, that it could do them no good, could do the saints no good, could do God no good, nor any other being in the universe—Tell me, dear madam, how much happiness could you enjoy with such a prospect as this before your eyes?

She answered not with words; for her heart was too full to allow her to speak. She fondly pressed her babe to her bosom, and cast a tender look of the fondest maternal affection, to the little cherub that stood by her side, and looking around on all her children, the big tear gathered in her eye, that told me with more certainty than words could have expressed, that this could never be. S.

[*To be continued.*]

The following extract of a letter from a correspondent in a neighboring town, is truly flattering.—*Ed.*

Messrs. Editors.—I have obtained, and herewith forward you the names of fifteen new subscribers for the Magazine, which I think amply merits, and the present condition of society requires, that it should receive, an extensive patronage. I have obtained the signatures of several of my neighbors whom I formerly took to be Calvinists, by showing them your prospectus, and a few numbers of the former volume. To encourage others to 'go and do likewise,' I send you the following extract, which shows the zeal of our 'orthodox' neighbors. N. B. Several members of the orthodox church in this town, have during the year past, by reading the Magazine, been induced to renounce their cruel and partial creed, and have embraced 'the fulness of the blessing of the gospel of Christ.'

THE EXTRACT.

Names can be got.—One gentleman, who is not a minister, and whose time is very much occupied, procured for us twenty subscribers in a small town where he resides, and was the means, by mentioning the subject to others, of procuring about the same number from other towns. Another gentleman lately obtained thirty new subscribers in about a week, from a very scattered population, in two or three large towns, where about thirty or forty papers were taken before.

N. Y. Observer.

FAITH OF UNIVERSALISTS.

1. We believe in one supreme, eternal, self existent God, infinite in wisdom, power and goodness, possessed of every possible perfection which can render his character amiable, reverend, exalted and glorious; whose name and whose nature are love; that he is the creator of all worlds and beings, "good unto all, and his tender mercies over all his works." (1 Cor. viii. 6; Ps. cxlv. 9.)

2. We believe in one Lord Jesus Christ—that he is the "mediator between God and men, who gave himself a ransom for all to be testified in due time"—that "the Father sent his Son to be the Saviour of the world;" and to this end Christ "was crucified upon the cross—arose from the dead on the third day—ascended on high"—and will, eventually, "see of the travail of his soul and be satisfied," when he shall have "reconciled all things unto himself, through the blood of his cross, whether they be things in heaven or things on earth;" and deliver up the kingdom to God the Father, that God may be all in all." (1 Tim. ii. 5, 6. 1 John, iv. 14. Rom. xiv. 9. Isa. liii. 11. Col. i. 20. 1 Cor. viii. 6 and xv. 24, 28.)

3. We believe in the divine authenticity of the Scriptures of the Old and New Testaments—that they are given by inspiration of God, and are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the servants of God may be thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

4. We believe that God, as the moral governor of the universe, will bestow righteous and equitable rewards and punishments upon all mankind, according to their several characters or deserts; but that all punishment will be remedial, and consequently limited. (2 Cor. v. 10. Col. iii. 25. 1 Pet. iv. 5. Rev. xx. 12, 13. Psalms lxxxix. 30, 33. Heb. xii. 5, 11.)

5. We believe, according to the divine doctrine and preaching of Christ and his apostles, that repentance toward God for our sins, faith in our Lord Jesus Christ, and love to God and our fellow creatures, are means of grace appointed by God, and essential to our salvation, happiness and glory. (Matt. iv. 17 and xxii. 37, 40. Mark i. 15. Acts iii. 19. Heb. xi. 6.)

6. In regard to baptism, we believe it the duty of every one to follow the dictates of his or her conscience, leaving each to judge, both of the subject and mode of baptism, as shall seem most consistent with scripture and reason.

7. We believe that "the grace of God that bringeth salvation to all men, teacheth us, that denying ungodliness and worldly desires, we should live soberly, righteously and religiously in this present world"—that we should "deal justly, love mercy and walk humbly," doing good to all men as we have opportunity, and practising all those duties and virtues recommended and inculcated in the gospel: that we may thus be made meet for the inheritance of the saints in glory, and prepared to sing the praises of Immanuel in the midst of the paradise of God. (Tit. ii. 11, 12. Mic. vi. 8.)

Magnanimity.—You must learn to blend fortitude and courage with tenderness and sensibility of friendship; you must preserve an habitual fear of giving unnecessary pain; when you are compelled to grieve any man, you should participate his sorrow; and make the blow fall lightly which you cannot avert.

NOTICE.

The Universalist Convention of the State of New-York, will meet in annual session in this village, on the second Wednesday of May next. As there is now so general a harmony of feeling and opinion among the brethren on the subject; and as it is probable that, agreeable to their wishes as far as known, there will be some alterations or improvements in the constitution and organization of this body, a punctual attendance of our friends generally, both Ministers and Laymen, is requested, and particularly of the Delegates appointed by the Associations.—The following are the names of the Delegates, viz: Brs. N. Stacy, W. Underwood, D. Skinner, J. Potter, D. Cooper, L. Willis, T. F. King, A. Kneeland, W. Hagadorn, and G. Messenger.

POETRY.

Selected for the Magazine.

The circumstances which occasioned these lines were the following. The trustees of the Universalist Society in Sherburne, N. Y. made application to the trustees of the Congregational society of that place, for their Meeting House, to accommodate the Association for public worship; but they, for some reason, probably from viewing the doctrine of Universal Salvation to be essentially erroneous, saw fit to refuse. The Universalist Society then made preparations to receive the Assembly in a barn; which drew from the hand of a sister the following poem.

Come welcome brethren in the Lord,
With Jesus to the barn;
No room the tavern could afford,
When our dear Lord was born.

'Tis nothing new for humble saints
To worship in a barn;
Then never let our spirits sink,
But go where Christ was born.

May Jesus visit his birth place,
And warm our hearts with love;
May every heart the truth embrace,
And soar to Heaven above.

May both the aged and the youth,
Experience Jesus' love,
Be brought t' embrace the gospel truth,
And own the sacred dove.

How many saints, who went about,
The Gospel to proclaim,
Were from the Synagogue cast out,
For preaching Jesus' name.

So in this day we plainly see,
They do, as did the Jews;
Where, if their tenets disagree,
The church they do refuse.

May those who shut the temple door,
Not one be left behind;
But may they feel that Christ has power,
And a *whole* Saviour find.

Then will we sing redeeming love,
And sound his praise abroad;
As angels, in the realms above,
Sing glory unto God.

Come brethren, think it no disgrace
To go where Christ was born;
To meet in Jesus native place,
The stable or the barn.

While Jesus in a manger lay,
The angels shout and sing;
And while his softest bed was hay,
They own him as their king.

Shall we, in this enlightened day,
(To gain the world's applause,)
Exchange our faith and hope away,
Ashamed of Jesus' cause?

Let Jesus' cause be all our theme,
Let nothing else intrude;
Temples of honour are too mean,
Nor shall they be our God.

A chief of Isreal, in the night,
Came to enquire alone
Of Christ, ashamed in open light,
For fear it should be known.

Let none of us deceive our hearts,
Who feel a Saviour's power,
And own a Saviour but in part,
To gain the temple door.

MOTHERS.

The following is from Buckminster. "If any thing in life deserves to be considered as at once the exquisite bliss and pre-eminent duty of a mother, it is this —to watch the dawning disposition and capacity of a favorite child; to discover the earliest buds of thought; to feed with useful truth the inquisitiveness of a young and curious mind; to direct the eyes yet unsullied with the waters of contrition, to a bounteous benefactor; to lift the little hand yet unstained with vice, to their Father who is in Heaven. But so it is. The child, as soon as it is released from the bondage of the nurse, and needs no longer a careful eye to look after its steps, and guard it from external injury; is too often surrendered to preceptors, some of whom are employed to polish the surface of the character, and regulate the motions of the limbs, others to furnish the memory and accomplish the imagination, while religion gets admission as she can, sometimes in aid of authority, and sometimes in a Saturday's task or a Sunday's peculiarity, but how rarely as a sentiment. Their little hearts are made to flutter with vanity, encouraged to pant with emulation, persuaded to contract with parsimony, allowed to glow with revenge, or reduced to absolute numbness by worldliness and cares, before they have ever felt a sentiment of devotion, or beat with a pulsation of sorrow for an offence, or gratitude for a benefit, in the presence of God."

CHAMBER OF SICKNESS.

A visit to these abodes of misery and distress speaks volumes to a reflecting mind.

How insipid does all the pomp and pageantry of the world appear, when paleness has triumphed over the roseate hue, and music and mirth are exchanged for the imposing silent gloom of wasting disease.

Those airy castles, which pride, ambition and vivid fancy had reared, are all driven before the tempest of affliction, and man wakes from the long and visionary dream of earthly bliss, to realize that all possessions beneath the sun are stamped with vanity. The charms of youth are fled, its vivacity ceases to kindle into rapture, the feelings of the heart, and all the fascinating allurements of juvenile life cease to delight the fancy, or impart buoyancy to the spirits. The busier scenes of riper experience lose their power to engage the energies of the mind in their pursuit, and all the attractions of wealth become as the phantoms of a nocturnal excursion, dispersed by the opening beams of morn. The mind then awakes from the delusive anticipation of real happiness in all mundane things, and inquires with solicitude for the place of the soul's rest—and where, ah! where, shall this desired haven be found? The world has already become a barren waste; and the soul, just ready to burst the prison of its clay, beholds no attractions in the endless variety of nature's ample scenery. It must look beyond the mountains, and stretch the power of mental vision across the continent of time:—but without the direction of some kind angel, how shall the mind penetrate the deep and gloomy vale of death, or descry a happier landscape beyond its dreaded power? The most gigantic powers of the human mind are too feeble to unclose the portals of eternity, and survey the immense riches of the heavenly coast; but the gospel of a risen Saviour dispels the gloom of uncertainty, and presents to the eye of humble faith the joys of immortality. At this prospect the soul kindles into rapture, and the chamber of sickness becomes a paradise.

When you find a man who talks more of himself than any thing else, you may safely set him down as a being wholly destitute of genius or merit.

In your discourse be cautious what you speak, and to whom you speak—how you speak, and when you speak—and what you speak, speak wisely, speak truly.

To the Publishers of Papers and Periodical works throughout the U. States.

It is intended before, or certainly by the first of May next, in a Pamplet with other statistical matters, to notice all the newspapers and periodicals in the United States, and the city or town where published, by whom, and the conditions of publication, &c. A copy containing the above shall be faithfully forwarded to each of you, who will insert this notice once, and forward a paper or a copy of the work you publish to Philadelphia, directed to "THE TRAVELLER."

Philadelphia, Feb. 22, 1828.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. APRIL 19, 1828. NO. 2.

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DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

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COMMUNICATIONS.

FOR THE EVANGELICAL MAGAZINE.

"He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Messrs. Editors.—I have observed that mankind, who are all formed of the same materials and by the same work-man, are remarkably prone to create artificial distinctions & imagi. ary differences, where, in fact, God and nature had made no distinction or difference. I can hardly express the sensations of mind I experienced a short time since, on hearing a lady of this village, who is reputed a very *pious* member of the church, remark (I presume from motives purely *charitable*) that she thought "*there ought to be a place in Heaven, something like a kitchen, or back apartment, for the admission and accommodation of servants and poor people!* for she really felt so charitable towards them, and particularly her own servants, that she should hate to have them sent to hell for the want of some humble place suitable for those of their station in Heaven." Now this woman is considered a perfect example of modern piety. She is so remarkably *humble*, as to be *proud of her humility;* and so extraordinarily *meek* as to make a *boast of her lowliness of mind.* And yet she not only makes the greatest imaginary difference between people of *equal merit* (but of various circumstances) in this world, but imagines there will be as great, if not *greater difference* in the eternal world than there is here; and that their glory in Heaven, if poor people are admitted there *at all*, will be graduated exactly according to the degree of wealth they may have attained here. She has no more idea of having her servants and poorer neighbors admitted to an equality with her in heaven, than she has of taking up her abode in hell, than which nothing can be farther from her calculations. I take the liberty of recommending for her consideration, and not for hers alone, but for all of her mode of thinking, the following expressive language of Christ. "*Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*"

A FRIEND TO EQUALITY.

FOR THE EVANGELICAL MAGAZINE.

"*Universalism congenial to the corruptions of human nature.*"

When the Scriptures cease to yield the wished for proofs to orthodox polemics, which shall qualify them to prove erroneous the religious opinions of their antagonists, the universalists, and being persuaded that something must be done, they avail themselves of the prejudices of their associates, and declare with great zeal and apparent sincerity that the doctrine in question is false, because it is so "congenial to the corruptions of the human unregenerate heart."

1st. This trait of the wisdom of this world, betrays its essential foolishness. It implies that none believe in "*the reconciliation of all things,*" but wicked people; and that those who have been "renewed in their hearts," all believe in an endless hell, a mighty and successful devil, and ceaseless misery to the greater part of Adam's race. Not so.

Facts are better than suppositions.—Well is it known that thousands have already come to the knowledge of the truth viz. that "God will have all men to be saved," and have left those churches of which they were members; or like some in the days when our Saviour was on earth, "were turned out," because they believed in "the Saviour of the world." They had known the salvation of God experimentally. They lived faithfully and devotedly. They had not fallen from grace, but found that "where sin abounded, grace should much more abound."

Now, if Universalism is so agreeable to wicked persons, how is it to be accounted for, that so many of every Christian denomination, (who every one believed, or have been "born again;") become like Relly, Murray, Winchester, &c. persuaded that "Christ shall subdue all things to himself"? (not to the Devil or endless torment.)

2d. Is it probable that wicked men would be so much in love with a doctrine which teaches them that they should treat all men as brethren, and love God with all their hearts because God has first loved them, and now demands their love; and which inculcates that God will punish the disobedient with an equitable punishment, i. e. according to their works? Do not facts prove the contrary true?—Unquestionably, the majority of them who are the most wicked, perpetrate their crimes with an expectation of not being punished at all, meaning to avoid human detection; and they have been taught to believe that although God has threatened the wicked with unending punishment, yet, by a little penitential sorrow, they may escape all the consequences of transgression.

3dly. Is it not true, that PRIDE is a corruption of the human heart? Yes—and if we are not deceived by our own eyes, there is at least some pride in the *regenerate hearts* of those who worship in some of the high steepled churches in our world. Where can a ranker and more corrupt plant than pride be found in all the garden of human nature? Ask a Haman—a Nebuchadnezzer—and then appeal to the multitudes that flock to those places of worship where the most popular religion is supported, and where the great and purse-proud attend; who are afraid to go where religion less popular, yet more true, is inculcated. Perhaps the husband in some instances would attend, but is deterred by the dread of a frown which might appear on the fair face of his dear wife; or, peradventure, when it is not "*holy time*" as it is sometimes said, the husband and wife will go in the night season, when the finger of scorn might not be raised to be pointed at them.

4th. Admitting this proposition true, an infallible rule will be furnished by which it may be ascertained who are, and who are not Universalists, as there is scarcely any one man or woman but what has heard of the faith of those believing in the final holiness and happiness of the human family; and if it is true that this faith is so *agreeable* to the *unregenerate* heart, what must it be to those who have experienced a total, radical change? *Extremely disagreeable!!*

We are now enabled to arrive at the conclusion that there are *none* but the

righteous who believe in endless wretch edness (for their neighbors) and *none* but the wicked who believe that "in the dispensation of the fulness of times," "all" 'every man,' and 'the whole world,' for whom our Saviour "died, a ransom," 'propitiation' "shall be saved."

"Father, forgive them, for they know not what they do." L. W.

FOR THE EVANGELICAL MAGAZINE.

PRAYER.

Unparalleled the privilege the race of man has as his own, to approach the Creator of all worlds, beings and things, in the attitude of prayer, and in devout supplication, to express his wants to a being all-pervading and all-sustaining; who heareth and answereth prayer—dwelling with the contrite heart.

Pilgrims through life's uneven journey delight frequently, with tearful eyes and gladened hearts, to offer, as their reasonable duty, the tribute of grateful acknowledgements to Him who searcheth the hearts and trieth the reins—the giver of every good and perfect gift. But notwithstanding the greatness of the importance of the institution, and the greatness of the privilege of prayer, it is often perverted.

When the great Master of Christians was here in the flesh, he taught his disciples in regard to prayer. He told them not to do as the Pharisees did, for they prayed frequently, loud and long, to be seen and heard of men; who "drew near to God with their lips, when their hearts were far from him." He did not inform his followers that it was best that they should stand in the corner of the streets or in conspicuous places, so that all around them might see their zeal for the Lord. "But when ye pray, enter ye into the closet, and shut the door; (leave not the door open so that those without may hear you;) then he that seeth in secret shall reward you openly:" i. e. it is not necessary that you should pray that man should hear you; but if you pray according to the will of God, from the sincerity of your hearts, whether aloud or not, he that knoweth your thoughts will reward you openly. As nothing can be more sacred than the interview man thus holds with his Maker, so ought man to consider it and treat it. But what must be thought of those who stand up before God and man, and ask the Deity to do that which they believe, most sincerely believe, he will not do, and never intended to do?

Those who do not believe in the final holiness and happiness of all the purchased possession, will be careful that they do not "lift up their hands" in prayer to God, doubting when they obey the requisition of St. Paul, 1 Tim. ii. L. W.

FOR THE EVANGELICAL MAGAZINE.

Messrs. Editors.—It is a truth universally acknowledged, that there are few passions so deeply rooted in human nature as pride; whether of self or family, of deeds done by ourselves, or deeds done by those who lived hundreds of years before us. All find some foundation on which to build their tower of Babel. Even the dark, the incomprehensible future, to some becomes a bright and interesting field of promise for the eye of pride to feast upon. I shall not at this time undertake to introduce the different foundations upon which this propensity is founded; neither shall I attempt to illustrate the different *degrees* of pride, of which there are a number; but would simply enquire, does not the present orthodox system of faith have a direct tendency to augment, in the most alarming degree, this spirit of pride and self-exaltation? What is more capable of increasing the above passion, than the belief that *we* are the favorites of God and heirs of immortal bliss, while at the same time we so fully believe that the greatest proportion of our fellow creatures are to be the miserable inhabitants of the dark, the horrible, and the end less abodes of the damned; and all for the essential glory of the God whom we pretend to worship! If we, by the ingenious arts and prevailing intrigues of a designing priesthood are beguiled into the above God dishonoring notion, does it not, at the same moment, arm and equip every such believer with every excitement, not only to hate, despise, ridicule and scorn, all who are unfortunately not within the pale of some orthodox church, but also to injure, torment and perplex them to the extent of their capacity? I seriously believe it does. For if we believe that God *loves us* and *hates others*, the argument is conclusive that *we* must do the same. For certainly it is ever considered to be our duty to imitate the God we profess to worship. And we may on this principle adopt the language of the self-righteous Pharisee, and say "stand by thyself; come not near me, for I am holier than thou." It is a serious matter of fact, that the writer of this article has learned from sad experience, that there are too many whose faith and works, in this respect, very nearly coincide. I have beheld with heart-felt grief, the husband look down with a scorn and contempt peculiar to this belief, upon the tender, affectionate partner of his bosom, who, to all appearance, was better than himself, and in cool blood tell her that he should, with pleasure, at the day of final judgment, hear her sentenced to the torments of an endless hell, and glorify God in the execution of the same. I have discovered in the father, symptoms of the hottest displeasure manifested towards his grateful and obedient child, merely for believing God to be the impartial and universal friend of mankind, that could not fail to chill the blood of any person possessed of a natural heart. I have also had the mortification of hearing declarations made by the high pretenders to Godliness, against their parents, even in their nominal devotions, that would disgrace the character (to say the least) of a Universalist; and all through the sad influence of *spiritual pride*, originating from the delusive opinion that themselves were, by the distinguishing grace of God, *exclusively* entitled to all the blessings of Heaven, and to Heaven itself. These numerous disciples of John Calvin (or perhaps of Zoroaster) are constantly crying out mightily against pride, and continually exhorting people to humble themselves in the dust. &c. But where, under the vast canopy of Heaven, can be found a race of beings, the scribes and pharisees not excepted, that are prouder than they? I do not, Messrs. Editors, wish to cast any improper reflections, in this simple production, nor to write any thing that shall manifest a want of charity. Occular demonstration, however, cannot fail to furnish all who are not willingly ignorant and wilfully blind, with sufficient evidences of all the facts which I have here had the plainness to state. Behold their dress, their equipage, their self importance, their manner of living, &c. and then compare them with our Lord and Master, his Apostles, Disciples and followers, in the commencement of the Christian era; and then, if you please, read the language of our Saviour to a similar church of professors, contained in the 23d of Matthew, and I believe you will not think me severe in the above remarks. The truth, although not to be spoken at all times, will ever bear its own weight, and by it I stand or fall.—But notwithstanding the pride and folly of these high pretenders, I can rejoice that the Scriptures furnish full proof of the final salvation, not only of the Gentiles and the ancient Jews, but also of those who now despise the "grace of God, which bringeth salvation to all men."

J. C.

FOR THE EVANGELICAL MAGAZINE.

"*I am the Lord, and there is none else; there is no God besides me:—I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things*"—Isa. xlv. 5, 7.

Who is it that does all these things? Does that Almighty, All-wise, All-benevolent, and *All-merciful* Being, who created "the heavens and the earth, and all things therein," also cre-

ate evil? So the Scriptures teach us.—The question then suggests itself, *for what is evil created?* Is it for *man;* and is man to be *unmercifully* and *eternally punished* for the deeds of his *All-merciful Maker?* Blasphemous idea! But nevertheless, this is virtually what our "orthodox" Calvinists profess to believe, and endeavor to instil into the minds of others. Yes, according to them, God created good and evil—the former for himself and the latter for his creatures—*but all for his own glory:* his creatures choose *evil*, and of consequence are to be *eternally damned*—excepting always, a *certain few*, who were so fortunate as to be *elected* (before their existence) to be *saved!*

God, too, sent his only begotten son into this world of good and evil, *for the express purpose of saving all men;* yet as the Presbyterians inform us, he did not accomplish the object of his mission, and only atoned for the sins of the *elect*, whose salvation was unalterably decreed before the creation of the world! and therefore the *non-elect* cannot possibly be saved from never-ending and everlasting perdition, without the special interposition and assistance of these *modern saviours!* What encouragement do we have in such doctrine as this? Is it calculated to turn sinners to repentance, and to give us right minds towards God? *O tempora, O mores!!*

The editor of the "Magazine" will do a special service to an anxious enquirer after truth and the ways of righteousness, by furnishing through the medium of his paper (what it is believed he is capable of doing) an explanation of the above sext. MARY.

REMARKS.

Our fair correspondent will doubtless agree with us, that it is easier to ask questions than to answer them, to propose difficulties than to solve them; and that the subject embraced in her inquiries is one on which the subtleties of schoolmen, the speculations of philosophers, and the researches of the greatest divines have for many centuries been employed without ever having been settled to the general satisfaction of mankind. And should we fail of affording her the desired satisfaction, we shall be as fortunate, at least, as many far greater men have been in attempting to illustrate and explain the same subject. However, though 'secret things belong to the Lord,' yet as 'the things that are revealed, belong to us and our children for ever,' we may venture to call in the aid of all the light that can be obtained on this subject. 'Mary's' communication embraces several, though they may be resolved properly into two inquiries, viz. 1st. What is the meaning of the text quoted from Isaiah xlv. 5, 7; or is God directly the creator and cause of evil? 2d. Is the preaching called orthodox at the present day, consistent with itself, and beneficial to mankind?

In regard to the first question, we observe that there is *evil*, or that which is called (and doubtless properly called) evil in the world, we presume will be disputed by none. And that God exercises a *general providence* over the affairs of this world, directing all things in infinite wisdom, justice and mercy, is a truth equally clear, and evidently supported by revelation, which asserts that 'he worketh all things after the council of his own will,' and that for his 'pleasure all things are and were created.' But then we must make a distinction between the *evil of sin*, of which man is guilty, and the *evil* (which is probably the kind of evil spoken of in the text under consideration) *of judgment or punishment for sin.* God was foretelling by the prophets, in connexion with this text, the judgments that should befall, the blessings that should come upon, and the revolutions that should take place among several great and distinguished nations; and represented these blessings and judgments by the metaphors of *light* and *darkness*, *peace* and *evil:* as if he had said, I am the author of all the peace, prosperity and happiness of nations; and when they abuse these blessings and privileges by their vices and crimes, I bring *darkness* and *evil* (or calamity) upon them as a just judgment for their iniquity. In this sense also is to be understood the similar passage, Amos, iii. 6: 'Shall there be evil (i. e. calamity) in the city, and the Lord hath not done it?' that is, as a just punishment for the sins of that city. See also an example of this, Psalm lxxxi. 8—16. In this sense may God be said to be the author of evil, in the common acceptation of the term? Before answering the question, we must ascertain what is the common acceptation of the term *evil*, for it is used in a variety of senses.

There are in existence, we concieve, three different kinds of evil, *natural*, *moral*, and *metaphysical*. *Natural* evil is the evil which results from the operation of *unintentional* agents, such as sickness, pain, what are called accidents, earthquakes, fires, floods, &c. *Moral* evil is the evil which results from the operation of *intentional* agents, such as all the vices and crimes of which men are guilty. *Metaphysical* evil is the evil of defect or imperfection in the nature, adaptation, or contrivance of things. Of the second species of evil named, we think man is the author, whatever may be the causes that operate in his mind to induce its commission.—Of the first and third species named, we see no impropriety in considering God as the author. But it will perhaps be asked, why did God permit any natural evil to exist? and why admit any imperfection in the nature, adaptation, or contrivance of things? had he not power to prevent the existence of these evils? Undoubtedly he had. And he could have prevented the existence of *every thing* that bears the *name of evil.* But the question occurs, would it, on the whole, have been productive of the greatest possible good in the end? We think not. We think the creation is, on the whole, a good one *as it is.*—Though we see evil in it, we see *more* good than evil; so that the creator is not impeached by his works; for there is, on the whole, more good than evil connected with them. Man is so constituted, that in order to appreciate good and enjoy it properly, he must be acquainted with its opposite, or what is called evil. Were we never in pain or sickness, we should not realize the value of health. Were we never in darkness, we should not properly appreciate the blessing of light. Were we never ignorant, we could tell the value of knowledge. It is only by experiencing both good and evil, that we learn to *deprecate* the one, and *properly appreciate* the other. We believe, under the wise providence of God, '*all things* will work together for good.' 'The wrath of man shall praise him, and the remainder of wrath he will restrain.' God is able to bring future and permanent good out of present and temporary evil, or that which appears to us such; and thus accomplish the greatest possible good of the whole universe, which consists of the individual happiness of all its component parts. It is by this view of the subject, and this alone, that we can 'justify the ways of God to man;' and exhibit his character in such a light as to fascinate the affections and draw the adoration of his children to himself. That view of the cause and consequence of evil, which makes a temporary and finite evil, accessory to, and productive of, an infinite and eternal evil, or which represents the *endless felicity* and *permanent good* of one part of the creation as depending on the *endless misery* and *permanent evil* of the other part, is preposterous, absurd, unscriptural, dishonorable to God, and horrible to man. Whereas, the view we have taken of the subject makes it all terminate, not only for the glory of God, but for the happiness of all his intelligent offspring. Suppose a father having a family of ten children, and living in the vicinity of a dismal and gloomy forest, infested with wild beasts, ravenous birds of prey, and poisonous reptiles, were to suffer his children to go into this dismal and perilous place, absolutely knowing that eight out of the ten would be either torn to pieces and devoured by the beasts of prey, or bitten or stung to death by the poisonous reptiles or serpents, and that only two of them would return in safety, would not this father, in such a case, allowing he had power to prevent his children from going into the danger spoken of, be absolutely guilty of the death of his children? Most certainly he would. And there would be no way of exonerating him from guilt, or giving him a just, benevolent and parental character. But supposing he knew that his children would expose themselves to many trials, hardships, dangers and perplexities, but that they would finally be delivered from them all, restored to his paternal mansion, and would subsequently, when delivered from all their troubles, participate his bounty, and realise and enjoy their happy con-

dition with a double relish to what they would have done had they never been in trouble; in this case, the father would not only be excusable, but commendable, for suffering his children to go astray. Because his object was benevolent, and he sought the ultimate and best good of his children. The reader will readily make the application of the above case to the dealings of our heavenly father with the children of his love.

2. We come now to the second part of 'Mary's' enquiries, to ascertain how far 'the preaching called "orthodox," at the present day is consistent with itself, and beneficial to mankind.'—But as we have but little more room to spare at this time, having protracted our remarks on the first part of her inquiries, to a greater length than we anticipated, a few remarks here must suffice.

In the first place, we conceive the system of modern orthodoxy to be inconsistent with itself, inasmuch as it represents the *eternal* condition of man as unalterably *fixed* by the decree of God, long before man existed; and yet as *depending* on certain *conditions*, to be performed by man in this life. For if the first part of this thesis be true, the last part is as certainly false; and so *vice versa*, if the last part is true the first is as certainly false.

In the second place, we conceive that preaching which is inconsistent and contradictory in itself, cannot be beneficial to mankind, or "calculated to turn sinners to repentance." For while the idea is held out to the sinner, that the Son of God came to save the *whole world*—yet *atoned* for the sins of the *elect* and them *only*, whose salvation was made unconditionally certain, "before the creation of the world! and therefore, the *non-elect* cannot possibly be saved from never-ending perdition without the special interposition of these *modern saviours!!*" nor, (according to their doctrine,) even *with* their assistance; the mind is distracted and confounded with different objects and contradictory propositions: there is a complete jargon produced in the understanding; and the anxious inquirer for truth and peace, can hear nothing in reality from the preacher, but a sort of heterogeneous declamation like the confusion of Babel:

"You can and you can't, God will and he won't;
You'll be damn'd if you do, and be damn'd if you don't."

In view of these absurd and contradictory propositions, no wonder "Mary" exclaims, "*O tempora! O mores!*" But the sacred volume of God's revelation to man, contains no such contradictions. That declares that "all things shall work together for good;" that "the goodness of God leadeth men to repentance;" that he "will have all men to be saved, and come to the knowledge of the truth;" and that he worketh all things after the counsel of his own will." And we sincerely hope and pray, that from the view of the subject which we have here attempted to exhibit, and from her own good sense and knowledge of right and wrong, "Mary" will "choose that good part that shall not be taken from her."

S.

For the Evangelical Magazine

RELIGIOUS INFATUATION.

Messrs Editors—Is it not passing strange that mankind will be rational on every subject that comes within their observation, except the subject of religion; but on this, which, of all subjects in the world, the most requires the exercise of reason, they are the most irrational and infatuated creatures in existence? It would seem as if some people of the present day, calling themselves religionists, had not only determined to go all lengths in the superstitions, and outrages upon humanity practiced by the ancient pharisees, but that they had abandoned even the small remnant of mercy retained by that ancient and corrupt sect, and the last remains of fellow-feeling for their kind, which the very tygers of the forest possess in common with man. O, Religion, thou fair daughter of heaven, thou offspring of the celestial world, how has thy bright form been sullied, thy fair character tarnished, thy beauty despoiled, and thy glory been taken from thee, by those who falsely pretend to love and obey thee!

I have been led into these reflections by the recent developement in this place of principles inculcated by a *zealous professor of religion*, which beggar all description. The individual of whom I speak is the distinguished Mr. B—ll of Rochester, the same zealous man who figured so largely at a late meeting in New-York for Foreign Missions, and led off the subscription for that purpose with the round sum of 25,000 dollars! He passed through this place a few days since on his way to Albany, where I am informed he is gone to make the arrangements with others *like himself* for the establishment of the *pious line* (as it is called) *of Stages* from that place to Buffalo, designed to *break down* the existing lines of stages and prevent them and all people from travelling on Sunday. He tarried over night in this village at the house of Mr. S—d, and in the course of his remarks on the necessity of establishing a new line (an *orthodox* and *pious line*) of stages, he said, (as I am credibly informed by several respectable members of his own communion,) "*If I were absent from home, and within ten miles of my residence on Sunday morning, and should know that my child lay at home at the point of death, and that I could save its life by travelling, I would not travel that distance on the Sabbath! And I should think better of that man who should deliberately take his gun and shoot his neighbor, than of the man who will suffer his stages to run on the Sabbath!!!*" His language might have varied a little from the above; but I have written it as I heard it from his own brethren, and doubtless it is the substance of what he said and nearly verbatum the language. It needs no comment. It speaks for itself, and speaks volumes too, relative to the *character* and the *religion* of this man and his associates, who attempt to monopolize and claim to themselves every thing that is sacred and the sole right to dictate in temporalities and spiritualities, and claim jurisdiction over the bodies, purses and souls of men. Such however is the religion that is *fashionable* at the present day. But with its leaders, especially such as this Mr. B. I would not trust my life one moment. And I verily believe if our blessed Redeemer were now on earth, and were to go about on the Sabbath preaching the gospel, healing the sick and performing those acts of mercy which he was accustomed to do when on his first mission to the wretched inhabitants of this earth, that he would be treated worse by *modern* Pharisees than he was by the *ancient*; and that they would "condemn the just" and merciful Jesus, and "desire that a murderer might be delivered unto them." I think the less religion a man has of the kind above described the better it will be for him.

DISCIPLE.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY, APRIL 19, 1828.

NARRATIVE.

Prejudice is strong, but the love of God is stronger.

[Concluded from our last.]

The sabbath after the conversation above described, took place, as her family were about preparing to go to church, Mrs. H— observed that she felt something of a *curiosity* to hear Mr. S. preach, at least, one sermon; though she did not think that she should like him as a preacher, or believe his doctrine; yea she *knew* as well as she wanted to know, that she should not believe his doctrine; for it was not supported by the scriptures. After hearing one sermon, she felt an increasing desire to hear a second; but did not dare to go twice on the same day to hear a universalist preach, lest she should be set down at once as a *follower* of that "pernicious sect." She accordingly waited with great impatience till the following Sabbath, when I again perceived she was in meeting. After hearing a second sermon, she was still more anxious to hear a third. For she felt the misery of her former faith, and realized that the firmer she believed it, the more wretched it made her.—And she now ventured to incur the reproach of going twice in one day to hear me preach. I happened to take, as the topic of my discourse, the subject of Joseph and his brethren, considered as a type of Christ and the human family; and endeavored to show that, as Joseph was a *temporal Saviour* of his brethren and all of his

fathers household, so Jesus was the *spiritual Saviour* of his brethren of the human family, and all of his father's children and household—As Joseph was the chosen and well beloved son of his father, so Jesus was his Father's beloved son in whom he was well pleased—As Joseph was sent by his father to inquire after the welfare of his brethren who had gone from home, so Jesus was sent by his Father for the welfare of his brethren of the human family, who had forsaken their Father and gone astray—As Joseph was hated of his brethren without a cause; so also was Jesus, when "he came to his own" brethren, "and they received him not," though he sought only their good—As Joseph's brethren sought to destroy, and finally sold him for a few paltry "pieces of silver," so the Jewish brethren of Jesus "sought to destroy him," and one of his own *twelve* brethren betrayed and sold him for a few "pieces of silver"—As Joseph was degraded and reduced to the lowest degree of humiliation, and afterwards exalted to the highest honors that the king himself could confer upon him, and it was proclaimed before him, "bow the knee," so Jesus, after "humbling himself to the condition of a servant," and becoming obedient unto death, even the humiliating death of the cross, was "highly exalted" by the King of Heaven, who has "given him a name which is above every name, that at the name of Jesus, *every knee should bow*, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that he is the Lord, to the glory of God the Father"—As Joseph purchased, not only their possessions, but also the subjects themselves, of the king under whose government he was commissioned to rule, for the purpose of saving them, so Jesus has purchased all the subjects of the King of Heaven, ("for ye are bought with a price,") for the purpose of effecting their salvation—As Joseph had provision "enough and to spare," and supplied the wants of all the destitute that came to him, so Jesus, in his "unsearchable riches," has a full supply for all the destitute family of man—As Joseph fed his hungry brethren, though they were treacherous and inimical to him, and also their wives and their little ones, without excepting one individual of them, and finally forgave them all their iniquities, so Jesus shall supply the spiritual wants of all mankind, as "he is a propitiation for the sins of the whole world," and fully manifested his forgiving disposition in his prayer for his murderers on the cross, saying "Father forgive them, for they know not what they do"—As Joseph's brethren, when he made himself known unto them, were overwhelmed and confused, from a view of their own criminality towards him, and his goodness and pardon extended to them; so sinners, who have despised and hated Jesus, not willing that he should rule over them, when he comes to manifest himself to them as their forgiving Saviour, and loving brother and friend, are confounded at their own criminality, and overwhelmed with a view of his pardoning mercy, extended to them—But as Joseph did not make himself known to his brethren until Simeon was released from prison, and Benjamin, the youngest and *last* son of his father, was brought to share his bounty, so Jesus will never stand fully revealed, before all his brethren of the vast universe, in all his glory and excellency, till the last prisoner is released from bondage, and the last son of his Father's creation is brought to share the riches of his grace and the tokens of his love, in the forgiveness of their sins and the supply of all their spiritual wants—Then, and not till then, will he "deliver up the kingdom to God the Father," when "he shall have subdued all things unto himself," when he shall have brought all of his brethren of the human race, with all their wives and their little ones, from the land of poverty and death to the land of riches and life, flowing with the milk of his kindness and the honey of his love, and "God shall be ALL IN ALL:" when "every creature which is in heaven, and on the earth, and under the earth, such as are in the sea and all that are in them, shall be heard singing the song of Moses and the Lamb, saying, blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the lamb forever."

At the close of this discourse, to which Mrs. H.——listened with the most profound and undivided attention and with tearful gratitude, she came to me, and taking me by the hand, exclaimed, (while tears, now no longer the tears of sorrow and hopeless anxiety, but of overflowing joy, streamed copiously from her rejoicing eyes) "O, can tidings so good, love so great, and grace so rare, be true? Will our spiritual Joseph indeed prove the Saviour of all his sinful brethren, of their families and their little ones? Will he thus "see of the travail of his soul and be satisfied," draw all men unto him, and even Benjamin the last one be brought in? Yes, surely it must be so, if the word of God be true; if God loves his children one half as well as I do mine, he can never inflict *endless misery* upon them—if Jesus is as merciful and as impartial to his brethren, as Joseph was to his, he will never suffer them to perish in a barren land, while the riches of his grace endure, or the treasures of his love are unexhausted. O, my soul wings her flight with joy, and in raptures of bliss ascends to my God."

From that happy day Mrs. H—— dismissed all her gloomy forebodings and tormenting fears, and has ever since been one of the firmest and happiest of believers in the doctrine of impartial grace. She views God as the universal and unchanging Father and friend of man; and Jesus as the affectionate Brother, redeemer and saviour of all his Fathers children. The love of God fills and satisfies her soul, and her charity and prayers embrace the whole world. She has often since mentioned to me the coldness of the reception she first gave me at her house, and the bitter and deep rooted prejudice that then filled and influenced her mind: and remarked that though *prejudice was strong, yet the love of God* when brought home to the soul, was *stronger*, and abundantly able to *overcome it*. S.

Our Agent in Henderson, Jefferson co. who, a few days since, returned us a list of *sixteen* subscribers for the present volume of the Magazine, will accept our thanks and unmingled *gratitude*.

Extract of a letter to the seignior Editor, from a Post Master in Ontario co. dated March 28th.

Dear Sir—Enclosed I send you five dollars and a promise that I will procure you ten subscribers You will send two or three more of your prospectuses: I may induce some of my friends at the west to get subscribers by sending them the Prospectus. You may send from ten to fifteen copies to this P. Office. I shall use every honest christian means to procure subscribers, and have already the promise of 7 as respectable men as this town affords. I would suggest to you the necessity of keeping on hand, a good supply of back numbers. I am of opinion that you will have a great increase of subscribers.

We are indebted to Br. Drew of the Christian Intelligencer, for the knowledge that Br. Canfield of the Religious Inquirer, has attempted to correct the application we made of Acts 1; 25th in the sermon on Judas Iscariot, published in the Magazine vol. 1. As the number of the Inquirer containing the criticism has not come to hand, we cannot judge of its soundness. Should we hereafter see the article alluded to, and be convinced of any error in explaining or applying said text, we will gladly correct, whatever shall be discovered to be erroneous.

We learn that the Rev. Warren Skinner of Langdon N. H. is about to remove to Cavendish Vt. where he has preached occasionally for two years past; and where, from the success of his labors, and an invitation from the Society and Church, which are now in a prosperous condition, he is induced to remove. May the Lord bless and crown his labours, with continued and increasing success: and may the church and society which he leaves in Langdon, soon be supplied with the ministry of some faithful servant of Christ.

Conversions in the Ministry.—Rev Samuel Parker, who has preached about seven years in the denomination called "Peace Makers," has of late become a believer in, and will soon be a preacher of, the "*Reconciliation of all things.*"—he came to Troy the last Fall, for the purpose of establishing a meeting like those in which he had labored in the different states. But as there was no church to be had, and no convenient place to be obtained elsewhere, he came to ask permission to preach in the Universalist church, when a discussion commenced, which eventuated in his renouncing his "destruction" doctrine, and embracing the soul-cheering doctrine of final universal holiness and happiness. He has now gone to New Hampshire, where he will "labor in word and doctrine." L. W.

☞ We are happy to learn from the Christian Telescope, that *Rev. Henry Brown*, of Coventry Conn. who has for several years been a preacher of the Christian, or Free Will Baptist order, has embraced the faith of universal grace, and is preaching the doctrine of impartial salvation. Mr. Brown is in easy circumstances, sustains an unblemished character, is considered a gentleman of sound understanding, and good pulpit talents.

NOTICE,

To subscribers for the 1st vol. of the Utica Magazine.—Those who wish to have their volumes bound for preservation, will please leave them with D. Skinner, Utica, as soon as practicable, and they shall be neatly bound, with leather backs and corners and handsomely labelled, for 37 1-2 cents per volume.

If there are any who have not received all of their numbers, by giving notice, without expense of postage, they shall be supplied with any that we have on hand.

If there are any who have numbers (which they do not wish for themselves) between 10 and 15,

they will confer a favor by returning them to the Editor in Utica; particularly Nos. 11, 12, and 14, as they are wanted to make out some deficient files.

Rev. Wm. Bell has recently accepted of an invitation from the Universalist Society in Springfield Vt. to become their pastor; to which place he has removed, and entered on the duties of his calling. We understand Rev. O. A. Skinner, takes the place of Br. Bell, at Washington, N. H. The Lord bless and prosper their labors to the edification and upbuilding of the church.

To Correspondents.—Humility is received; several other communications are on file, and will be attended to in due time.

SELECTIONS.

LETTER NO. IV.

TO THE REV. EZRA S. ELY, D. D.

Sir.—It is a very extraordinary historical fact, and one which ought to make you and your orthodox brethren pause and seriously reflect, whether you and they are not *still* in the "gall of bitterness, and in the bonds of iniquity;" that as soon as our forefathers landed at the Plymouth rock, after having traversed a wide ocean, to escape from persecution in England and enjoy religious liberty, they should set up a more unrelenting system of persecution here, than that which they were compelled to endure there, against all those who could not in conscience subscribe to all the absurd dogmata of John Calvin. But as strange, passing strange, as this may seem to us, who have happily now got entirely clear of their intolerant laws, customs and oppressive institutions, it is nevertheless true. For the truth of this, I need only appeal to the historians of those times, to statutes, which are in the hands of every body, and to the public records of the country. What were the test acts of many states in the union, which, thank God, are now repealed, what were they but so many acts of proscription, and consequently of persecution, of bigotry and intolerance? I might refer to the banishments, whipping, fining, hanging, boring of the tongue, cropping, &c. of all those who were so unfortunate as to differ in opinion on religious subjects, from the *Geneva standard.* The Quakers, the dissenters of the Catholics, &c. within the respective jurisdictions of orthodoxy, were proscribed for a century or more; some of them, particularly the Catholics, for more than two centuries. Born and educated in this land of freedom, they were considered aliens in their native country, where reposed the ashes of their fathers. They were not considered as worthy of any of the rights and privileges of citizens. Why—what had they done to be thus disfranchised?—Nrthing. *But they were not orthodox.* They would neither betray their conscience nor their religion; they would neither become hypocrites nor Calvinists. They were therefore proscribed.

All history testifies that the puritans could have enjoyed liberty of conscience in England, if that would have satisfied them, and had been peaceable, quiet subjects. But that would not do. They must rule. Their own religiom must be established as the national religion, to the absolute exclusion of all others. Hence they never would intermit for a moment their rebellions, persecuting spirit, till they had brought their sovereign to the block, destroyed Episcopacy, overturned the constitution of their country, and established Calvin's Presbyterian system. Calvin himself would never permit any one to dissent from him in religious matters, without being subject to persecution. Knox, his disciple, not a whit inferior to his master on the score of intolerance, left Geneva and went to Scotland, at the commencement of their religious troubles, for the purpose of introducing Calvinism, which he effectually did with fire and sword. In a short time after his arrival there, he, with the aid of his fellow-laborers in the godly work, set all that country in a blaze.

Beza, Calvin's successor, did the same in France, as far as he had the power.—The grand object of Calvin and his followers has always been, wherever they could succeed, to unite church and state together; to establish Calvinism by law, and exclude from office every man, who was too honest to become a hypocrite, or too independent to submit to their domination. This is the *grand characteristic of Calvinism*, and always has been since its author first introduced it into the world in the 10th century. I hazard nothing in saying this. Neither do I hazard any thing in saying that you, sir, and your coadjutors, have nothing so much at heart as to form a union of the orthodox in the United States, for the sole purpose of effecting an establishment of a *national religion*, viz. *Calvinism* by law, and proscribing all who will not conform to your *test.* Were I at a loss for proof, you yourself have furnished it, in your denunciation-sermon, to which I have referred.

That you and your orthodox brethren in all your movements, are actuated solely by a spirit of self-aggrandizement, a thirst for power, wealth, and domination, is a position as clear, as certain, as that there is such a *thing* as Calvinism. I appeal to your conscience, Sir, and ask you in the presence of your Maker, if this be not your object? But is such a spirit sanctioned by the gospel? Is such a spirit consistent with the religion taught by Christ, who said that his kingdom was not of this world? Is persecution the fulfilment of the law of the meek and humble Jesus? If you have a conscience, Sir, you must answer these questions in the negative. You cannot prevaricate, if you have the least just claim to integrity of heart.

I say without hesitation, that the sentments contained in your sermon are absolutely against the genius of the Gospel. See what the great and good Dean Swift says on the shbject. "We agree that persecution, merely for conscience sake, is against the genius of the Gospel; and so is any law for depriving men of their natural and civil rights, which they claim as men." "We are also ready to allow, that the *smallest negative discouragements, for uniformity's sake, are so many persecutions.*" "An incapacity by law for any man to be made a judge or a colonel, merely on a point of conscience, is a negative discouragement, and consequently a real persecution. Vol. viii. p. 56. The bishop of London says, "I consider toleration as a mark of the true church." Charge in 1812, as quoted by bishop Milner, End of Controversy, p. 400. It is true, you do not, in so many words, recommend the passage of proscriptive laws against all those who are not what you are pleased to call orthodox; at this time, such a recommendation would be rather too bold. It would destroy your own work. It would defeat your plans. But you recommend an union of all the orthodox, for the purpose of excluding from office, all who disbelieve "*the fundamental doctrines of Calvin.*"

Could you succeed in having all the offices under the government of the U. States, and those under the government of the individual states *come down* to your standard of orthodoxy; to believe, or affect to believe, no matter which, every article of the Geneva Platform, then you would have but one more step to take, to accomplish all your designs against freedom of conscience and civil liberty, to get your *test acts* passed, annexing fines, banishment and death, for want of conformity; and then your *godly work* is done. Then farewell, a long farewell to all that is worth preserving in society. That this is the plan of the orthodox leaders in the United States, I do not hesitate to aver. Could this system of proscription be carried into complete effect, agreeably to the wishes and determination of Dr. Ely and his *holy workers*, how would their pious souls be rejoiced. Then they could be gratified with the exhilirating sight of fines, imprisonment, banishment, whipping, cropping, hanging, embowelling, quartering, and all their attendant heart-cheering scenes; and all too, "*to promote*

the glory of Almighty God," and to advance the cause of the meek Jesus.

Then, then, with what rapture could you view the pious work; and "grinning horribly a ghastly smile," you could exclaim with that *fervor*, that *chaste devotion*, so peculiar to the orthodoxy of all countries, "*Quæ regio in terris, nestri non plena laboris*"—"What country, under Heaven, is not full of the glorious exploits of Calvinistic orthodoxy."

ERASMUS.

REFORMED BAPTISTS.

At a meeting of the Kehukee Baptist Association in Halifax county, on the 6th of October last, comprising 38 churches and 1851 members, the following resolutions were passed without opposition.

Resolved, That whereas a paper purporting to be a declaration of the Reformed Baptist Churches in North Carolina, dated 26th August, 1826, which was handed into our Association and read, (containing several articles) and the said Association referred the same to the churches composing this body, which were requested to give their sentiments severally on said articles to this Association, which being done by most of the churches at this time—after an interchange of opinions by the members of this body, it was agreed that as to Missionary societies, Tract Societies, Bible Societies, and Theological Seminaries, that we discountenance them and the practices heretofore resorted to for their support, in begging money from the public to back them; and that if any persons shall come, or be among us, as agents of any of the above societies, we discountenance them in the practice aforesaid; and further, should they be under the character of ministers of the gospel, that we will not invite them into our pulpits, knowing them to be such: believing these societies and institutions to be the inventions of men, and not warranted by the word of God."

From the Religious Inquirer.

A few days since, Dr. Beecher and Mr. Ballou* met in some street of their good city, and after the usual salutations had been exchanged, the Dr. informed Mr. Ballou that he had a dream which he should be extremely pleased to have interpreted. Mr. Ballou replied that perhaps he might be able to expound it, and requested his Rev. brother to relate it. Dr. Beecher then said, that he dreamed he was in heaven, and it was a delightful place; but he looked around to see if any of the Universalists were there, and he looked in vain, for not one was to be seen, although he saw *some of every other denomination!* After the Rev. Sir, had ended, Mr. Ballou immediately replied, that the Dr. must have only visited the *kitchen;* but, had he gone into the *parlour*, he would, no doubt, have seen that the Universalists were the majority of the occupants, in that department.

Westfield, Mass. Nov. 1827.

N. B. You will readily see the application of the "*Kitchen*," in reference to their manner of producing these revivals, &c.

* A Rev gentleman well known for his erudition in ecclesiastical history, and ready and genuine wit.

TIME.

Time is the most indefinable, yet paradoxical of things; the past is gone, the future is not come, and the present becomes the past even while we attempt to define it, and like the flash of the lightning at once exists and expires. Time is the measure of all things, but is itself unmeasurable, and the grand discloser of all things, but is itself undisclosed.—Like space, it is incomprehensible, because it has no limits, and it would be still more so if it had. It is more obscure in its sources than the Nile, and in its termination than the Niger; and advances like the swiftest tide, but retreats like the swiftest torrent. It gives wings of lightning to pleasure, but leaden feet to pain, and lends expectation a curb, but enjoyment a spur. It robs beauty of her charms to bestow them on her picture, and builds a monument to merit, but denies it a house; it is the transient and deceitful flatterer of falsehood, but the tried and final friend of truth. Time is the most subtle, yet the most insatiable of depredators, and by appearing to take nothing, is permitted to take all; nor can it be satisfied until it has stolen the world from us and us from the world. It constantly flies, yet overcomes all things by flight, and although it is the present ally, it will be the future conqueror of Death, Time, the cradle of Hope, but the grave of Ambition, is the stern corrector of fools, but the salutary counseller of the wise; bringing all they dread to the one, and all they desire to the other; but like Cassandra, it warms us with a voice that even the sages discredit too long, and the silliest believe too late. Wisdom walks before it; opportunity with it; and repentance behind it; he that has made it his friend, will have little to fear from his enemies; but he that has made it his enemy, will have but little to hope from his friends.

THE PROPHETIC DEW-DROPS.

A delicate child, pale and prematurely wise, was complaining, on a hot morning that the poor dew-drops had been too hastily snatched away, and not allowed to glitter on the flowers, like other happier dew-drops, that live the whole day through, and sparkle in the moon-light, and through the morning, onwards to noon-day. "The sun," said the child, "has chased them away in his wrath." Soon after came rain, and a rainbow; whereupon his father pointed upwards, "see," said he, "there stand thy dew-drops gloriously re-set, a glittering jewelry in the heavens; the clownish foot tramples on them no more. By this, my child, thou art taught, that what withers on earth blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words; soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven.

NATIVE ENERGY.—It is interesting to notice how some minds seems almost to create themselves, springing up under every disadvantage, and working their solitary but irresistable way through a thousand obstacles.

Nature seems to delight in disappointing the assiduities of art with which it would rear legitimate dullness to maturity; and to glory in the vigor and luxuriance of her chance productions. She scatters the seeds of genius to the winds and though some may perish among the stony places of the world, and be choked by the thorns and brambles of adversity, yet others will now and then strike root even in the clefts of the rock; struggle bravely up into sunshine and spread over their sterile birth place all the beauties of vegetation. [*Irving.*

Moral reflection.—A firm trust in the assistance of an Almighty Being, naturally produces patience, hope, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove.

To be happy it is necessary to direct our thoughts more to the advantages we possess than those we hope for; to subdue our impatience, and set limits to our desires. Without moderation nothing can be really enjoyed.

Agur, said, "Give me neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they gall and pinch us, but if too large, they will cause us to stumble and trip. But wealth after all, is a relative thing, since he that has little and wants less, is richer than he that has much, but wants more. True contentment depends not upon what we have; a tub was large enough for Diogenes, but a world was too little for Alexander.

LACON.

POETRY.

For the Evangelical Magazine.

[Our correspondent, who furnished us with a paraphrase of the 137th Psalm, is informed that his composition requires for publication more alteration, and pruning than we felt authorised to make with another persons language; and have therefore concluded to substitute in its place, an article of our own, written some time since on the same subject.]

PARAPHRASE OF THE 137th PSALM,
In English sapphic.

Hard by the banks of Babel's oozy river,
There we sat down to weep and think of Zion;
And there we hang'd our harps, untun'd and silent,
High on the willows.

For there the oppressors carried us as captives,
And while they wasted us in cruel bondage,
Ask'd of us mirth, and taunting said unto us,
"*Sing songs of Zion.*"

How can we sing the sacred songs of Zion—
Songs of the Lord—and in the land of strangers;
Far from our country, under cruel bondage,
Sorely oppressive?

O then, Jerusalem, if I forget thee,
Let this my right hand thus forget her cunning:
If I do not in bondage thee remember,
Be my tongue silent:

And let it cleave unto my mouth's roof speechless,
If I do not Jerusalem distinguish;
And thus in honor, should I not prefer it
To my chief pleasure.

S.

FROM "PLEASURES OF RELIGION," AN AMERICAN POEM.

Time! take thine own, bid every charm depart
From youth's sweet form, but spare the youthful heart;
O spare that Heaven-strung lyre, with rapture stored;
Blunt not the music of a single chord;
Though doomed to notes of wo, still let it own
Each soft vibration—each entrancing tone;
Still let it beat to every virtue just,
Though oft deceived, oh, may it ever trust;
Let not cold interest, with his frown severe,
Chill the warm wish, or check the tender tear;
Bid friendship still with generous fervour burn,
Though unrequited friendship it must mourn.
Nor bid affection from the bosom fly,
Though doom'd to heave the unregarded sigh;
Let not one bright ennobling passion cease,
Nor lose one feeling, though to purchase peace.
Oh! then arrayed in every charm of youth!
Come with that look of innocence and truth—
Come with that glowing, tender, artless breast,
And be a Saviour's image there imprest.
Oh come, and let Religion's altar prove
The fragrant incense of thy earliest love.
When youth's gay scenes fade fast in thoughtful years
And sorrow bathes the faltering steps in tears;
Come then, blest power, and thy celestial art
Shall guide to heaven the disappointed heart—
Shall tell us, in those realms of love and truth
Bloom bliss eternal and immortal *youth.*

REMOVAL OF MR. COBB.

We have the pleasure to inform our readers, that the Rev. SYLVANUS COBB, of Waterville, Me. has received and accepted a call from the First Parish in Malden, (Mass.) to become its Pastor.—There have for several years been christians of various denominations belonging to this Parish; and on the resignation of the Pastoral office by the Rev. Mr. Green, several divisions, and a quite spirited excitement arose among them. Candidates of different denominations were heard. At length, as the Universalists were more more numerous than all, Mr Cobb was invited, by whose prudence we are induced to entertain, very favorable anticipations.—*Univer. Mag.*

JUSTICE is a foundation principle, that cannot be violated without laying the mind open to the invasion of every species of moral depravity.

Personal blemishes, are so far like a mirror, that they expose as much, the deformity of those who ridicule them, as of those who are ridiculed.

Capital Punishment—Governments which punish one man with death for killing another, seem in some degree to justify the act—one is an act of aggression—the other of retaliation.

Truth, as certainly existed before the Scriptures concerning it were written, as did the Sun and planets, before any treatise appeared on the Solar System.

MARRIED.

In Troy by the Rev. Mr. Willis Mr Peter Barton to Miss Harriet Rachel Wilson.

Mr. Wm. Philips, to Miss Rebecca. Baldwin.

Mr. Thomas Hodgkin, to Miss Adaline Penny, all of Troy.

In New-Hartfard, by Rev. Mr. Skinner, Mr. Addison Gilmore to Miss Harriet Rodgers.

OBITUARY OF REV. CHARLES R. MARSH.

The following extract of a letter from Rev. N. Doolittle, dated, *Berkshire, Tioga Co. April 1st*, contains the first and only intelligence we have received of the death of one of "the excellent of the earth," one of the most amiable young men we ever had the privilege and the happiness of knowing.

"Our brother, and my invaluable and esteemed friend, *C. R. Marsh, is gone.* I believe he died on the 13th March. The particulars of his death I have not learned. He was an extraordinary young man—of a brilliant genius—possessing superior talents, and a fruitful imagination. He has "faught the good fight, he has kept the faith, and finished his course" in early life. But in the morning of his days; in the midst of his usefulness, he is called away! How dark and mysterious are the ways of Heaven! His loss will be deeply lamented by all who knew him."

The above intelligence is of too sad, too afflictive a nature to permit our swelling heart to find language suitable to express our feelings on the occasion. "O, brother" Marsh, "very pleasant hast thou been unto me." He died of Consumption, we believe in the 27th year of his age. From his earliest labors in the gospel ministry, we have been acquainted with this amiable, this incomparable youth. He commenced his labors in the ministry of Reconciliation and received a letter of fellowship in the same season (1822) with us; and together were we ordained to the sacred work of this holy calling. For the first two years and an half of his ministry he labored with success, for the most part of his time in Vermont, in the vicinity of his native place, (Shoreham.) And for the last three years of his ministry and life, he has resided and preached in Montrose and Brooklyn and vicinity, Pa. His labors here were very abundant and equally successful. In addition to his duties of preaching the gospel, he conducted for 2 years a Religious Periodical, entitled the "Candid Examiner." By these double labors, he was instrumental in spreading the knowledge of the truth, and conveying the joyful tidings of a worlds salvation to thousands of people who had long sat in darkness; and proclaiming 'peace to those that were afar off and to those that were near.' He possessed more, much more, than the *ordinary* qualifications for a gospel minister. To the mildest of tempers, the most amiable of dispositions, the most gentle and winning manners, a sound mind, a discriminating judgment and a good education, he added a zeal and devotedness of heart worthy the sacred cause in which he was engaged. His heart was filled, his soul deeply imbued with the love and spirit of his divine master. And he sought to discharge with zeal and fidelity the several duties he owed to his God, his Redeemer and humanity.

But alas, this bright luminary, that shone with such brilliancy so short a time, has set, to rise no more on this world! This beautiful blossom—though not without fruit—is cut down ere it had arrived at maturity. Ah, how short, at longest is the life of man! How brief the period of his usefulness! But when we see a youth like this, so promising, so dear, so useful in the world, cut down in the very *morning* of life, the hearts of the living sensibly feel the stroke, and we almost murmur at the dispensations of divine Providence. But we must remember *it is God that hath done this*, who sees not as man sees. We trust this departed and worthy young man has gone to a better world than this, to receive a "crown of life that fadeth not away.' His memory on earth will long be endeared to all who knew him. May his virtues be embalmed in our hearts, and faithfully exemplified in our lives.

S.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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ORIGINAL COMMUNICATIONS.

FOR THE EVANGELICAL MAGAZINE.

SPRING.

"Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with a tender grape give a good smell."

When the rigid power of winter has long held its cheerless dominion over our earth, and its frosty ligaments bound in secret silence the gurgling rill and the flowing river; when its hoary mantle has for many a day, covered in darkness and death every vegetable, and many of the animal tribes of a whole hemisphere, and those that still retain animation either shiver in the hibernal blasts of the north, or shrink into the artificial cell to shield themselves from the paralyzing rigour of the season; it is then that the approach of spring is earnestly desired and anxiously waited for; and its return is anticipated with pleasure, and welcomed with rapturous delight by every admirer of the charms and beauties of nature—by every one whose heart is susceptible of the gentle sentiments and virtues of social life, and inspired with the still more noble sentiment of gratitude and praise to his munificent creator, in whose hands are vested the revolving seasons of the year.

It is now that the vernal showers of rain and the increasing warmth of the sun, approaching us from his long recess in his winter solstice, begin to dissolve the snow that has long mantled the neighboring mountains and vallies, and to melt the gelid ice that has for months fettered the liquid streams. The bursting fountains of water, accumulating strength from the dissolving snow, tumbling down the sides of ragged mountains, wash the neighboring plains and fertilize the interjacent vallies; the earth begins to be arrayed in her green carpet—the springing blade of grass and the opening leaf of the forest decorating its variegated surface;—"the flowers appear on the earth" in rich profusion, opening their fragrant buds to the genial warmth of the sun, and regaling the senses with the beauty of their form and color, and with the odoriferous incense that perfumes and sweetens the air around them;—from the verdant boughs of trees, "the singing of birds" salutes the ear, whose well-tuned pipes in mellow notes, respond to the rising and the setting sun, and hymn the praises of their great Creator, and "the voice of the turtle" is again "heard" sounding pleasantly "in our land;"—the fig-tree putteth forth her green figs," by which we "know that summer draweth near, and the vines with the tender grape give a good smell," indicating the approach of a beautiful and prolific season. Now it is that the bosom of man, high flushed with joyous expectancy, contemplates with kindling rapture the unfolding beauties of the spring, and hails with increasing pleasure each rising morn, the orient sun, whose cheering beams enliven the face of day, and like the God of nature diffuse their light and blessings in every direction. The cheerful husbandman with lively hope, commits his seed to the faithful bosom of the earth, expecting to behold with pleasure, the increasing beauties of the summer, and to reap with joy, in the former and the latter harvest, the rich golden products of autumn. He views with ever fresh delight the flowry robes of spring, and anticipates with joy the fragrant groves and growing blades of grass and grain, by gentle zephyrs fanned, waving in sign of adoration to that power who bids them grow; and hears, in consonance with the feelings of his heart, nature's well-tuned harmony, in the variegated notes of praise from all her multifarious tribes of children.

The Gospel of our Lord Jesus Christ is beautifully represented by the spring which has come to visit us. It is "the morning spread upon the mountains." It is the sun of truth which has shone upon those "that sat in darkness, and in the region of" more than mortal "death."—And when we look, accordingly, on the state of the world since the coming of our Lord, nothing can more accurately resemble the influence and the beneficence of spring. Wherever his religion has spread, a new verdure, as it were, has been given to the soul of man. Whatever blesses or whatever adorns humanity, has followed the progress of his doctrines; laws have been improved, governments enlightened, manners refined, and the mild and gentle virtues of humanity and peace have sprung into new life and fragrance. "Even the desert (in the beautiful words of the prophet) and the solitary place have been glad," and in many a "wilderness" of life—in many a "solitary place" of wo, where the eye of man comes not, the light of heaven has been revealed, and many a flower of faith and hope have blown, unknown to all but the "Sun of Righteousness," which cherished them. VERTUMNUS.

FOR THE EVANGELICAL MAGAZINE.

The subjoined extracts are from an oration delivered Feb. 24th, 1775, before the American Philosophical Society at Philadelphia, by *David Rittenhouse, A. M.*

The name of *Rittenhouse* is dear to Americans, and will ever be associated with the most profound respect so long as philosophy has a friend in the land which gave him birth, and the names of *Franklin* and *Jefferson* are enrolled in its annals. These extracts have been induced for the purpose of showing that those who have been the greatest proficients in the pleasing science of philosophy have still been enlightened and devoted christians. On the continent of Europe, it is true, all have not been Christians who have cultivated that science which has aided them to

"—— search undismay'd the dark profound,
Where nature works in secret; trace the forms
Of atoms, moving with incessant change
Their elemental round; behold the seeds
Of being and the energy of life."

But notwithstanding these may have done much to advance a knowledge of the Philosophy of nature, yet they have been and are but lesser lights when compared with that constellation, Newton, Locke and Bacon, who have reflected luminously from that *point* where the

light of heaven and earth meet. L. W.

"As truth is always consistent with itself, so many new proofs were furnished from time to time by new discoveries, that a mistaken interpretation of some passages in the Bible was compelled to give way to the force of astronomical evidence. The doctrine of a plurality of worlds, is inseparable from the principles of Astronomy; but this doctrine is still thought, by some pious persons, and by many more I fear who do not deserve that title, to militate against the truths asserted by the Christian religion. If I may be allowed to give my opinion on a matter of such importance, I must confess that I think, upon a proper examination, the apparent inconsistency will vanish. Our religion teaches us what philosophy could not have taught, and we ought to admire with reverence the great things it has pleased Divine providence to perform *beyond the ordinary course of nature* for man, who is undoubtedly the most noble inhabitant of this globe. But neither religion nor philosophy forbids us to believe that infinite wisdom and power, prompted by infinite goodness, may, throughout the vast extent of creation and duration have frequently interposed in a manner quite incomprehensible to us, when it became necessary to the happiness of some other rank or degree. That Being, before whose piercing eye all the intricate foldings and dark recesses of the human heart become expanded and illuminated, is my witness with what sincerity, with what ardor, I wish *for the happiness of the whole race of mankind*—how sincerely I approve of those social refinements which really add to our happiness, and indue us with gratitude to acknowledge our great Creator's goodness—and how I delight in a participation of the discoveries made from time to time in nature's works, by our philosophic brethren in Europe.

Nothing can better demonstrate the immediate presence of the Deity in every part of space, whether vacant or occupied by matter, than astronomy does. It was from an astronomer that St. Paul quoted that exalted expression, so often since repeated; "*In God we live, and move, and have our being.*" Let the sceptical writers forbear to lavish encomiums on their cob-web philosophy, liable to be broken by the smallest incident in nature. They tell us it is of great service to mankind, in banishing bigotry and superstition from among us. Is not this effectually done by astronomy? The direct tendency of this science is to dilate the heart with *universal benevolence*, and enlarge its views. But then it does this without propagating a single point of doctrine contrary to common sense, or the most cultivated reason. It flatters no fashionable princely vice or national depravity. It encourages not the libertine by relaxing any of the precepts of morality; nor does it attempt to undermine the foundations of religion. It denies none of those attributes, which the wisest and best of mankind have in all ages ascribed to the Deity. Nor does it degrade the human mind from that dignity which is ever necessary to make it contemplate itself with complacency. None of these things does astronomy pretend to; and if these things merit the aim, philosophy and the encouragement of a people, then let scepticism flourish and astronomy lie neglected; then let the names of Berkeley and Hume become immortal, and that of Newton be lost in oblivion."

FOR THE EVANGELICAL MAGAZINE.

"*Divisions in the ranks.*"—It seems from an editorial article in the last Baptist Register, that some of the brethren of that denomination are unwilling to submit to the "*yoke*" which the "N. York Baptist Convention" have it in contemplation to prepare for their necks, requiring the several churches, "according to their ability," to "raise the funds necessary to prosecute their missionary operations." The editor is not at all pleased to find this independent spirit manifested among his brethren, and labors to smooth over the "proposed plan," and persuade the revolters into the belief that the "yoke" is the same "which the spirit of the gospel has proposed." Now I do not wish to meddle with the affairs of others, nor question the purity of the motives which govern the conduct of religious societies with which I have no concern, but I really could not well pass over the concluding remarks of the editor of the Register, without feeling an inclination to protest against such unwarrantable denunciations. The following is an extract:

"There are brethren of great pecuniary ability in some churches, who give neither to missions, to the poor, nor to the support of the gospel. Such men are palpably covetous and deserve no indulgence: and the sooner they are separated from the fraternity of Christ the better; they are as dead weights to a church, and a libel on the Christian name."

HUMILITY.

N. B. I think the above extract sheds a great deal of light on the motives and feelings of these "wolves in sheep's clothing," who "go about seeking whom they may devour," and who take it upon themselves to *abuse* people into their measures, when they do not come into them voluntarily; and I should like to see some remarks from the editor of the "Magazine" on the subject. H.

We forbear at present making any remarks on the above, but would refer our correspondent to an "Appeal to the public in vindication of Universalists, Unitarians, and others," by Rev. S. R. Smith, of Philadelphia; commenced in this No. and to be continued: by which he may understand our own views on the subject, and those of our order generally. That it is not to the *spread of the Gospel* that we are opposed; but to the *unhallowed means* resorted to for *gulling the public* of its circulating medium, and *proselyting* to a *particular sectarian creed*, instead of converting to Christianity. *Eds.*

FOR THE EVANGELICAL MAGAZINE.

Orthodox Confederacy.—On Sunday, the 23d March last, just as the sun had passed its meridian, and all nature seemed quiet and calm, the bell announced the time for the re-assembling of the people at the different churches (Baptist and Presbyterian) in this village. While on our way thither to join the congregation, our surprise was not a little excited to observe the unaccustomed intermingling of two inimical parties, and also to learn that an *exchange* was to take place with the *two ministers*.

Having attended the forenoon meeting at the Baptist house, and no notice being given of this arrangement, we, in common with others, were at a loss to conceive or understand the object of this religious trick played on the people; but our cogitations were soon diverted from this subject at the appearance of the Reverend Gentleman from the Presbyterian house; who, after the usual preliminaries, cries out in a horrific tone, "Escape for thy life!"—these were the words of his text, and are found in the book of Genesis, 19th chapter, and the middle of the 17th verse.

The probable design of the exchange was now developed; the appearance of the speaker more than intimated that he was again about to make a display on the subject of Universalism. Having frequently had the subject in agitation among his own people, it would now seem he was desirous of showing forth his oratory to others, (Herod and Pilate being now made friends.) In his first prayer he says, "Salvation is all of grace," that "works have nothing to do with it;" and in the sermon he labours to show that *salvation is altogether by works*—or, which is the same thing, that the inhabitants of Sodom and Gomorrah were the subjects of endless torture, because of their wicked hearts, that they would not turn to God and live,—that the wife of Lot, while making her escape from the city, looked back and became a pillar of salt, and was consequently subject to the same fate;—reference was also made to the antedeluvians, with an imaginary

portraiture of their proceedings during the flood—with frequent and direct calls to the youth, as if those who had come to years of discretion were too inveterate, or rather too considerate, to receive exclamations for sound reason, or imaginary colouring for solid argument.

The verse from which the text is taken reads thus: "And it came to pass, when they had brought them forth abroad, that he said, escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." This is the passage of Scripture from which the preacher would prove the endless misery of Sodom and Gomorrah, and of all unbelievers at the present day, whom he compared to them. Now we would ask, how a soul can be saved *wholly and totally by grace*, and yet his salvation rest upon the *condition of works?* That the salvation of man in another state of being is purely by the grace of God, we firmly believe; but that the *conditions* spoken of in relation to Sodom and Gomorrah, had any reference to an endless state of existence, we as fully *dis*believe. The calamity which befel the Sodomites was evidently temporal, from the fact that nothing in its history contradicts it; and it is fully and positively confirmed by subsequent promises from God to Ezekiel, of their *restoration.* See Ezekiel, 16th chapter, from 40th verse to the end.

The custom of ministers to detract from others their true merit, and to disclaim them as Christians, who cannot believe in all the inconsistencies which they profess, we think ought to be reprobated. It would be uncharitable for those whose profession is identified with the impartial goodness of God, to denounce as *heretics* and *unbelievers*, all those who in theory distrust the goodness of God, and deny his impartiality. And it is equally, if not more so, with the man or minister, whose self-importance and pretended goodness leads him to denounce all those as *deceivers* and *deluded* men, who believe God cares for all, and "will have all men to be saved and come to the knowledge of the truth."

The minister in his discourse above alluded to, directs his hearers to receive, and treat kindly, ministers who visit their houses to warn and instruct them; and not, like some, refuse to hear them, and say they do not wish their instructions, and that they need not be troubled about them. The fact is, the virulent mode which many pursue in their attempts to create an excitement while visiting houses, is preposterous, and the very act of *unkindness* and *incivility:* it certainly is unkind and base for men professing to be ministers of the Gospel, to audaciously enter the dwelling of a peaceful family, and strive to frighten and alarm them into a belief in their creed, as has frequently been the case in this vicinity. This system of producing a pretended reformation, is often the cause of much evil, and seldom, if ever, of any good. That principle cannot be founded in wisdom which tends to disunite families and friends; a very natural and frequent consequence of priestly dictation in a family circle. All hateful passions and unfriendly feelings are a baneful evil in society, and whatever serves to perpetuate them must be wrong.—There are many things which dazzle the eye, and please the ear, but it should ever be remembered that "all is not gold that shines." J. R.

Elbridge, April 1828.

FOR THE EVANGELICAL MAGAZINE.

ARMINIANISM DESCRIBED BY THE CALVINISTS.

"Scarce had our first parents made their appearance, when Satan, the *first Arminian*, began to preach his pernicious doctrine of free will to them; which so pleased the old gentleman and his lady, that they (like thousands of their foolish offspring in this our day) adhered to the deceitful news, embraced it cordially, disobeyed the command of their Maker, and by so doing, launched their whole posterity into a cloud of miseries and ills.

But some, perhaps, will be ready to say that Arminianism, though an error, cannot be the root of all other errors: to which I answer, that it first originated in Satan; then, I ask, from whence springs any error or evil in the world? Sure Satan must be the first moving cause of all evils that ever did, do now, or ever will make their appearance in this world; consequently he was the first propagator of that *cursed doctrine* above mentioned. Hence Arminianism begat Popery, and Popery begat Methodism, and Methodism begat Moderate Calvinism, and Moderate Calvinism begat Baxterianism, and Baxterianism begat Unitarianism, and Unitarianism begat Arianism, and Arianism begat Universalism, and Universalism begat Deism, and Deism begat Atheism; and living and dying in the embracement of every of the above *evils*, or *isms*, where Christ is they never can come. Thus I consider that Arminianism is the original of all the pernicious doctrines that are propagated in the world, and Destructionism will close the whole of them."—*Gospel Magazine*, 1807, p. 16.

The above extract shows with how much virulence Calvinists have written against those who conscientiously differed from them in religious opinion. In these last days both Calvinists and Arminians have united insomuch as to indulge the same unrighteous spirit, when speaking or writing of Universalists and Unitarians. But no sect of Christians can, with a warrant from their Master, be permitted to deal thus with each other. There must be heresy somewhere. Error, doubtless, in some degree has found admission into most, if not all, the various systems of religious belief: hence religionists ought to be generous when they attempt to speak of the opinions of others. "If any man among you seemeth to be religious, and *bridleth not his tongue*, that man's religion is vain."—James 1. 26.

SELECTIONS.

LETTER NO. V.

TO THE REV. EZRA S. ELY, D. D.

Sir.—After all, if you and your orthodox brethren are sincere christians, if you and they are really what you and they profess to be, the humble followers of the "Lamb," why should you wish calvinism should become the established religion of the country? Calvin was certainly a cruel, unmerciful, intolerant man; and his religion, if it can be called by that name, partook largely of all those unchristian qualities. I ask you seriously then, why you would wish for the prevalence of such a system? You have been, I believe, born and educated in this land of rational liberty. You live in an enlightened age. You know by experience the value of liberty You know the value of freedom of thought and of speech. You know, or ought to know, what an important salutary influence, free, civil, and religious institutions have upon the progrees of science and vital piety.—You know, Sir, that the constitution of the United States, and that of the individual states, guarantees to every man the right to think for himself; to speak freely what he thinks, and to "worship God according to the dictates of his own conscience." In short, sir, you live in a Protestant land, where your civil and religious privileges are secured to you. You have been blessed in this land of freedom, far beyond the common lot of man. You profess to be an ambassador of Jesus Christ, authorised and commissioned to declare his will, his law, his gospel to fallen man. Why then, I ask again, should you wish to propagate Calvinism from the sacred desk? Why should you wish to *compel* men to conform to your opinions in religious matters, by proscription? Did Christ and his apostles make use of persecution in order to christianize the world? If they did, be pleased, Sir, to put your finger upon the chapter and verse, in proof that they did so. Did they not live under tyrannical and pagan governments? and did they not inculcate *perfect obedience* to even pagan authority? Did they preach to their followers, to "*form an union*" of the orthodox, for the purpose of voting from

office all their pagan rulers, who would not embrace the religious tenets of John Calvin? Did Jesus Christ proclaim to the scribes and pharisees, that he should consider it a matter of "thankfulness," if they would become his disciples, even in pretence only, though in doing this, they should be rank "*hypocrites*," rather than be open contemners of his religion? Alás, Sir, I am afraid you have never read, and duly considered, the xxiii chap. of Matt. For your edification and improvement, I will transcribe one or two verses from that chapter. "Woe unto you scribes and pharisees, *hypocrites*, for ye devour widow's houses, and for a *pretence, make long prayers*," &c. "Woe unto you scribes and pharisees, *hypocrites!* for ye *compass* sea and land to make one *proselyte;* and when he is made, *ye make him two-fold more a child of hell than yourselves*." "Woe unto you, ye blind guides," &c. "Woe unto you scribes and pharisees, *hypocrites*, for ye are like whited sepulchres, which indeed appear beautiful *outward*, but are *within* full of dead men's bones, and of all uncleanness." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Permit me, sir, to beseech you, to make strict inquiry; to institute the most rigid inquisition into the condition of your half a million of orthodox voters, and see if there be no infidels, that is, no socinians, unitarians, universalists, arians, &c. among them? Are you certain there are no hypocrites, arians, &c. among them? Are you certain there are no hypocrites, no contemners of the "*fundamentals*" of Calvin in your church? If there be, snatch the sceptre from the hand of the king of Heaven, and send them, without ceremony, to eternal perdition. But I ask you once more, what are your motives for wishing the spread of calvinism? Are your motives pure? Is your design the propagation of pure, undefiled religion? Have you designs to promote exclusively the interests of sectarianism? Are you not grasping after wealth, power and domination? Are you not greedy of "*filthy lucre?*" Have you not designs dark, secret and insidious against the liberty of your fellow citizens? Do you not design to compass, if possible, the slavery of their minds, as well as their bodies? Do you not intend to erect an inquisitorial tribunal in our country, for the purpose of forcing men, by proscription, to conform to your religious creed? When you enter your closet for secret prayer, lay your hand upon your heart, and in the presence of God, ask yourself the foregoing questions, and if you are a man not entirely destitute of moral sense, you, yourself will give honest, unequivocal answers.

That a man cannot be honest and in his right mind, and wish for the diffusion of calvinism among the people, I do not say. But that an honest, unprejudiced man, a man not wedded to sectarism, sho'd move earth and heaven to promote that most unrighteous cause, of that most unrighteous man, John Calvin, in the enlightened 19th century, is certainly a very remarkable phenomenon. There is good reason to believe that you and your orthodox brethren, keep out of sight as much as possible the worst part of your master's doctrine. For the information of the public and your improvement, I will here offer you and them, a brief view of that cruel man's cruel creed. 1. "That God has created the greatest part of mankind on purpose to damn them, without any foresight of their sins, or prevarications." 2. "That God is the author of all sin." 3. "That all sins are mortal, even the first motions of concupisence, before the will consents; and that the best of our works desere damnation." 4. "That the truly faithful are infallibly assured of their justification and salvation, and most firmly believe it; and that being once arrived thus far, they cannot fall from grace, though they were to commit the most enormous sins." 5. "That Christ was in a state of damnation on the cross." 6. "That when earthly princes erect themselves against God, (that is, when they oppose calvinism) they bereave themselves of their authority; and that we must rather spit in their faces than obey them." I will give one other passage from the renowned Beza, the coadjutor and successor of Calvin, and then I have done. "Faith is peculiar to the elect, and consists in an absolute dependence each one has on the certainty of his election, which implies an assurance of his perseverance. Hence we have it in our power to know, whether we are predestinated to salvation, not by fancy, but by conclusions, as certain, as if we had ascended into heaven to hear it from the mouth of God himself." These tenets, Sir, are part of the "*Geneva platform*," and constitute a part of the orthodox creed of the present day. These are the tenets, among others equally cruel, which you and your brethren take so much pains to propagate. It can excite no wonder after this, that you, believing in the truth of such "*fundamentals*," should denounce our present chief magistrate, as well as all his illustrious predecessors as infidels, because they cannot give their assent to the truth of doctrines which go absolutely to destroy all distinction between virtuous and vicious actions; which take away all accountability for our conduct here, and make the murderer as acceptable in the sight of God, as the most pious, devout person in existence. The learned and judicious Bishop Milner makes the following pertinent remark upon the above doctrines of Calvin. "And is there a man, that having been worked up by such dogmatizing, or his own fancy, to this full assurance of indefeasible predestination and impeccability, who, under any violent temptation, to break the laws of God or man, can be expected to resist it?"—End of Controversy, p. 165.

ERASMUS.

AN APPEAL TO THE PUBLIC,

IN VINDICATION OF UNIVERSALISTS AND OTHERS.—*By Rev. Stephen R. Smith.*

The occasion which elicited this production from the pen of the writer, was briefly this. An article [editorial] was published in a paper called the "Religious Messenger," in Philadelphia, in which Universalists, Unitarians and other classes of liberal christians were most grossly attacked and abused, accused of being enemies to Sunday Schools, Bible Societies, Missionary Societies, in short, *enemies to religion*, virtue, piety, and every thing which that pious editor esteemed good. And being denied the privilege of answering this gross attack in the same paper in which it appeared, except under certain dishonorable restrictions, Mr. Smith concluded to publish the above named appeal in a pamphlet by itself. The following extracts from the Appeal, in answer to some of the principal charges, exhibit a correct view of the subject, and an able defence and full vindication of the denominations attacked by the "Messenger" and the grounds they have taken in regard to those institutions. We recommend them to the candid perusal and critical examination of our reading patrons. The whole work recommends itself to the attention of an intelligent public. S.

The editor of the "Religious Messenger" says, "They (Universalists, Unitarians, &c.) oppose Sabbath Schools, because it requires something more than *talk* to promote them; Bible Societies, because universal experience proves that those who study them are better men than they were when ignorant of them; Missionary Societies, because civilization and the inculcation of virtue and piety are not congenial to their views."

We might have dispensed with the consideration of any previous charges against those much abused Christian sects, since these specifications with some few remaining ones, embrace every idea —and nearly every epithet which can enter into a summary description of immorality and irreligion. And from the consideration that several *assertions* have been already noticed, what remains to be added in reviewing the above particulars will be more condensed than would otherwise have been expedient.

First—*of Sunday Schools*. The prima-

ry ostensible object of Sunday Schools, was the instruction of children in the reading and knowledge of the sacred scriptures. With a view to these desirable ends, the pupils were directed to commit to memory select portions of the Old or New Testament; and were excited to emulation by the prospect of a small reward. By these means, the first principles of religion were impressed upon the mind—generally without any particular reference to the views of sectarians; and the children of each family were left to imbibe from the lips of their parents or guardians, the peculiar maxims of their respective creeds. And so general was the approbation of the public, that most, if not all the various religious sects, encouraged its establishment by permitting their children to become its pupils. At the same time, so great was the spirit of liberality, that in many instances where catechisms or other synopses of faith were taught, the children of each denomination were permitted to use and recite their own.

Now while even an ostensible liberality characterised this institution, Universalists and Unitarians bore their part in its support. A fact of such notoriety, that it would excite the greatest surprise that any editor in Philadelphia should appear to be ignorant of it—if we could be surprised at any real or pretended misapprehension of their views. As evidence that these denominations have not been wanting in sustaining such schools, it is only necessary to state, that one was continued for several years at the Lombard-street church, in this city, many of whose patrons were Universalists, and certainly one of whom—a lady of the first respectability, assisted in giving instructions most of the time of its continuance. The Unitarians are *now* sustaining one in this city. Nor are these solitary cases—those denominations, in most cases where convenient, still continue to sustain Sunday Schools.

Is it asked then, why they have not continued the indiscriminate patronage of Sabbath Schools? The answer is a plain one—because the institution has long since ceased to deserve it!

Instead of a liberal and benevolent institution, in which Christians of all denominations enjoy equal and unmolested rights, its control has been monopolized by a *single sect.* So evident has this become, that many of the *Methodists* who entered with great spirit into the *union* measures, have withdrawn, and avowed to the world that every thing relating to the institution was directed and controlled by the Presbyterians.

Instead of an appropriation of its funds to the purposes of *moral* and *religious* instruction, they have been applied to the purchase of *splendid establishments,* with a view to the systematic organization of *pecuniary* measures, without responsibility to the public. Witness the building on Chesnut-street, purchased and ornamented with a beautiful marble front, at great expense; and the recent application to the Legislature of Pennsylvania, for an act of incorporation. While the public is told by a writer over the signature of *Somerfield,* in the "Philadelphia Gazette,"—a writer devoted to the Sunday School cause, that the institution "*in its operations for which a charter is asked, has no more to do in directing Sabbath Schools, than Stephen Girard's Bank!*"—This is well—"by their fruits ye shall know them." And this concession amounts precisely to what the public has long had reason to suspect—that the Sunday School Union resembled a banking establishment "in its operations," much more nearly than a properly benevolent and christian institution. And since this is so frankly acknowledged—we would suggest the propriety of altering the *name* of the institution, so as to express the *objects* of the petitioners, if we have any word sufficiently "big with meaning."

Instead of merely impressing the first principles of morality and religion, in which all sects agree—the doctrines of a particular creed—the metaphysical subtelties which distinguish a single, or a very few sects at most, are sedulously imposed upon the minds of children; evidently intending thereby so far to indoctrinate them, as to secure their future attachment to the policies and principles of a particular denomination.

If this is not the fact, why are particular religious views suffered to be introduced into the schools? Why are the exclusive systems of modern orthodoxy only approved and distributed in the Sunday School tracts? And why are the lecturers and teachers always of a certain stamp? But one answer can be given—it is not so much for the *instruction of the poor,* as to make all our children orthodox!

Instead of encouraging filial duty and due respect and obedience to guardians or masters—the children of reputable families have been encouraged by their officious and over zealous Sunday School teachers, in acts of disobedience in matters appertaining to religion—and threatened with the contempt of their School-companions here, and the torments of hell hereafter, if they should dare to attend church even with their parents, unless such as the teacher designated!

Daring and impious as this procedure is, a catalogue of examples will be furnished whenever the occasion shall demand it. But they have occurred so frequently, and are so generally known, that it is presumed it will never be necessary to furnish them in detail.

Instead of encouraging that humility which distinguishes the spirit and genius of the gospel—that foolish pride which is founded in distinction, and which is so common to youth, has been excited and pampered by an ostentatious parade of Sunday School *processions,* and other *feats* calculated to distinguish that class of children from others.

Whatever else may have been accomplished, these things have been done.—Can it therefore, be matter of surprise, that those who have too much integrity to foster an enormous *temporal* monopoly, and too much independence to submit to the encroachments of *spiritual* usurpation should generally withdraw their patronage and support from an institution which has accomplished both.

With these facts before the public—facts which do not admit of denial, is it not matter of wonder, that men can be found of sufficient temerity to say that Universalists and Unitarians "oppose Sunday Schools, because it requires something more than *talk* to promote them?" And how much more than talk and gossiping have they cost their prating advocates? It is notorious that the subscription to the Sunday School Union is but *twenty-five cents per month*—a great proportion of which is wrung from the hand of the mechanic by the dread of popular odium. And while a small subscription is appended to the names of some of the most clamorous advocates of the institution, they are pocketing a comfortable subsistence from the gleanings of the rent roll, and sundry items of service in the gratuitous distribution of tracts.

It is because their plans and policies are not blindly followed—because their speculations and monopolies are exposed and brought to light—because their unwearied beggary—their self-aggrandizing appropriations and spiritual pride are reproved, that a hue and cry is set up against every man and every denomination which enters not into their measures.

Sensible that the *names* of piety and love of souls, frequently and generally pass with the multitude for the *reality*—sensible of the current of popular favor which has hitherto borne their schemes towards the intended consummation—and knowing that vulgar ignorance can be blown into a flame where prejudice is already enlisted, the mouth-pieces of the institution have taken upon themselves to reproach as haters of God, and alike destitute of sympathy for suffering man, and of social or individual virtue, all those who refuse to reverence the Sunday School Dagon.

We are told that every denomination

conducts its own schools. Indeed! But we are not told another fact of much greater importance, viz. that each must receive the tracts prepared and published by the Sunday School Union, or be held up to the execration of the public, as among those who "*ridicule* every effort to instruct the poor in morals or in religion."

Suppose Universalists and Unitarians should unite and organize a system for the publication of tracts for Sunday Schools—and then take it upon themselves to abuse and scandalize Presbyterians, Baptists, Methodists, and Episcopalians, for not adopting them. In this case, it is believed, the public would soon undeceive itself. The fact is the same in the present instance, only invert the names of the parties. And it would never be inquired whether Universalists &c. maintained Sunday Schools, if they would contribute liberally to the present establishment.

The truth is, these denominations have never been opposed to Sunday Schools as such—they have never ridiculed them, because it required something more than *talk* to promote them; but they have opposed them, beeause they do not choose to indoctrinate their children in the dogmas of modern orthodoxy, or to build up an institution for the benefit of those, who evidently aim at exclusive domination.

(*To be continued.*)

A good conscience is to the soul, what health is to the body. It preserves a constant ease and serenity within us, that more than countervail all the calamities and afflictions that befall us. I know of nothing so hard for a generous mind to get over as calumny and reproach, and nothing palliates the offence more than our consciousness that we do not deserve them. If any one speaks ill of thee, said Epictetus, consider whether he has truth on his side, and if so, reform thyself, that his censures may not affect thee. When Anaximander was told, that the very boys laughed at his singing—ay, says he, then I must learn to sing better. Plato being told that he had many enemies who spoke evil of him—it is no matter, said he, I will live so that none shall believe them. Hearing at another time, that an intimate friend had spoken detractingly of him—I am sure he would not do it, said he, if he had not some reason for it. This is the surest, as well as the noblest way, of drawing the sting out of a reproach, and the true method of preparing a man for the great and only relief against the pains of calumny—A GOOD CONSCIENCE.

CONVERSION IN THE MINISTRY.

We are happy to learn by a letter received a few days ago from Gray, (Me.) that Rev. JAMES COLLEY, Jr. an Elder in the Free-will Baptist connexion, has recently renounced the idea that sin and misery will be endless, and has preached a number of discourses in favour of the universal grace and salvation of God. We have no personal acquaintance with Mr. Colley, but presuming our information is correct, we congratulate him on "the increase of his faith," and wish him "peace in believing," "joy in the Holy Ghost," and an abundant success in "turning men from darkness to light, and from the power of satan unto God."
—*Christian Intelligencer.*

EVANGELICAL MAGAZINE.

UTICA, SATURDAY MAY 3, 1828.

UTICA EVANGELICAL MAGAZINE.—We have recently received a letter from Br. J. Wallace, of Pottsdam, St. Lawrence Co., Editor of the "DAY STAR," informing us that he has concluded to discontinue (or rather not to resume) the publication of the "Star," which, owing to his ill health and some other circumstances, has been for some time suspended; and proposing to supply the subscribers for the Star with the Magazine in future, and to contribute for the columns, and aid in the circulation of this paper, what his health and situation will admit. We shall rejoice to receive the assisting labours of a man of Br. Wallace's known talents and worth, and have no doubt they will add greatly to the interest of the Magazine. We regret, however, that we had not known this circumstance before; as we fear the edition of the 1st & 2d Nos. of the Magazine will not prove large enough to supply all of the patrons of both papers, (tho' we have now on hand between 200 and 300 extra copies,) for our own list of subscribers is constantly and rapidly increasing. We shall, however, enlarge the edition for the future Nos.; and should the above named arrangement be entered into, and the patronage continue to increase so as to demand more than we have of the two first Nos., and warrant the additional expense of re-printing them, it shall be done. We hope our friends will be careful not to lose or destroy any of those numbers: and we again request that they may all be *returned* that are *not taken up by subscribers.*

UTICA ACADEMY.—The annual examination of the students in this institution took place on the evenings of the 14th, 15th, and 16th ult. In compliance with an invitation from the Principal of the Academy, Mr. Prentis, we attended the two last evenings, and were highly gratified with the appearance of the students, and the advances they had made in the higher branches of English study, and classical education. We were pleased with the ease and dignified familiarity of Mr. P. with his pupils; and particularly so with the readiness and accuracy of the answers given to his many intricate questions, by some who were very children in years, on the subjects of Astronomy, Ancient History and Geography, the Constitution of the State of New-York, the Latin language, &c., many of which answers, particularly on Ancient History, they had learned by monition from the Preceptor. We think the talents, assiduity, and faithfulness in his profession of Mr. Prentis cannot fail of elevating this institution to a very high degree of respectability and usefulness.

FIRE IN UTICA.—Our village suffered materially by fire on Sunday evening, the 20th ult. Twelve or fourteen stores, shops, offices, and dwellings, situated at and near the corner of Genesee and Broad streets, were completely consumed, together with many valuable articles in them. Though the buildings generally were of no great value, yet the loss sustained was very considerable to several individuals, and we believe greater to Insurance companies. We have not room to enter into particulars; neither is it necessary, as they have already been published in the papers of the village.

With pleasure we learn that the Universalist society in Auburn, this state, have determined to build a House of public Worship the ensuing season; and, at one meeting of the society, that upwards of $2000 were subscribed for this laudable purpose. The house, we learn, is to be of brick, 50 feet by 70.

The Post Master in Ontario Co. from one of whose letters we published an extract in our last, will accept our thanks for his zeal and faithfulness in having more than redeemed his pledge, by procuring us *twenty* subscribers, instead of *ten.*

☞ *The Universalist Convention of the State of New-York* will meet in this village on Wednesday, the 14th inst. Public services will be attended on that day, at the Utica Court House & Academy, commencing at half-past 10 o'clock A. M.

TRIUMPH OF RELIGIOUS LIBERTY IN ENGLAND.—We are happy to learn, by an article published in the (Boston) Christian Register, the pincipal facts of which are taken from English papers, that the "Corporation and Test Acts" in England, by which all Dissenters from the Established Church were excluded from all offices of trust and emolument, have been repealed in one branch of the British Legislature, (the House of Commons,) by a majority of 44—237 being for the repeal, and 193 against it. The advocates of spiritual tyranny are much alarmed; and the complete triumph of religious liberty, judging from present appearances, is inevitably certain. The friends of religious liberty in this country cannot but rejoice in this trans-Atlantic revolution.

Balfour's Essays.—Br. W. Belfour of Charlestown, Mass., has recently published THREE ESSAYS, on the following subjects, viz:

1 On the Intermediate State of the dead;

2 On the Resurrection from the dead;

3 On the Greek terms, *krino, krisis, krima,* &c. rendered judge, judgment, condemned, condemnation, damned, damnation, &c, in the New Testament. Concluding remarks on Br. C. Hudson's Letters in defence of a future Retribution, addressed to Rev. H. Ballou, &c.

We have not yet seen these Essays, but find them highly spoken of by some who have. We consider Hudson's Letters (of which we have a few copies for sale) an able production, and worthy of a candid perusal; and from Br. Balfour's known talents as a writer, we have no doubt his Essays will be equally interesting, tho' he and Br. Hudson are at issue on the subject of future punishment. We might probably dispose of a few copies of the Essays, if we had them. Likewise, Balfour's 1st and 2d Inquiries, Ballou's Treatise on Atonement, Notes on the Parables, Life of Murray, and Winchester's Dialogues, would find some purchasers, if a few copies of each could be forwarded to Utica.

The Universalist Magazine of Boston is to be enlarged to a royal sheet weekly at the commencement of the next volume, and afforded to subscribers at $2 50 in advance. Br. E. Case is to be associated with Br. H. Ballou in the editorial department.

The Christian Repository, which for two years past has been edited by Br. R. Bartlett, is to go again into the hands of its former Editor, Br. S. C. Loveland, at the commencement of the next (8th) volume.

"THE SPIRIT OF THE PILGRIMS," a Universalist periodical, from Plymouth, Mass., the proposals for publishing which were some time since announced in this paper, has made its appearance. We have received the first No., but regret that the subsequent ones have not come to hand. It is conducted by an association of gentlemen. Its general appearance is favourable, and we think promises usefulness to the cause. Its terms, however, we think are too high to ensure it an extensive patronage, or ours are too low to pay the expense of publishing. Though the size of the sheet on which the "Spirit of the Pilgrims" is published is royal, the subscribers for it receive only *twelve* sheets in a year; whereas our subscribers receive *twenty-six* sheets (medium) for the same price. We welcome this new periodical to the public notice and patronage, and wish it an extensive circulation.

THE "LIBERALIST," published at Wilmington, N. C., and edited by Rev. Jacob Frieze, has lately been enlarged to a royal sheet weekly, and entitled the "*Liberalist & Wilmington Reporter.*" Terms, $3 per ann. in advance. Its appearance is much improved, and we hope and trust it will prove abundantly useful in *Liberalising* the people of the south.

A subscriber for the Magazine in Montgomery Co. has requested us to send him a few copies of the "*Constitution, Profession of Faith, and Covenant,*" of the Universalist church at Saratoga Springs, which we drew up for said church while residing there; stating as his reason for making this request, that many of his neighbours deny that Universalists ever form any churches, attend to any ordinances, or adopt any regular rules of gospel discipline. In relation to this charge of his neighbours, we observe, it is entirely false and unfounded; for though the number of churches in our denomination is not as great as we could wish, yet it is constantly increasing: and where preachers are located and preach statedly, churches are generally established. But in our order, each society and church is allowed to adopt its own rules of discipline, and articles of faith, as they shall see fit—at liberty to take the Bible alone as their rules of government and articles of faith, or to make summary draughts from it of its leading rules and doctrines, in a shorter form; always endeavoring to make that the standard or criterion of what is right. We cannot comply with the above request of our subscriber, (as we have no more of those articles on hand,) except by copying what he desires in the Magazine. The "*Profession of Faith*" adopted by the church mentioned, was copied into our first No. in the article entitled, "*Faith of Universalists.*" See page 7. Below we copy the Constitution and Covenant.

CONTSITUTION.

SECTION 1. This Church shall have full power in its own body, to choose its own officers, and govern itself in all cases whatever, provided always, that it do not infringe the prerogative of the convention or association to which it belongs.

2. The officers of this Church shall consist of, 1st. A Moderator, which office shall be filled by the officiating Minister when present; if not, some other member shall be chosen pro. tem. 2d. A Clerk, whose duty it shall be, to keep a just and correct account of the proceedings of the Church, to record the additions or diminutions of its members, and such other transactions as require to be recorded. 3d. Two Deacons, whose duty it shall be, to provide for, and serve the table, on communion days: And 4th. A Standing Committee of Discipline, consisting of the officiating Minister and Deacons, who shall receive and lay before the Church, all requests for membership, all complaints that shall be made against members, if any, and attend to such other duties as belong to those in their station.

3. Any person wishing to become a member of this Church, must make application to one or more of the aforesaid committee of discipline, which application must be laid before the Church, at least one week before such person can be admitted as a member; and must be received by a unanimous vote of the Church, or of the members present: though such person may be admitted to the communion at any time previous to membership, provided no member present objects.

4. In case of any complaint against any member for immoral or unchristian conduct, the committee of discipline shall take cognizance of the same, and to reclaim such offending brother or sister, shall pursue the measures pointed out by our Saviour, and recorded in the gospel of Matthew, ch. 18th, vs. 15, 16, 17. But the Church shall pass no further sentence or judgment against any irreclaimable member, than barely withdrawing the hand of fellowship.

5. Any member wishing to withdraw from this Church can have that liberty at any time, by applying to the Clerk: and if such person wishes a letter of recommendation to any other Church, they shall be entitled to it, in case nothing exists against their moral character, that ought to debar them from communion.

6. This Church, while they continue to have constant preaching by an ordained minister, shall attend to the administration of the Lord's supper as often as once in two months; the days of communion to be the first Sabbath in every other month.

7. The foregoing sections shall be subject to any amendments or alterations that shall be deemed necessary at any time hereafter, provided two thirds of the members agree to such alterations.

Here follows the *Profession of Faith* above alluded to, (see page 7,) and lastly the

COVENANT.

We whose names are hereunto subjoined, possessing a devout and religious desire to unite with a regular Church of Christians for the promotion of morality, religion, and good order in society; and also for the participation of the benefits of fellowship and social communion, having duly reflected and deliberated on the foregoing profession of faith, and finding it most congenial with our feelings, and expressive of our own personal faith respecting the great and glorious plan of salvation, *do hereby make confession of the same,* before men, and in the presence of of our heavenly Father, by subjoining our signature in testimony of our sincerity and fidelity; and promise, so far as divine assistance shall be given us, to walk uprightly before God and men according to the precepts of the gospel, as children of light; to counsel, advise, watch over, and, if necessary, admonish one another in brotherly love and friendship, as children of one common Parent, redeemed by one Saviour, and destined to one and the same happy end; viz. to glorify God and enjoy him for ever: and humbly pray God to assist us, that we may walk as becometh the gospel of Christ, and adorn the doctrine of God our Saviour in all things. We further engage that we will not reject or di fellowship any brother or sister, merely on account of a difference of faith on particular points of doctrine; but will affectionately invite all believers in Christ, to our fellowship and communion, who lead a pious and godly life, and feel a desire to unite with us in shewing forth the Lord's death by visible symbols; that we may thus be built up together upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom we pray that the whole building, fitly framed together, may grow into an holy temple in the Lord; and we be thus enabled to keep the unity of the spirit in the bond of peace.

To Correspondents.—"R. Messinger" is received, and will be attended to soon. The subject embraced in "Nemo's" communication will be sufficiently illustrated in the course of the "Appeal to the Public," commenced in this No.

Some other communications will find a place soon.

POETRY.

FROM THE SPIRIT OF THE PILGRIMS.

THE WIDOW.

It was a *Sabbath morn;*
And Nature, e'en in her beautiful moments,
Ne'er gave to erring mortals, a day more pure—
More bright. A beam of hallow'd radiance
Seem'd to shed a tranquil light o'er every scene,
And all things wore the impress of the *Great Divine.* Anon, the neighbouring bells sent
Forth their solemn peals—to announce the hour
For prayer: when old and young, a numerous
Assemblage, issu'd forth, each to their place of
Worship. Among the passing crowd was *one,*
And only *one,* that caught my eye: it was an
Aged *matron,* who had seen the rise and set of
Full twice forty summer's suns—and still she
Dwelt on earth.

Her head was white with years, and
She had nearly number'd her allotted days.
Her care-worn, wrinkled cheeks told a long
Tale of sorrows. Her trembling limbs seem'd
Scarcely to support her weak and fragile frame,
Slowly she bent her steps toward the house
Of God, and humbly enter'd.

There at the altar's sacred shrine,
I saw her bow with fervent spirit and silent
Adoration. I look'd on all around, and
Thought—if there was one—amid that mass
Of beings whose prayer was heard on high, it
Was that aged widow's; her humid eyes were
Rais'd to Heaven in deep felt gratitude, while
Her wither'd lips breath'd forth her pious feelings,
Orisons, such as hers, surely will find access to
Our Father's throne. Her features beaming
With a ray, celestial, bespoke a happy heart,
Contented mind, and peace with *Jesus.*

Before another Sabbath morn,
Deep illness fix'd its empire in her
Fading form, and kept her to her couch.
The torch of life shed but a feeble ray: the
Vital spark seem'd hastening to extinction,
While the weaken'd pulse grew weaker, and
That heart, once big with feeling, scarcely
Seem'd to throb. Throughout the whole, that
Ray Divine, emitted glorious light; her soul was
Form'd of finest texture; for the golden stream of
Pure religion had ever flow'd within her breast.
Her mind had long since soar'd beyond this
World of trials, and sought a world in Heaven.
There was her treasure, there she plac'd her hope,
And there were her affections.

Not one earthly tie bound her
Pure feelings here, chain'd her immortal
Spark to this vain, fleeting life: her elastic
Spirit long'd for the final hour of dissolution.
And when the shade of death encircled her
Pale brow, she knew her moments brief, she
Felt, ere long the breath of life would cease, and
That reflection fill'd her with rapture.
In pious resignation she rais'd her dying eyes,
With her fleeting breath and quivering life,
She utter'd these few words—"Jesus receive my
Spirit." Then came the last—the
Solemn moment! The soul then burst its
Fetters, sprang enfranchis'd from its earthly
Tenement—and wing'd its flight to *Heaven!*

The following Sabbath, we saw her
Mortal relics there laid beneath the earth's cold sod;
And though they moulder'd there in peaceful
Silence, her *spirit* dwelt with God.
Souls, pure as hers, were placed on this
Terrestrial sphere, by an Almighty hand, to
Bud—to *blossom*—to *expand*—to *ripen*
For *eternity:* to be transplanted by our
Heavenly Parent, to adorn celestial regions!

MARRIED,

In Troy, on the 19th ult. by the Rev. Mr. Willis, Mr. ROBERT C. MAYWOOD of New-York, to Mrs. LOUISA WILLIAMS, of Albany.

On the 20th ult. by the same, Mr. ELIHU R. TURNER to Miss JULIA ANN HYDOM, both of Troy.

DIED,

In this village, on the 21st ult. Mr. ELEAZER KELLOGG, aged 40, and on the day following, his consort, Mrs. MARY ANN KELLOGG, aged 31. On the 24th, their funeral was attended by a numerous concourse of people, solemnly affected by the suddenness and remarkable coincidence of their deaths, who had been *united in life, united in death, and together were buried in the same grave.* The Lord graciously comfort the mourners, and provide for the two little orphan sons that are left behind.

In New Hartford, on Thursday last, Col. WM. STONE, aged 68 years. (For want of room, we are obliged to defer a further obituary notice of him till our next.)

PROSPECTUS
OF THE
RESTORATIONIST REVIEW,
By Rev. S. C. LOVELAND.

Among the various publications of the Universalists, we have nothing that professes to be a general review. Authors of our denomination are, at this day, becoming numerous, and, as might be expected, are often discordant. Among others with whom we are daily conversant, we find no less variety of strange and contradictory sentiments. A religious review, could it be conducted with ability, impartiality, and candour, it is thought, would not fail to be servicable to our brethren; and might extend likewise a happy influence to the general society of other denominations. The doctrine of our Lord and Saviour Jesus Christ is, confessedly, no other, than one system of divine truth. "There is one body, and one spirit; one Lord, one faith, one baptism, one God and Father of all." From these considerations, we state that the design of this work is to promote unity of feeling, and, so far as practicable, harmony in doctrine. In our criticism, we mean to be liberal and fair; in censure, as sparing as propriety and a general aim to support the interests of religion, will permit. Should the hypocrite occasionally feel the keenness of severe rebuke, or the artful, that his devices are in danger of exposure, we have only to say, that the general interests of the religious community will not allow much sympathy for the sorrow of the former, nor any passive concessions to the cunning of the latter. We shall feel a high degree of satisfaction, in finding that our labours tend to protect the innocent and unwary from the treachery of their wiles.

It may, perhaps, be thought that we assume *much* in taking a stand as the umpire of authors, and that we are endeavouring to fix in divinity a standard of human orthodoxy. But such motives we entirely disclaim. We would, by no means, assume any thing beyond our rights. We make no pretensions to infallibility; we ask no servile submission; nor demand any rights which belong to others. We claim no received authority from bishops, archbishops, doctors of divinity, nor any of those peculiar distinctions that are known in the religious world. Our steady aim will be to commend ourselves, as faithful labourers, to every man's conscience in the sight of God. Of all these things, we hope to make full proof by our works.

In our reviews, we calculate to embrace remarks on the theological works of different religious sects, which may have any particular bearing in favor of or against the views of Restorationists, interspersed with many general and special remarks on the subjects of which they treat. In our remarks, we calculate to comprise whatever may be thought useful or entertaining in relation to those subjects. All works of a moral and religious nature will be considered as coming within the purview of our plan. We may occasionally notice other subjects, and, more especially, where they have a relative connexion with those of the Scriptures; but such notices will be less frequent. We shall not confine ourselves to recent publications, but shall sometimes notice, in our review, those of some considerable standing.

Besides reviews, we purpose another department, which will embrace notices of recent publications; and in a third, to give a list of new works, which, as respects our state, shall be complete, so far as known. A miscellaneous department of original and selected pieces, suited to the general character of the work, it is thought, would be suitable to give it variety and interest; especially to such as are not profited by elaborate discussions.

The Editor is sensible that, on his part, he engages in a work of no small moment. It will require the best and unremitting exercise of his mental faculties. How fully he shall be able to accomplish the various objects of the work, and the anticipation of his brethren, will remain to be decided only by actual experiment. He confesses that he approaches it with no small degree of diffidence, but not without feelings of engagedness that prompt to mental exertion and assiduous perseverance.

CONDITIONS.

The work is to be published in a duodecimo form, once in two months, each number containing 48 pages, and to commence as soon as sufficient encouragement shall be given.

The price to subscribers will be one dollar per year, payable at the end of the year. A discount of 15 per cent. will be allowed to those who pay in advance, or within three months from the reception of the first number.

Agents will be allowed a deduction of one sixth, when they take the whole responsibility of collecting and making remittances; and six cents each for every good responsible subscriber, without further accountability.

The work will be sent to any part of the country, where conveyance is practicable, at the expense of subscribers, in such manner as they shall prescribe.

☞Subscription papers to be returned to the EDITOR in *Reading*, or to D. W. WATSON, Printer, *Woodstock*, Vt.

☞Subscriptions received by the Editors of this paper.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. MAY 17, 1828. NO. 4.

THE UTICA EVANGELICAL MAGAZINE is printed each alternate Saturday morning, at the Office of the Oneida Observer, No. 81, Genesee-street.

DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

PRICE.—To Mail and Office subscribers, $1 50 per year—or $1 if paid in *advance*. To village subscribers, whose papers are left at their doors, 25 cents more will be charged than to mail and office subscribers.

Agents who obtain eight subscribers and pay for their papers, will be allowed the *ninth* copy *gratis*.

Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy, N. Y.

ORIGINAL COMMUNICATIONS.

FOR THE EVANGELICAL MAGAZINE.

Messrs. Editors,—I have seen in your paper, which you sent me a few days since, a notice that your columns should be open to communications, (written in a proper spirit,) from other denominations than your own.—This is as it should be.

I am far from being a Universalist, according to the sentiments commonly imputed to that sect, and according to Dr. Huntington's system—(an author of celebrity)—who maintained that a divine and infinite substitute had died and suffered the wrath and curse of God for *all*—had made an atonement for *all*—by *paying the debt* due to infinite justice; and therefore in covenant and justice, no further penalty for sin can be inflicted. This system, though not so revolting and derogatory to the moral character and administration of God as the Calvinistic, yet in point of motive and inducement to active obedience, I see very little difference. They both say *all is done;* that God is, or has been, moved to man's salvation, by *foreign influence*, produced by the sufferings of the innocent for the crimes of the guilty. The Universalist (of Huntington's stamp) says for *all;* the Calvinist says for a *part* only; "and that the rest of mankind he was pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his vindictive justice."—(Calvin's first point.) They are both, in my estimation, licentious; and their advocates might consistently say, "let us eat and drink, for to-morrow we die." If it has not been the object of the writers under the Mosaic and Christian dispensations, to move man to active obedience by *motives*, and by *promises of rewards* for obedience, and *threatenings of punishment* for disobedience, to maintain that a just retribution is to be expected, according to the deeds done in the body, I must acknowledge I know not their import.

I am glad in the belief that the Editors of the "Evangelical Magazine" are not Universalists of the above stamp. What degree and duration of punishment a merciful God will deem adequate for the wicked, I think He only knows who knows their weaknesses and their temptations.

I submit the following communication to your judgment: if you think it worthy a place in your columns, you will give it publicity.

THE PARALLEL AND THE CONTRAST.

The boasting zeal of some denominations of religionists of our country, the reproached moderation, or "cold hearted, lifeless religion" of others, (so called,) and their various movements, and the existing collisions of the present day, have moved me, of late, to critical and often repeated perusals of that venerated volume from which all the numerous sects (Miss Adams says *several hundred*) take their charter, and profess to find their covenant. It appears from that historical book that about 1800 years ago there was a prominent and dominant sect on earth, who "trusted in themselves that they were righteous and despised others," making the substance of religion to consist in a punctilious observance of a multiplicity of rites & ceremonies; in the observance of the sabbath, set days, fasts, long protracted, often repeated prayers, and "burthens grievous and heavy to be borne," as though the infinite, the divine mind, was a vindictive God, and needed such incitements to turn away his "wrath and curse" from the helpless creatures he had made and perpetuated. They were virtually contending with God, that his ways were unequal, justifying themselves by the "doctrine of election," They would appear to be extraordinarily pious heavenly minded, and devout, and in fact engrossed all the genuine religion of the country, both internal and external, to themselves, for "they tithed mint annis and cummin," and could it be believed that those who were so *scrupulous* about trifles *could* be indifferent about weightier matters!!! They were hapily able with the boldest confidence to say, "*the temple of the Lord, the temple of the Lord are we*," for they made great donations to the temple, openly and publicly, even when they were not able to pay their just debts, when their families and aged parents were suffering for the necessaries of life; saying "it is corban." This proves that *the temple of the Lord* was above all things uppermost in their minds and on their tongues, and towered even over *natural affection;* therefore their religion was 'disinterested benevolence' and love. Indeed they were even able in confidence to appeal to God himself, and *thank him* (thereby disclaiming any "merit of their own," or efficacy in personal exertions and obedience) that they were "not like other men," the non elect, especially the publican, who could not march up boldly to the altar and say, "I fast twice a week, and pay tithes of all I possess," and thank God as did others for the difference between them, but "smote on his breast, saying God be merciful to me a sinner."

As an absolute demonstration of their love of "precious and immortal souls," they cheerfully, and with pretended benevolence and disinterestedness, "compassed sea and land to make a prosolyte," and (to use the very appropriate language of a modern divine, the Rev. president Griffin, before our National Missionary Convention at Middletown) "they were *drenched* in the missionary spirit." And not only laid every thing around them under heavy contributions to their all-important missionary enterprise, but actually "devoured widow's houses" for their glorious public works. So devout were they that we find them not only "much given to prayer," but a remarkable praying sect in various unusual seasons and places, making *long* prayers, as a noble example to others, and often reproaching those who prayed less, and did "not come up to their measure of feeling," who only felt and expressed a holy resignation, saying only, "Thy kingdom come, and thy will be done," "our heavenly Father knoweth all things we need before we ask him." The "orthodox" prayer of that day (I always mean by the "orthodox" those who made the loudest pretentions to soundness of doctrine) was emphatically the '*definite* prayer of faith,' or the prayer for a *definite faith*. They prayed no doubt for truth, as if none but themselves were engaged in its advance; and against error,

as if none but their neighbors were attached to it; and invoked God, as if he were undoubtedly on their side, and intent only on building up their *sect* on the ruins of others. Well might they triumphantly say, 'the temple of the Lord, the temple of the Lord are we." So neat were they in causing their works of holiness to *shine* before men for their *illumination*, that they were diligently and principally intent on burnishing "the outside of the platter." So rigidly precise were they in all ceremonial performances that they 'were beautiful and comely as whited sepulchres.'—Conscious of their religious superiority, they were ready with a holy pride to assume it, and took the chief seats in the synagogues as preeminantly '*God's dear children*,' and crowded forward to the uppermost rooms and highest places at the table of feasts. Their great care to preserve a constant watchfulness and sense of Divine things, upon their minds led them 'to make broad their phylacteries,' on which were inscribed their most important duties, that they might always have them before their eyes, an obvious memento to their neighbors, thus setting a pious example of *paraded* Godliness, of making religion the grand and only concern of life. In short, to sum up the history of this orthodox sect they worshiped the SABBATH above all things in Heaven or on Earth; in fact, as though man was made *only for* the Sabbath.

And because certain others of that memorable era professed and inculcated a more 'liberal and rational religion,' recommended by one Jesus, a man of Nazareth, this ancient sect were highly offended: for the new sect held that '*the sabbath was made for man, not man for the sabbath*' & would not be judged in 'meat or in drink, or in respect of an holy day, or of the new moon of the sabbath days;' saying also 'one man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' They travelled about on the sabbath, sometimes through the corn fields in company; (not in 'stages' for they were poor;) sometimes in acceptance of an invitation from some of the chief Pharisees to a great feast on the sabbath day, there improving the opportunity such a great concourse of people presented, to give useful lessons, teaching by precept and example, that the sabbath was made for man,' and must be used for all useful purposes, such as curing diseases, (and those not the incident of the day or year) for taking care of the ox and the ass &c. (See Luke xiv.) The admirable lessons of humility given to the rest of the party if any there were who 'would not ride ten miles on the sabbath if he knew it would be the means of saving the life of his own child' (an expression of the leader of the party getting up the new line of stages) when he saw how they chose out the uppermost seats, and also to 'him who bade him,' are all worthy of his celestial greatness.—This was indeed 'after the manner of what they (the orthodox of that day) called heresy' yet 'so worshipped they the God of their fathers' and gained considerable credit and numbers. Some would come in the night and inquire concerning their doctrines and some would confess in open day that 'never man spake like this man.' The dominant party became alarmed and exasperated; they thought this liberal system, this 'loose fellow' would subvert all true religion;—and their vigilent care to preserve 'a truly religious party in politics' led them to inquire 'if any of the rulers had believed on him.'

I shall now compare some of the leading sentiments of those two sects, and the ostensible object and design of their operations. The one were staunch advocates of the doctrines of election, and hereditary total depravity; saying in effect 'the woman thou gavest to be with me *she* gave me of the tree and I did eat'; 'the serpent [thou placed in the garden] *he* beguiled me and I did eat';' our *fathers* have eaten, & *our* teeth are set on edge.' 'We can't—we can't'; as much as to say '*no mere man since the fall is able to keep the commandments of God*,' and all that could be done was to pacify and appease the wrath of a vindictive God, and reconcile him to man. Consequently all their religious efforts were designed by them to operate upon the mind of God, and make him placable, and merciful, to an unfortunate race of beings. The liberal sect maintained that the christian 'yoke was easy and the burthen was light'; that 'sacrifices, and burnt offerings, God would not; 'that to do justly, love mercy, and walk humbly with God, to feed the hungry, clothe the naked, visit the sick and those in prison' &c. &c. were 'better than whole burnt offerings, and sacrifices'—and were the principles on which the judge would decide the characters, and future destinies of men. In fact the one were beseeching God to be reconciled to man; the other 'reconciling the world to God.'

Their different views as to hereditary depravity are fully illustrated in the following cases: the one cast out a person from their communion who had been born blind—the other 'took a little child and sat him in the midst, and said, 'of such is the kingdom of heaven.' The one held that the kingdom of heaven *exercisetb violence* and goes about taking here and there one by force. The other held that the kingdom of heaven *suffereth violence* and the violent took it *by force*. Thus are the tables changed as to agency of man,s salvation. The one hopes to be saved by the wonderful things that have been done in his streets, or on his heart by foreign agency; or that he has done in another's name; the other through the love and mercy of God, and a life of active obedience. The one anxious about God's work, the other only about their own. Thus may arise the difference in their prayers.

The design of one class was to collect together into the church, those, and those only, who were *whole* and had no need of a physician; the other took in all 'in their filth and rags' through the 'highways and hedges,' both 'good and bad' Judas, Simon Magus, like as a net is cast into the sea, and gathers of every kind both good and bad. The one would seem to be an association of those only who need no repentance, nor physician—the other a school of righteousness and reformation, to constitute them good citizens for earth and for heaven.

The reader by this time will be curious to know to what results such 'pious zeal for the truth' the 'love of precious and immortal souls' and the glory of God,' in the cause of orthodoxy was carried so long before the reformer, John Calvin, burnt Servetus at the stake for nonconformity in religious faith or confession. They succeeded by popular harrangues and loud declamations to the rulers & the populace, in producing such a 'holy' scorn and 'pious' indignation, against such an abominable heresy, by calling the founder a 'glutton, a 'wine bibber,' a 'friend and companion of publicans and sinners,' a 'sabbath breaker,' a 'belzebub,' a 'devil,' and other violent means to prevent his 'sowing his tares in the east' that they influenced 'the nation to throw itself from under the protection of God'; they prevailed on the governor (who would have released unto them Barabas a murderer) to deliver Jesus to them for crucifixion at the same time knowing that 'for envy they had delivered him.'

He washed his hands in innocence, saying, I am innocent of the blood of this just person, see ye to it. But they said 'his blood be on us, and on our children.' Thus they 'thought better of the [murderer] who would deliberately take his gun and shoot his neighbour, than of one who will suffer his stages to run on the sabbath:' or one who regards the sabbath as did Jesus. They heaped all the insult, and abuse possible upon him, and crucified him unto the death for his 'liberal and licentious doctrines' and examples!!! Behold the parable! to whom and to what is it like?

"Let not false brethren come in privily to spy out our liberties which we have in Christ Jesus, that they might bring us into bondage. To such give 'no place by subjection, no not for an hour.' "But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person. For they who seemed to be *somewhat* in conference added nothing to me."—PAUL.

An Evangelical Examiner.

FOR THE EVANGELICAL MAGAZINE.

Messrs. Editors.—This is truly an age of wonders, at least in the moral and intellectual world if not in the natural, the truth of which will be seen by perusing the following extract from Josiah Priest's "Expected Christian Millenium," pages 345—6. As there seems to be no little dispute among our orthodox friends, with respect to the locality of hell and the materiality of its fire, this may, perhaps produce more uniformity of opinion on the subject, and at the same time inform "infidels," "heretics," [alias Universalists] of their destiny between death and the resurrection. At any rate, the idea is quite a novel one, at least to me, and if you think the publication of it in your paper will amuse or edify your readers, you are at liberty to publish it.

A HERETICK.

"And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them. Rev. xx. 13. This verse should be understood, that the sea and the earth is here personified by the word death, who holds the bodies of the wicked dead under his power in the grave; and the word Hell or Hades personifies the place where are confined the souls of the wicked dead, till the final judgment, which is unquestionably in the subterranean fires of the earth, the volcanoes and burning mountains.—This idea gathers strength from the recollection that it is said in Rev. xx. 14, "And death and Hell were cast into the lake of fire and brimstone. This is the second death," from which it is abundantly certain that the first death and the first Hell spoken of, appertain to this earth; else how can they be taken and cast into a lake of fire, which St. John says was the second death, and is that Hell or lake of fire which was prepared for the Devil and his angels, into which the first death and the first Hell which appertain to this earth, shall be cast at the day of judgment; else how can the revelator say that death and Hell are

cast into the lake of fire, if they are not considered two separate places? The place, therefore of departed spirits, who have died in their sins, is the subterranean fires of this globe. There, in those flames, in the literal sense, did the soul of the rich man, spoken of by St. Luke, xvi. 24, "lift up his eyes, being tormented."

Now for proof to the above wonderful discovery, which is undoubtedly the best that can be produced.

"It is supposed by philosophers, Boerhaave, Boyle and various others, who devoted their lives to the study of nature, that the centre of the earth contains a mass of lava, in a state of perpetual fusion. This ocean of flame they call a second sun. Various observations tend to support this idea. In the first place, the rays of the sun have scarcely any power ten feet below the surface of the earth. Secondly, M. de Luc, on the fifth of June, 1777, descended the mines of Hartz, to the depth of 1359 feet, where he found the air somewhat warmer than on the surface: but in the mines of Hungary, which are 3000 feet deep, the heat becomes very great and almost insupportable."

"If the sun is not the cause of this heat, it must arise from internal fires."

N. B. The book containing the above extract, was handed me by one who "really wishes the doctrine of Universal Salvation was true," but *dares not believe.* O, Superstition, how strong art thou!

H.

FOR THE EVANGELICAL MAGAZINE.

Messrs. Editors.—I send you an account of a conference held in this vicinity at which I was present, and which perhaps may not be uninteresting to you.—In the forepart of the year past, returning from abroad, I found by their constant meetings, the people were much engaged in the cause of what they called *religion.* Their meetings were held from house to house during the week, but on the sabbath, they assembled alternately in two school-houses. A UNIVERSALIST PREACHER, being on a visit in the place, I agreed to visit this modern "house of prayer," with him. Accordingly, we took an opportunity the following sabbath evening. On our entering the house, we found it crowded to a great degree, but obtaining a seat, we sat but a short time before the meeting was opened by prayer, and continued by different members. Considering the meeting to be open to all (and it was so to all but Universalists) Br. Messinger arose to pray, but was interrupted in the first sentence by a deacon, who arose and began to pray in a most loud and vehement manner; during which he uttered the following exclamation nearly twenty times: *O, God Almighty, stop that wretch's mouth, that emissary of the Devil!!* But as soon as he concluded his *god-like* prayer, Br. M. said "where the spirit of the Lord is, there is liberty;" but he was again interrupted by the *priest* of the sect, who uttered but a few sentences, when a zealous young person, a "happy convert," who had lately "experienced the renovating influence of divine grace" upon his heart, arose and in the holy devotion of his soul exclaimed, "where the spirit of the Lord is pouring out, the *Devil* is always sending his emissaries!" "How dare you," (speaking to Br. M.) "interrupt the peace of God's children, you preacher of *Satan's* kingdom!" and a considerable number more equally *devotional* expressions, which he repeated for near an hour, with frequent groanings and heart-rending sighs: when Br. M. again arose, and like St. Paul said, "since my Saviour has suffered so before me, I submit to it with patience." Hardly had the sentence escaped his lips, before they rose *en masse*, and with a tumultuous noise of *singing* and *praying*, closed the meeting, and without any formality, left the house. "The WICKED flee when no man pursueth, but the *righteous* are as bold as a lion."

Yours in the religion of Christ,
R. N. MESSINGER.

Lenox, April 29th, 1828.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY MAY 17, 1828.

TO CORRESPONDENTS.—"Elihu" is received and shall have a place in our next.

"S. C. L." who expresses so much love for "our soul" and "prays" us to "read" the passages of scripture to which he has referred 'candidly, as tho' we expected to appear before the judgment seat of Christ, to render an account for all our conduct—and there to hear the sentence "Depart ye cursed," or "Come ye blessed" "according to the scriptures," will please accept our thanks for his earnest solicitude in our behalf. He is informed that we HAVE read those passages many times, "CANDIDLY" too we believe, and "as tho' we expected to appear before the judgement seat of Christ." And we have never been able to discover any thing in those passages which contradicts the doctrine of the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii 21) nor any thing in opposition to what St. Paul says, (1 Tim. iv, 10.) that "God is the Saviour of all men, especially of those that believe;" and (Eph. i; 9, 10.) that God "hath made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him." The scriptures however to which "S. C. L." refers us will probably all be noticed in due time in the columns of the Magazine.

Postage.—Altho' the notice in our prospectus, and the *terms* as published in *each* number of this paper, are explicit, that *all letters and communications relative to the Magazine must come to us post paid*, yet we find some of our subscribers pay no attention to this notice. We frequently have letters come to us containing a $1, bill, intended as payment for one volume; on which we have to pay twenty-five, and sometimes, thirty-seven and a half, or fifty cents, postage: (for the postage is always *double* when letters contain a bill.) This we are neither willing nor *able* to bear. This paper is put at the lowest possible terms that it can be afforded at, *without* our being subjected to the payment of any postage. Many papers are circulated which contain not more than *half* the reading matter of the Magazine, at the SAME PRICE; and others containing the SAME QUANTITY of matter, at DOUBLE the price of this paper. For the future therefore, we shall charge subscribers with the postage to which we are thus subjected, and forward the account to them with their bills, except in cases where letters contain, at least, $5. Prospectuses need not be returned inclosed in letters, (for in such cases double postage is charged,) but may be retained by agents and the names of subscribers (carefully and LEGIBLY written, with the names of post offices where papers are to be sent) returned to us by letter.

N. B. Agents who remit money for subscribers should be careful to mention the NAMES of those for whom they remit it. Our agents GENERALLY will please accept our thanks for the interest and faithfulness they manifest in behalf of the Magazine.

ADDITIONS IN THE MINISTRY.—In addition to the number of ministers that have recently came over to the side of universalism from other denominations, the Christian Intelligencer brings us the cheering intelligence that four young men in that state (Maine) of eminent virtue and promising talents, have determined to devote themselves for the future, to the important work of the ministry of universal reconciliation.

"CHARITY *never faileth.*"—A writer in the Western Recorder of April 26th speaking of a "Revival" in Sodus, Wayne co. in which he mentions 40 or 50 hopeful "subjects" who had "united with the Presbyterian church," makes the following truly *charitable* expression: 'There are many opposers among the highly *intemperate*,' 'the *profane* and the *abbettors of Universalism.*' "What a charitable, what a judicious classification! Reader, do you ask why universalists are so charitably classed by this writer with "the highly intemperate and the profane?"

we will answer you the question when you will tell us why Jesus of Nazareth was *crucified between two malefactors.*

We have never known universalists, who are really such to oppose real *revivals of religion*, or real *reformations, properly* so called; for all real universalists approve of *reformations*, not "in word" only, "but in *deed* and in truth." They always rejoice in *revivals* of "*pure and undefiled religion*" which *is this to visit the fatherless and widows in their afflictions* (not to deprive them of, but to bestow upon them the comforts of life) *and to keep themselves from the corruptions of the world.* But if the "revival" so called, in Sodus, were one of those extraordinary *excitements* of the *animal passions*, one of those *disterous movements* in society, wherein reason is entirely discarded, and "the highly intemperate" zeal, or enthusiasm, "and the profane" mockery, which have characterized what have been *falsely* called '*revivals of religion*,' in this immediate vicinity within the last two years, prevailed; we think universalists have acted a wise, yea a *religious* part in "opposing" it, or at least in disapprobating those worse than useless, those pernicious ravings of insanity. For in opposing such movements as these, they would oppose only "the highly intemperate and the profane." But we shall leave this subject for neighbor Hastings and his correspondent to settle in the best way they can; presuming that such a classification as the one above noticed would not have been made, and will never be repeated but for want of better arguments to put down "the abbettors of universalism."

A high tribunal.—In the Western Recorder of April 22d, is an article signed by the Moderator and Clerk of the "Presbytery of Buffalo," designed as a vindication of the proceedings of that body in the trial of Rev. Jabez B. Hyde, a Missionary, who it seems had got into a quarrel with Rev. Mr. Harris, another Missionary engaged in the same cause; in which article complaint is made against Mr. Hyde, that it was with difficulty the Presbytery "could receive from the accused, that decent behaviour which became his circumstances and his calling, towards a COURT OF JESUS CHRIST.!!"

A court of Jesus Christ! The "Presbytery of Buffalo" a "court of Jesus Christ"! And was this the tribunal where Mr. Hyde received his *final* sentence? Is there no appeal from its decision? Or is Mr. Hyde to be tried *again* at a *future* "day of judgment," by the same, or by a different tribunal? Was Jesus Christ the Judge in this court? or did he delegate his *judicial authority* to any one, or any number of members, of the Buffalo Presbytery? If he delegated such authority to any one as judge, was that judge infallible? And if so, where is the difference between the infallibility of Popery, and the infallibility of Presbyterianism? We should like to see these questions answered in the columns of the Recorder.

NOTICES.

Agreeable to the request and arrangements made by the Trustees of the "Universalist Society of Utica," Mr. Skinner will preach every Sabbath during the present year at the Court House in this village. It is hoped that the Society in New-Hartford (where he has preached one third part of the time for the year past,) should they not employ another preacher in that place, will improve the opportunity of attending meetings in this.

☞ The Central Association of Universalists of this state, will hold its next annual Session at Fly Creek, Otsego, on the first Wednesday and Thursday (4th and 5th days) of June next.

The Black River Association will hold its next Session at Ellisburg, Jefferson co. on the second Wednesday and Thursday (11th and 12) of June next.

The Conventional Association will be holden at Middleville, Herkimer co. on the third Wednesday and Thursday (18th and 19th) of June next.

Died in New-Hartford on the 1st inst. Col. Wm. Stone, aged 68 years. Col. Stone was a man generally respected by all who knew him, not only for his natural benevolence and generosity of heart, but for his faithfulness in serving his country. Tho' he was young when the revolutionary war commenced he resolutely took the field in defence of his country, and faithfully served her during her days of peril. During the last war he held a Colonel's commission, and acquitted himself honorably in this important station. As a man and a neighbor he was universally beloved; and we know not that he had an enemy. As a christian, tho' educated in the Calvinistical faith, he has long been an unwavering believer, and substantial supporter of the doctrine of impartial grace. Tho' he had his imperfections, it must be remembered that all are subject to them; and he had probably fewer of them than the most of people. His late illness tho' short was peculiarly distressing. Owing to a paralytic shock, he was deprived of his speech and of the use of his limbs on one side, several days previous to his death. His sufferings are now over—May he rest in peace, and his memory be "blessed."

SELECTIONS.

LETTER NO. VI.

TO THE REV. EZRA S. ELY, D. D.

Sir.—But you say, "none of our rulers have the consent of their Maker, that they should be Pagans, *Socinians*, Mussulmen, Deists, the opponents of Christianity," &c. What a proposition! What an association! It is truly worthy of a spiritual child of Calvin.—But, for the present, be it so. I ask, what then? Your answer is already given me in your sermon: that you have a right to form an union of the orthodox, and by your votes exclude such ones from office, for conscience sake: or, in other words that you have the right to proscribe, and consequently to persecute any man, with whom you happen to differ in religious belief. I maintain, Sir, without the fear of refutation, that such a doctrine is in direct opposition to the spirit of that Gospel, by which you profess to be governed; to the very foundation, upon which the Protestant religion is built, and absolutely contrary to constitutional provisions.

1. If I understand the meaning of the sacred Scriptures, they inculcate charity and love towards our fellow-men; they enforce the necessity of a meek, humble, quiet, peaceable frame of mind. They teach us that Christ's "kingdom is not of this world," that the weapons which he and his disciples used to propagate his religion were spiritual weapons, and not persecution: that his ministers ought to "lead a quiet, peaceable life, in all godliness and honesty." That no man, that *warreth*, entangleth himself *with the affairs of this life*, that he may please *Him*, who hath chosen him to be *a soldier*. That there are many unruly and vain *talkers*, whose mouths must be stopped; who *subvert* whole houses, teaching things which they ought not, *for filthy lucre's sake.*" I beseech you earnestly to read the parable of the Pharisee and Publican. It will be found in the xviii. chapter of Luke; one would think it was not in your Bible, or if it was, that you had never read it. Read it attentively and prayerfully, and I think you will see there the exact counterpart of Dr. Ely's character in that of the Pharisee.

How opposite to the example set you by the humble Jesus, is your denunciation of the president of the U. States and every other officer, who claims the right to think for himself, and who has the independence to believe, that there are *other true christians*, besides those, who subscribe to the "fundamental doctrines of Calvin;" and that piety and true religion and common sense, exist out of the ranks of the orthodox. But you think otherwise; and accordingly "are exceedingly desirous that *all good men* (that is Calvinists) should join with you in the proscription of all those," whom you are pleased to nickname the heterodox, "the opponents of christianity." Such, sir, is the plan of your "christian party in politics;" and such has been the plan of your sect, ever since the middle of the 16th Century; and persecution has been its practical result in every country where Calvinism could get a footing.—

Calvinism and intolerance always have been, and always will be, one and the same thing. They are convertible terms. Liberty of conscience and calvinism can never exist together in peace in any community; when you will make *oil* and *water* mix together, then and not till then, will you make calvinism peaceable, charitable, gentle, meek, humble and modest. It was at first bottomed on rebellion, and was propagated by fire and sword, by knives and haltars and gibbets and racks. I have read its history largely; have pondered on its doctrines deeply; have viewed, always viewed its tendency with horror; and I sincerely pity the man who is so unfortunate, as to be under its influence. Could your plan be carried into complete operation, it would inevitably produce its natural result; it would raise a storm, the duration, extent and consequences of which you could neither foresee nor control; and which, in its wide, devastating progress, would infallibly, not only destroy every vestige of liberty, but would consume yourself. Rash, imprudent, wicked man forbear; and let every man enjoy, in peace, that *freedom* of conscience, "with which Christ has made him free." Well may I address you and your associates, in the words of Volney, "An upstart race of impostors has sprouted forth like mushrooms, upon the earth, who calling themselves the confidents of God, magisterially assuming to themselves the official character of the sacred preceptors of the people, have opened the floodgates of falsehood and iniquity." But to all this, you answer, that you have a constitutional right to bestow your political favors on whom you please. Be it so. But where did you get the right to organize a party, for the avowed purpose of domineering over the consciences of your fellow-men, for the avowed purpose of forcing them to believe as you believe, or of turning them out of offices which they constitutionally hold? If from the *Bible*, give us chapter and verse. The President, you admit, is every way qualified for the high station he sustains, bating his disbelief in Calvin's fundamentals: I say this, because you ground your objections to him on his religious belief alone. Well, what is that belief? Why, he is a socinian; and *therefore* he is a heretic, an "*opponent* to christianity." What a conclusion! I do not know where Dr. Ely learnt his logic; but I am sure a *school-boy* ought to be soundly whipped, who would reason thus. It would neither "*break Dr. Ely's leg, or pick his pocket*," were that the president's belief: but I am fearful, a worse doom than "breaking a leg," or "picking a pocket," awaits the calumniator of his neighbor. I cannot but think the apostle John had Dr. Ely in his prophetic eye, when he wrote to his beloved Gaius. "I would have written to the church, but *Diotrephes* who *loveth to have the pre-eminence* among them, receiveth us not."—"Wherefore if I come, I will call to remembrance his deeds, which he doth, prating against us with *malicious words*: and not content with that, he receiveth not the *brethren* himself, forbidding those who would, and casteth them out of the church." How dare you, sir, in the face of heaven, say that a man is not a christian, who does not believe in the proper Deity of Jesus Christ? You know, or ought to know, that that dogma has been denied by thousands and millions of men of the most *exalted piety* and the most splendid talents, in all ages of the church, since the origin of christianity. Do you not then fear the judgments of God, which he has denounced against the malicious defamer of those, whom God has placed in authority over you? Were such men as Watts, Lindsay, Clark, and thousands of others, every way your superiors, not only in apparent goodness, but learning, not christians, because they "contemned," not *christianity*, but the *foolish dreams* of John Calvin? But why are Socinians not christians? They believe in the *sacred scriptures* as well as you. They *hope for salvation by Jesus Christ* as well as you. Why then are they not Christians? And if they are not, what is that to you? Are you their judge?—Have you a right to arraign them before your tribunal, condemn and punish them for their want of what you are pleased to term orthodoxy? And where, pray sir, did you get the right to do all this? If from the Bible, give us the passage from that sacred volume. Permit me to conclude this number in the words of Jude, the servant of Jesus Christ. Perhaps, by a careful perusal of them, an amendment in your life and conversation may be reasonably expected. You are still a "*prisoner of hope*." "Likewise also these *filthy dreamers* defile the flesh, *despise dominion, and speak evil of dignities*."—"Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam *for reward*, and perished in the gainsaying of Core."

ERASMUS.

AN APPEAL TO THE PUBLIC,

IN VINDICATION OF UNIVERSALISTS AND OTHERS.—*By Rev. Stephen R. Smith.*

(*Continued from page 22d.*)

II. *Of Bible Societies.*—They oppose "Bible Societies, because universal experience proves that those who study them are better men, that they were when ignorant of them."

It is very probable that in the primitive organization of Bible Societies, their supporters were actuated by the purest benevolence, and most disinterested motives. And in many instances, there can be no question, that the poor have been put in possession of that invaluable gift—the Bible, by means of these societies. In their commencement, from the nature of their object, the views and feelings of sectarians must necessarily have been in a great measure excluded. And it was an unsuspicious confidence, which gave an immediate and almost unprecedented popularity to these societies; and rendered them so susceptible of perversion from their original design. Hence the organization of the "American Bible Society," which in its operations, evinces the existence of motives and interests, foreign to pure benevolence, and subversive of the feelings of christian charity.

We have seen this institution rising up under the approbation of all parties—but is that society, to which all others in our country are subordinate and auxiliary, now free from the pollution of sectarianism? Is it now exempt from the specious pretence—that this country is in want of an immense number of bibles, while the sums already expended professedly for that object, have been more than sufficient to furnish every family in th Union? And has it not assumed almost directly the aspect of a monied institution?

That the "American Bible Society" has for a number of years, been a sectarian institution, appears from the fact, that its measures have been constantly controlled by the members of a particular denomination. Of this any person can easily satisfy himself by looking over the list of efficient officers. True, members of different denominations may be designated, but they are a minority; and generally, if not always, of those particular sects which of late have been courted by every token of affection and respect, and coaxed by the declaration of *union*.

Amalgamation is the watch-word of orthodoxy—it is the subject of daily conversation—is made the theme of pulpit labours, and the press responds, by urging its propriety, its utility, and its importance. We are told that the profession of certain *fundamental* doctrines, should constitute the criterion of mutual fellowship; and that for the attainment of important purposes, all minor considerations should be overlooked and disregarded. But in the designation of these doctrines, which are thus to be made the test of *union*, is contained the catalogue of those—and only those, which must of necessity exclude Universalits and Unitarians. And this was no doubt intended in their selection. The sects, therefore, who maintain these *fundamentals*, hold the entire management of the concerns of the society. But does it in the least affect the inter-

ests of the proscribed sects—whether it is managed by *one*, or *all* of them? And if Universalists and Unitarians should enter with zeal into their measures—would it enlarge the circle of christian charity? No—they would still be considered, and would still be called *infidels*. They are then reproached, for not performing the thankless task of fostering and aiding an institution in which they have no other part or lot, than merely to give their money, and receive—abuse. Even this would be cheerfully done for the dissemination of the Bible, was it the only, or even the principal object of the association. But if it be the object, there is great reason to fear—it is one of the least and the last, which now actuates those who control its destinies.

The pretence of the great want of Bibles in our country, is unfounded. Yet donations are constantly asked and urged on the ground that a vast number of families are destitute of it. Thatthere are fam ilies who are without that precious book is unquestionablebut; that they bear any con siderable proportion to the whole number, is wholly fallacious. Of this, every person may very easily satisfy himself, simply by estimating the number of those among his acquaintances, who are thus destitute. The writer of this article is more or less acquainted with several thousand families, *not one of which*, to whose dwelling he has had access, is destitute of a Bible! And singular as the fact may seem, they are generally of that very class who are said to oppose "Bible Societies," because *experience* has proved that they who study them are *better* men, than when destitute of them." Even where those who do not possess the Bible can be found, very few would, or could with propriety, urge their poverty as the cause. It may therefore be estimated with perfect safety, that less than *one-fifth* of the annual contributions to the Bible Society, would long since have placed at least one Bible in the hands of every *poor* family in the Union. If this was not manifestly the case, why are instructions given to the agents of the society *to sell* to destitute families—at *cost* if possible—if not, at *reduced* prices; and finally, if people are too *poor* to purchase, to present them with one *gratis?* This management, which has long been practiced, shows that the society expect and calculate to *sell* a good portion of the Bibles which they distribute.

We ask then—whether the Bible Society was organized for the purpose of "instructing the *poor*, in morals and in religion," by the *gratuitous* distribution of Bibles? And if so, whether the object is likely to be soon attained by *selling* Bibles to such as are able to purchase them? And we beg permission further to ask—whether the donations to the society, are for the purpose of enabling it to *sell* Bibles?

If the *one half* of the number of Bibles which this society *has sold*, to say nothing of the immense number which it has on hand, and which help to fill the shelves of nearly every bookstore in the United States, had been given to the poor, all its legitimate objects would long since have been consummated.

These considerations lead us directly up to the question—whether the "American Bible Society" has not assumed much of the character of a pecuniary institution?

If we are to judge of *motives* by *actions*, it seems impossible to conclude, that merely giving Bibles to the destitute poor is any very considerable part of its objects: and equally difficult to conceive why so much pains are taken, so many efforts made to increase its funds, unless *money* "is the principal thing." For if the benefit of the poor was exclusively intended, by giving them the Bible—why in the name of charity, is not the work done? Why sell those precious volumes, which benevolence furnished exclusively for those who have "nothing to pay?" But one answer can be given with the least show of consistency—it is, that *money* was the object.

It will be in vain to urge, that those sales have been made for the pursose of increasing the funds of the society. There is no doubt of that object—the question is, whether the funds were increased for the purpose of *giving* the Bible to the poor, or for that of multiplying the means of publishing others, which in turn are to be sold?

Another evidence of the pecuniary policy of this institution, is found in the *quality* of the Bibles which it publishes. A great proportion are of the most splendid description, and bound in the most elegant and tasteful manner. We do not object to furnishing a suitable number of quartos, for the convenience of the dim-sighted and aged. Charity would be doubly beautiful, when paying that deference to indigent old age: but certainly he who gives a comfortable and decent garment to the needy, cannot be reproached for not bestowing the most costly. If simple charity was the object, we should have plain editions of the Bible, plainly bound: if the number of those whose poverty denied them the means of purchasing that book, was equal to what is sometimes represented; and if the moral and religious instruction of the poor, and *all* the poor, was the real object of the society, by diminishing the expense of publication, a much greater number might be furnished, and this course would be adopted.

Another consideration of moment is, that this institution has advanced, with the appearance of a constant increase of means and of wealth. How then is this fact to be accounted for? since for several years the amount of receipts by donation, acknowledged by the society, has been nearly the same; and the expenditures as per report, have about cancelled the receipts. The most obvious account of this matter, is, that the amount of receipts accruing from sales is not reported; or what is nearly the same in fact—that the expenditures are not made in giving away Bibles, but in publishing them. By these means, its funds are not only present, and permanent; but prospective, and ever increasing.

To conclude this article—To whom is this society responsible for its conduct, or for the due application of its funds? Where is the guaranty for the faithful appropriation of the donations it receives, to the purposes for which they were designed by the benevolent givers? None exists which may not be violated with almost perfect impunity. And to suppose that a numerous body of men—nay, a succession of men, may not, and will not be so unhappy as to have among them a single individual who will abuse the confidence reposed in him, is contrary to all experience, and all fact.

Suppose then, that the society should choose to abandon its present policy, and agree upon a dissolution. In such case, who would become the proprietors of its stock of materials—its stores of Bibles—its printing presses—its buildings, and its funds? And the period must come, when such dissolution will take place—when these immense resources will be identified with those of the state—or, when by the operation of the spirit of reform, like the religious houses of England—the treasures of the "American Bible Society" will be scattered to the four winds.

The reasons, therefore, why Universalists, &c. are opposed to "Bible Societies," are—that these societies have become sectarian—that they are continually soliciting donations, under the pretence that a greater number of families are destitute, than is the fact—that those who might have been supplied, are not—and that from the sale of Bibles—the quality of those which they publish, and the measures generally pursued, there is great reason to fear, that the accumulation of immense funds is the principal object of their institution.

The reason assigned in the *Messenger*, why Universalists and Unitarians oppose Bible Societies—viz. because those who study the scriptures are rendered *better* men, implies that these sects do not study them, and that they are not moral men. This comports but illy with the common acknowledgment that they are very ex-

pert in the scriptures. In the other case they make no pretension to superior morality; but would refer their calumniators to the prisons and penitentiaries, for evidence that they are not the worst members of community!—(*To be continued.*)

SKETCH.

I came to my native village. I sat down by the fountains where I sat in my childhood. The wind whistled in bleak murmurs through the grove, and my heart was sad : I drank of the waters of its fountains, but its sweetness had flown and the stealing tear dropped from my dim eye. I beheld a maiden—she was lovely ; but I could not be glad. 'Where (said I,) is Mary of the dark and smiling eye ? She who once glided through these vallies ? She was fair. Dark was her hair as the plumage of the raven's wings and floated on the morning breeze as yon wild waving trees nod to the winds.' 'Mary was fair, (said the maiden,) but she sleeps beneath yon silent mound, where the dark grass waves. The Autumn winds have scattered the promises of the fair Spring upon her tomb. The cypress shades the place of her rest—but she went to the earth alone : no kind hand scattered flowers upon her lonely bed. Her lover went forth to war ; and she faded in death. His name appeared first and brightest among the warriors of his country—he toiled in the battle's front, and was dear to his kinsmen—his name was dreaded by his foes—but she was at rest ! The clarion of war sounded victory—he left the clamour of battle ; and came to the grove where he pledged his vows. Peace and honour had gilded his banner, but the dream of his earthly love had vanished as the unseen wind. Soon did he sleep in the arms of death.—The thistle nods over his resting place, and his ear drinks not of the sound of the trumpet, or the clattering of the war hoof. Peace is with his ashes—he hath passed away, and my soul is sad !" HORATIO.

Orthodox Churches dissolved and for Sale.

The Trustees of the Presbyterian Church in Allen-street, city of New-York, 'having labored long, and struggled through many difficulties, and having been disappointed in all their hopes of efficient aid, have come to a resolution to dissolve.' The church has been advertised for sale. Another church belonging to the same denomination, has been already vended for a *Jewish Synagogue !* What would be said, if Unitarians should sell their churches to Jews or Mahometans ? It is not many years since the Presbyterian Church in New-Orleans was sold to a Jew, who still owns it.—*Ch. Reg.*

American Sunday School Union.—We have before expressed our views respecting religious national institutions. The facility with which they seem to be multiplying in our country, and the zeal with which their plans are executing, convince us more and more of the propriety, if not the indispensable duty of opposing them. They are of a dangerous tendency. And whatever may be said by their advocates to relieve these national institutions from the suspicion of sectarian influence, they are sectarian. One denomination of Christians only has a preponderating influence in their councils, and just enough from among other denominations are introduced among the dominant sect to save appearance, and to form a zest for the song of union, and to give a tone to the sound of *catholicism.* Already is the idea of political power and influence associated with (what ought, of all others, to be the farthest from it,) Sunday Schools. These little ignorant, and in some sense innocent beings, are to have their breasts inspired with the ambitious expectation of becoming our political rulers, magistrates, and even the chief magistrate of the nation, especially if one of them should ever be so fortunate as to be a 'sound Presbyterian !'—*Methodist Christian Advocate.*

The following is from a sermon of *Massilon* the eloquent and pious Bishop of Clermont.

"Oh God ! if this were the character of your Supreme Being ; if we were really called on to adore you under such dreadful attributes, I could no longer acknowledge you for my *Father* for my *Protector* for the *Composer* of my sorrow, the *Supporter* of my weakness, the *Rewarder* of my fidelity. You would then appear under no other form than that of a malignant and fantastic tyrant ; sacrificing mankind to his insolent vanity, whom he had created out of nothing, for no other purpose than to make them the sport of his power and the objects of his caprice.

A well-drawn conclusion.—Abulleda, the Arabian philosopher of the desert, being asked how *he* came to know there was a God? "In the same way," said he, as I know by the prints that are made in the sand, whether a man or beast has passed before me. "Do not" he added, "the heavens by the splendour of the stars; the world, by the immensity of its extent; and the sea by the infinity of the waves that it rolls, sufficiently make known the power and the greatness of their author?"

The importance of principle.—Dr. Johnson, when speaking of a person who maintained that there is no difference between virtue and vice, said: "Why, sir, if the fellow does not think as he speaks, he is lying, and I see not what honor he can propose to himself from having the character of a liar; but if he does really think that there is no distinction between virtue and vice, why, sir, when he leaves our house, let us count our spoons."

Modesty.—A just and reasonable modesty, does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies; like the shades in painting, it raises and rounds every figure, and makes the colours more beautiful, though not so glaring as they would be without it. It is a quick and delicate feeling in the soul, which makes her shrink from every thing that has danger in it.—*Spectator.*

The doctrines of hereditary depravity and of unconditional election and reprobation, teach us 'that, having given us a nature entirely corrupt, incapable of good and prone to all evil, God placed us in this world with a command to do what he knows we cannot do ; 'and then condemns us to eternal wo for doing that which he knows we cannot help doing. He continually afflicts us for sins, which can only be prevented by an influence of of his Spirit ; while that he purposely withholds."

There is no doubt that many feeling minds have been "driven by such tremendous representations of the Divinity" as the following, into the cheerlessness of scepticism. It is from Reynolds' Inquiry concerning the state of the Economy of the Angelical world.

"So high, so great, so incomprehensibly supreme is God. that ten thousand times ten thousand most miserably tormented spirits shall not in the least be pitied or regarded by Him to all eternity. Ten thousand times ten thousand most doleful sighs, shrieks, and groans, and yellings, and roarings, and howlings under the most exquisite torture and anguish of spirit, shall not meet with the least pity or compassion to all eternity. Oh ! the dignity of that Being, who has an everlasting hell to be the representation or triumph of His grandeur ; there He strides in magnificent though gloomy state, and marches over a world of damned heads with the most uncommiserating disregard and disdain."

Swallowing plumb-pits.—In August, 1826, a Mr. Robert Martin, of Blenheim, in this county, ate a quantity of plumbs, and under the impression that they would be less liable to injure him, swallowed pits and all. He was shortly after taken ill, and has been out of health ever since, until about two weeks since, when he took a powerful emetic, and singular as it may seem, he vomited up rising of thirty plumpits, which must have remained on his stomach from the period of his having eaten the plumbs in 1826, to that time, about 18 months. Dr. Wheeler, who related to us the above facts, left in our possession a number of the pits; they appear to have shrunk a trifle, Mr. M's health is improving. A man that will eat plumb stones, ought to have the digestive powers of an Anaconda.—*Schoharie Rep.*

POETRY.

From the Christian Examiner.

THE DYING CHILD.

'Tis dying! life is yielding place
To that mysterious charm,
Which spreads upon the troubled face
A fixed, unchanging calm,
That deepens as the parting breath
Is gently sinking into death.

A thoughtful beauty rests the while
Upon its snowy brow,
But those pale lips could never smile
More radiantly than now—
And sure some heavenly dreams begin
To dawn upon the soul within!

Oh! that those mildly conscious lips
Were parted to reply—
To tell how death's severe eclipse
Is passing from thine eye;
For living eye can never see
The change that death has wrought in thee.

Perhaps thy sight is wandering far
Throughout the kindled sky,
In tracing every infant star
Amid the flames on high:—
Souls of the just, whose path is bent
Around thy glorious firmament—

Perhaps thine eye is gazing down
Upon the earth below,
Rejoicing to have gained thy crown
And hurried from its woe,
To dwell beneath the throne of Him
Before whose glory Heaven is dim.

Thy life! how cold it might have been
If days had grown to years!
How dark, how deeply stained with sin,
With weariness and tears!
How happy thus to sink to rest,
So early numbered with the blest.

'Tis well then that the smile should lie
Upon thy marble cheek,
It tells to our inquiring eye
What words could never speak—
A revelation sweetly given
Of all that man can learn from Heaven.

A DREAM OF HEAVEN.

Lo the seal of death is breaking,
Those who slept its sleep are waking,—
Eden opes her portals fair!
Hark, the harps of God are ringing,
Hark, the seraphs' hymns are singing,
And the living rills are flinging,
Musick on immortal air!

There no more at eve declining,
Suns without a cloud are shining
O'er the land of life and love;
Heaven's own harvests woo the reaper;
Heaven's own dreams entrance the sleeper;
Not a tear is left the weeper
To profane one flower above.

No frail lilies there are breathing;
There no thorny rose is wreathing
In the bowers of Paradise;—
Where the founts of life are flowing,
Flowers unknown to time are blowing,
Mid superber verdure glowing
Than is suned by mortal skies.

There the groves of God, that never
Fade or fall, are green forever,
Mirrored in the radiant tide;
There along the sacred waters
Unprofaned by tears or slaughters,
Wander earth's immortal daughters,
Each a pure immortal's bride.

There no sigh of memory swelleth;
There no tear of misery dwelleth;
Hearts will bleed or break no more:
Passed is all the cold world's scorning;
Gone the night, and broke the morning,
With seraphic day adorning
Life's glad waves and golden shore.

Oh, on that bright shore to wander,
Trace those radiant waves' meander,
All we loved and lost to see,—
Is this hope, so pure, so splendid,
Vainly with our being blendid?
No! with time ye are not ended,
Visions of eternity!

DR. FRANKLIN AND THOMAS PAINE.

When Paine was writing his attacks on the Christian religion, he submitted a part of his manuscript to Dr. Franklin, for his inspection and opinion. The following is the answer of that philosopher.

Dear Sir.—I have read your manuscript with some attention. By the arguments it contains against a particular providence, though you allow a general providence, you strike at the foundation of all religion. For, without the belief of a providence that takes cognizance of, guards and guides, and favors particular persons, there is no motive to worship a Deity, to fear its displeasure, or pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others.—He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good would be done by it? You yourself may find it easy to live a virtuous life, without the assistance afforded by religion; you have a clear perception of the advantages of virtue and the disadvantages of vice, & possess a strength of resolution sufficient to enable you to resist common temptations.—But think how great a portion of mankind consists of weak and ignorant men and women, and inexperienced inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point for its security; and perhaps you are indebted to her originally, that is, to your religious education for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors—for among us it is not necessary, as among the hottentots, that a youth to be raised into the company of man, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a great deal of regret and repentance. If men are so wicked *with religion*, what would they be *without it*? I intend this letter itself as a *proof* of my friendship, and therefore add no *profession* to it, but simply subscribe, Yours,

B. FRANKLIN.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—*Paul.*

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UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. MAY 31, 1828. NO. 5.

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DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

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MINUTES

OF THE PROCEEDINGS OF THE UNIVERSALIST CONVENTION OF THE STATE OF N. YORK, A. D. 1828.

The Universalist Convention of the state of New-York assembled in Utica, according to adjournment, at the house of bro. Dolphus Skinner, on the second Wednesday in May 1828, and after uniting with Br. N. Stacy in a solemn address to the throne of grace, proceeded to organize the council, by choosing

Br. N. STACY, *Moderator*, and
Brs. D. SKINNER and G. MESSINGER, } *Clerks*.

Made arrangements for public services, which were as follows:

WEDNESDAY MORNING SERVICE.

Introductory Prayer—Br. N. Stacy.

SERMON—Br. T. F. King—Text: Job, iv; 17. "*Shall mortal man be more just than God.*"

Second Prayer—Br. W. Underwood.

P. M. SERVICE.

First Prayer—Br. J. Potter.

SERMON—Br. L. Willis—Text; 1 Tim. iv; 10. "*For therefore we both labor, and suffer reproach, because we trust in the living God.*"

Second Prayer—Br. George Messinger.

EVENING SERVICE.*

First Prayer—Br. S. Miles.

SERMON—Br. N. Stacy—Text; John xviii; 37. "*To this end was I born, and for this cause came I into the world that I should bear witness unto the truth.*"

Second Prayer—Br. L. Willis.

Wednesday evening, met in council, and after conversing freely on the subject of this convention—its existence, utility, mode of organization, &c. and considering that its utility and objects are almost universally acknowledged and approved; yet, that there are objections existing in the minds of some of our brethren and some associations in this state, against some features of the constitution and present mode of organization;

Voted to appoint a committee of three to take into consideration the propriety of revising the Constitution of this convention, and submitting it, thus revised, to the consideration and approval of the respective Associations in this state; and recommending it to be adopted at the next session of this body.

Appointed Brs. N. Stacy, T. F. King, and L. Willis the above named committee.

Thursday morning, May 15th met, and opened the council by uniting in solemn prayer with Brother W Underwood.

The committee appointed the last evening to take into consideration the subject of the constitution, &c. reported, as the result of their deliberations, that in their opinion, it is expedient that the Constitution of this Convention be amended; and submitted the following revised

CONSTITUTION

OF THE UNIVERSALIST CONVENTION OF THE STATE OF NEW-YORK.

ART. 1st. This Convention shall consist of Delegates chosen annually from the respective Associations of Universalists in this state, not exceeding *four* from each; one half of whom may be lay delegates, at the discretion of the Associations: and *five* when assembled shall constitute a quorum to do business.

ART. 2d. The meetings of the Convention shall be holden on the second Wednesday in May annually; which shall uniformly be a day of public worship: But the convention may adjourn from day to day, until their business shall be completed; and finally may adjourn to such place, from year to year, as shall be tho't most expedient.

ART. 3d. The business of the Convention, in addition to public worship, shall be, to choose a Moderator and Clerk, for the time being, and to appoint such other officers and committees for the year ensuing as shall be deemed expedient; to hear the reports of the several delegates relative to the condition of their respective Associations;—to receive requests for Ordination, and grant or refuse such requests as may be tho't proper;—and to adopt and recommend such measures as shall be deemed necessary for the spread of the truth, the promotion of piety, and the good of Zion at large.

ART. 4th. Any association aggrieved by the conduct of any ministering brother, or by the doings of any sister associations; or any ministering brother aggrieved by the doings of an Association, may have the privilege of applying to the Convention for counsel on the subject; and in such cases it shall be the duty of the convention to appoint a committee to assist in enquiring into the cause of difficulty, and endeavouring to restore harmony. But this convention disclaims all right of passing any further judgment against any individual, or association than the mere withdrawing of fellowship.

ART. 5th. Any association belonging to this convention, may have the privilege of withdrawing their fellowship therefrom, by assigning their reasons in writing, and giving notice of their intention at a previous meeting of the convention.

ART. 6th. All propositions to alter or amend this constitution shall be submitted in writing at one annual meeting of the convention, and acted upon at the next succeeding meeting; and the votes of two thirds of the members present shall be necessary to adopt the same.

On the above constitution being reported by the committee appointed for that purpose the council,

Voted unanimously to accept the report of the committee, and to recommend the constitution embraced therein, for the consideration and approval of the respective Associations in this state at their respective sessions during the present year.

Appointed Brs. W. Underwood, D. Skinner, and T. F. King, a committee of discipline for the ensuing year.

Voted that Br. D. Skinner prepare the minutes of the proceedings of this convention, for the press, write a Circular Epistle, and publish the same in the Utica Evangelical Magazine.

Voted that this convention be adjourned to meet at Utica on the second Wed-

* In addition to these services, public worship was attended on Thursday evening, after the convention had adjourned; when Br. S. Miles delivered a discourse from John iii; 3d. Br. King from Hudson tarried over the Sabbath following, and preached three discourses to attentive and overflowing congregations.

nesday in May, 1829.

NATH'L. STACY, *Moderator.*

DOLPHUS SKINNER, GEO. MESSINGER, } *Clerks.*

CIRCULAR EPISTLE.—1828.

To the Ministers, Associations, Churches, and Societies in the State of New-York, professing faith in Christ Jesus as the "*Saviour of the world;*" to all the brethren throughout the United States, believing that "God will have all men to be saved and come to the knowledge of the truth;" to all of like precious faith throughout the world, who maintain the doctrine of the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began;" to all Christians of every name, sect, or denomination, who love the Lord Jesus Christ in sincerity; and to all the vast family of man, whithersoever scattered abroad, to whom this epistle may come; *The Universalist Convention of the State of New York* sendeth salutations of Christian charity, peace, friendship and good will.

Beloved Brethren,

The beneficent Parent of nature and kind Author of our being, in the rich plenitude of his grace to us ward, through Jesus Christ our Lord, hath granted us another joyful anniversary of this body, in which we have sat together in heavenly places in Christ Jesus, drank of the river of water of life flowing freely from the throne of his grace, and in the fulness of the blessing of his gospel, would we now address to you this epistle. Truly can we say in respect to this meeting of the convention we have had a *harmonious* a *happy*, and, we trust, a *profitable* meeting. Tho' three of the Delegates appointed to attend were unavoidably detained (which to us was cause of regret, but not of blame to them) yet a goodly number have attended from various parts of our Lord's heritage, and we have heard from each, cheering reports relative to the harmony of our order and the spread of truth throughout our Zion.

The public services on this occasion, were well attended. A respectable, solemn, and deeply attentive congregation listened with joy to the word of life; while those who spake in the name of the holy child Jesus, seemed to be richly endowed with wisdom from on high, as their doctrine dropped like the rain upon the mown grass, and their speech distilled like the dew upon the mountains of Zion, where the Lord commanded his blessing, even life for evermore.

In the deliberations and proceedings of our council, the most perfect order, peace and cordial good will prevailed throughout our session; and the most complete unianimity of feeling and views as to the measures adopted and the steps taken for the furtherance of the cause of truth and righteousness. It will be seen by our minutes that the convention deemed it expedient to recommend a revision of our constitution, and that the revised constitution proposed differs considerably from the one first adopted by this body, especially in relation to the delegation and mode of organization. This measure was not adopted in haste, nor unadvisedly. The subject has been considerably agitated and discussed during the year past; and the minds of our brethren in this state are pretty generally known in relation to it. Tho' the proposed plan differs some from the plan of state conventions proposed by the 'General Convention of the New-England states and others' at its last session; and considerably from the plan first adopted by this body, yet it is believed, from the knowledge and means of information which we have, that it is a plan that will more generally meet the views and wishes of our order in this state than either of these. When the constitution first adopted by this body, was framed, about three years ago, the subject of a state convention, (especially in this state,) was *then* fully *seen* and *felt*; and has been ever since. But whether such a body ought to consist exclusively of ministers, or of laymen, or of both together, was not then so fully understood; and the plan adopted at that time was supposed by its framers to be the best that could be proposed. Since that period, several worthy brethren in the ministry, as well as several associations in this state have disapproved of some parts of that constitution, and particularly of that clause which required the delegation from the Associations to the state Convention to be composed exclusively of ministers. And altho' the spirit of our religion is directly opposed to any unwarrantable assumptions of power, and to all ecclesiastical domination; yet it is well—yea it ought ever to be our studious aim—to guard against even the *possibility* of those greatest of evils that have ever infested the Church of Christ. By the revised constitution proposed, that offensive feature is effectually removed; and by it also it will be perceived that every desirable object can be obtained without that particular feature. According to the constitution proposed, each Association will have the privilege of sending an equal number of ministers and laymen, as delegates; and this body will be, when assembled, a *general bond of union* between the respective Associations in the state. and the *source*, *centre*, and *medium of religious intelligence and advice*. Its authority with Associations is simply *advisory* or *recommendatory*. It has the right of withdrawing fellowship from Associations; and Associations have the right of withdrawing from *its* fellowship: so that the door into it, and out of it, is of the same width. But it is presumed there will never be any occasion of disfellowship between the Convention and the Associations; because the Associations, by their representatives or delegates *constitute* the Convention.

We submit the revised constitution to the serious consideration and candid investigation of the respective Associations of the state, desiring their approval and concurrence in its adoption; or if any of them should discover in it any defects, or any particular items, susceptible of further improvement, that they would instruct their delegates to express the same at the next annual session of this body. For we desire all the assistance, counsel and wisdom that can be obtained on the subject, and a free expression of the wishes of all concerned. Let all things be done decently and in order. Let nothing be done through strife or vain glory. May there exist no strife among us for the mastery: for one is our Master, even Christ; and let us therefore know no other but him. May the same mind be in us that was in him. May his example be our aim, and his laws and precepts our guide. May his meekness and his grace dwell in us richly. May no individual or associated body give any offence or provocation to others, except to provoke one another to emulation and good works

Let ministers be faithful to the people of their charge, to reprove, rebuke, and exhort with all long suffering and doctrine. Let Churches and Societies be faithful to fulfil their engagements and discharge all their duties to their ministers and all their members. Let Associations strive to promote not only their own good, but the good and prosperity of sister Associations. Let the bond of fellowship, kindness and good will be extended, and let us do good to all men as we have opportunity, especially to the household of the faithful.

To the believers in the Abrahamic faith we say, brethren, let us go on our way rejoicing. Hitherto hath the Lord helped us beyond our most sanguine expectations; and we trust he will still continue to help us, if we are faithful in doing our duty. There are now nine Associations of Universalists in the state of New-York alone; and there are many fields within our borders, white and ready for the harvest, into which the sickle has not yet been thrust. Let us then rise in the strength of the Lord, go forth into the field of labor clad with the panoply of heaven, and with zeal and faithfulness proclaim his salvation to the ends of the

earth, exemplifying its holy influence in our lives and conversation. And while the enemy may revile, and attempt to reproach us, with "want of zeal and engageness in the cause of religion," merely because we do not go the same lengths that they do in extravagance and enthusiasm, in 'chambering and wantonness,' let us give them no occasion to say we are lacking in that zeal which is according to knowledge, and in the practical exemplification of all those moral virtues and christian graces that adorn the disciple of the meek and lowly Jesus, and render him useful and happy in the world.

To those who are enemies to the truth, as it is in Jesus, we say, why oppose that religion which bears the impress of the Divinity, the image of Jehovah's love to the world, which is the only source of peace and true happiness in this life, and alone can open a bright vista, through the dark portals of death, to the sure Paradise of God above? Cease then to oppose your own happiness and true interests: come to Jesus who is the life, light, and salvation of the world, and he will give you rest. Turn ye, turn ye, for why will ye die?

To those who are ignorant of the truth and groping in darkness, and to the careless and indifferent we say, Behold the Lamb of God, which taketh away the sin of the world! This is life eternal that they may know the only living and true God, and Jesus Christ whom he hath sent. Come taste and see, for the Lord is gracious.

And now may grace, mercy and peace from God our Father, and from the Lord Jesus Christ, our Redeemer, be abundantly multiplied to each and every one herein addressed, and to all the purchased possession, now henceforth and forever. Amen.

By order, and in behalf of the Convention.

DOLPHUS SKINNER, Clerk.

COMMUNICATIONS.

For the Evangelical Magazine.

Messrs. Editors.—In the Magazine, Vol. 1. No 17. Is a piece with the signature of "Honestus"; and not having notic'd any reply, with liberty, I shall here offer a few words for that purpose.

It appears, that our friend "Honestus," supposes, "it is a scriptural idea, that whosoever doeth wrong, shall receive for the wrong he hath done." In this we are agreed. He then says: "Now suppose a person dies instantly in the very act of murder—he may have been punished for all his previous crimes; but he cannot have been punished, in *this* life, for this last act of wickedness; because punishment, as a consequence, must be subsequent to a crime." His conclusion is this. "That if such a person is punished at all for this last crime, he must be punished in a future state of being.

In reply, I shall briefly observe: that life in all ages, has been considered as a blessing bestowed upon man; & the taking of it for crimes whether it is done by God himself, as in the case of Uzza, for taking hold of the ark, or by the agency of man, has ever been considered as an awful punishment! And if a person should die instantly, in the very act of murder, he would then, here on earth, suffer the very penalty threatened in God's law—"Life for life." Exod. 21. 12.

And since the gospel proclaims nothing but peace, or glad tidings, we have only to go to the law to know what the punishments are, that are threatened for crimes. And all the punishments there threatened, even with unquenchable fire, are to be here on earth. Jer. 7; 20. Mark, 9; 45. Isa. 66: 23, 24.

The idea of punishment in a future state, is wholly founded upon the old heathen doctrine, of the immortality of the soul; which has not the least support from scripture. Wherever the words immortal, and immortality, are to be found in scripture, they always mean, or signify, the divine nature, which is, *eternal life*. And to suppose, that immortality, or the divine nature, can suffer punishment, is to me the height of absurdity.

The state of man, after death, appears to be this. The Psalmist, cxlvi. 4, speaking of man, at death, says, "his breath goeth forth; he returneth to his earth; in that very day his thoughts perish." And Solomon says, Eccl. ix. 5, "the dead know not any thing." And Paul, 1 Cor. xv 51, calls the state of man, after death, a "sleep." And what punishment can any one suffer, while without thoughts or any sensation? Man will continue in this thoughtless state, until called forth by the second resurrection, to be clothed with immortality.

The neglect of observing the distinction between the first and second resurrection, is another great source of error. The first resurrection consists in being quickened, or raised from a state of death in trespasses and sins, to sit down in the gospel kingdom of Christ here on earth, Eph. ii. 1; and such are called the "first fruits unto God." And as this first resurrection is here, in time, so is the judgment, condemnation and punishment of the wicked or goats also. Particularly see John v. 25; xii. 31; iii. 18; Mat. xxv 46; Rev. xiv. 8—11. But at the second resurrection, there will be neither judgment, goats, condemnation nor punishment; but as Christ says, all will be the Children of God, to die no more. Luke xx. 35, 36.

ELIHU.

Dr. Doddrige says, 'Pious parents have reasons to hope *it is well* with those dear creatures who are taken away in their early days. I see not that the word of God hath any where passed a damnatory sentence on *any infants;* and if it has not I am sure we have no authority to do it.

We are sorry to see [as the following communication shows] that our Methodist brethren are, at least in some places, drawn into Dr. Ely's scheme, of "a Christian party in politics," and beginning to electioneer for that purpose at town meetings. So far as our acquaintance has extended, we have generally found the Methodists opposed to these high-handed monopolising plans. And we sincerely hope that they may *all* soon get their eyes open, that they may see the danger, not only to *others*, but to *themselves* also, of giving the least countenance to such unhallowed schemes. For it is as certain as their existence, that if they are drawn into this combination or "Union," as it is called, they will be employed as mere "hewers of wood and drawers of water" for a more powerful and dominant sect. We are certainly in favor of, and we believe every friend of religion and morality will seek to promote, the election of wise, prudent, moral and good men, to fill the important offices of public trust. But *sectarianism*, or a combination of this, that, and the other *religious party* in *political* affairs, should be frowned upon with indignation by all true republicans of this free country, of equal rights and privileges.—*Editor.*

FOR THE EVANGELICAL MAGAZINE.

CHURCH AND STATE.

Messrs. Editors.—While we are looking with astonishment, and some degree of alarm, on the various measures which are pursued by our pious orthodox people of the great world, to effect an union of Church and State, perhaps it may not be amiss to take a peep at the "kitchen," and see what is going on among their servants or satellites. Accordingly, with a view to assist the mental vision of your readers on this part of the subject, I have thought proper to send you for your inspection, and, (if you think best,) for insertion in your paper, the following brief account of some transactions that have taken place in this town of late.

Some time previous to to the last annual town meeting, several of our pious townsmen met at the house of a member of the Methodist connection, for the purpose, as was understood, of making a nomination of candidates to fill the various town offices. For some cause or other it seems that but five attended; the consequence of which was, the meeting was not organized, but another meeting was appointed to be held at the school house, on the Friday preceeding the town meeting. The circumstance getting wind immediately, various reports were in circulation in the intermediate time, and it entered the teeming brain of some waggish person, to send an anonymous letter to three of the leading characters, addressed 'to the Bishops and Arch Bishops composing the inquisitorial society commonly held at sister R's,' containing a collection of paragraphs, purporting to be extracts from the *blue laws* of Connecticut. Under these auspicious circumstances the day at length arrived, and the meeting was attended by some six or eight of the pious promoters of the object in view; and some fifteen or twenty friends to equal rights and privileges.

The promoters of the scheme, being taught probably by the letter they had recently received that they had opposition to expect, looked rather nonplused at seeing so large a majority of their meet-

ing composed of persons who, they had every reason to expect, were opposed to the measures they were about pursuing. However, after sitting some time, conversing on various subjects, one of them arose and attempted to declare the object of the meeting, which appeared to be this: "to select such men as candidates for office, as would promote morality and discourage vice, men who sustained good moral characters, and were well-wishers to the cause of religion." He also complained much of the manner in which nominations had heretofore been made, and declared that several candid and honest men had been so disgusted with it, that they would not vote at town meeting, and some would not even attend it at all. He complained of being misrepresented, in the various reports that had gone abroad respecting their meeting, in proof of which the above mentioned letter was read and commented upon, one article of which, by the bye, as near as I can recollect was as follows: "No person shall hold any office, civil or military, unless he is a staunch believer in our faith."

After the gentleman had harangued some time he was interrupted, and some desultory conversation ensued, in which the evil of disregarding the sabbath was loudly complained of, and the impropriety of electing men to office, "who would break or disregard the good and wholesome laws of our country," was held forth in a high tone. It was also stated by one man, that he had heard preachers in public inculcate the doctrine "that virtue and vice were both rewarded alike;" after being pressed for some time to name the time and place, "in that ball room," said he, "where they have preaching one day, and fiddling and dancing the next."

I would observe here, that the Universalists in this place, for want of better accommodations, (the meeting house being under the iron gripe of orthodoxy,) have been in the habit of occupying a ball room owned by one of the brethren, which he has politely opened, not only for our accommodation, but for other denominations when occasion required. But as the Universalists have more generally occupied it than any other denomination of late, it is not difficult to perceive who the gentleman alluded to as teaching the above doctrine.

Various other conversation took place, which taken in connection with the above, rendered it very evident, at least to my mind, that the sentiment of the famous Dr. Ely, that "a union of the five denominations in the apparent friendship to religion of every candidate for office which they will support, would govern every election in this country," &c. was well understood by them, and attempted to be put in practice.

I have long been sensible that our orthodox friends were labouring to effect an establishment of their religion by law, and secure to themselves all the offices in the gift of the people; but little did I think their plans were sufficiently matured as yet, to stimulate them to make the attempt they have done here, to usurp all the town offices to the exclusion of many of our best and ablest citizens. Surely this is bringing the subject home to our own business and bosoms; and it stands every well-wisher to the cause of civil and religious liberty in hand, to be on their guard against the machinations of those, who, (if we may judge of what *will be* from what *has been*,) would not only deprive us of our rights and privileges as citizens, but would hale us to judgment, and put us to death, for an honest difference of opinion, if they possessed the power to do it with impunity. I am happy to discover there is yet a redeeming spirit in the land; and that the result of the above mentioned combination was, (I believe,) the exclusion from office to a man of those who were *known* to favor their proceedings, except one, who was elected to the office of inspector of common schools. With these observations I shall submit this my first attempt at writing for the public eye to your inspection; at the same time assuring you of my fervent prayers for the success of your endeavors to promote the cause of truth and liberal principles.

A Tolerationist.

Salisbury, Herkimer co. May 11.

N. B. If any one should dispute the correctness of the above statement, and request the name of the writer, it will be cheerfully given, as it is believed abundance of testimony can be produced to prove it.

SELECTIONS.

LETTER NO. 7.

TO THE REV. EZRA S. ELY, D. D.

Sir,—I have said that your plan of '*a christian party in politics*,' is in direct opposition to the foundation upon which the protestant religion is built: and I hope to be able to convince every man, not in bondage to Calvinistic orthodoxy, that such is the case. You, sir, profess to be a Protestant; and as such, you claim the *unalienable right of interpreting scripture*, according to your own private judgment. This principle is, beyond all question, a fundamental in the Protestant religion. Whether this principle be correct or not, I do not now discuss: it is sufficient for my present purpose, to state that, it is a fundamental in the religion you profess. All sects which have separated from the Catholic church, adhere to this principle, with undeviating and inflexible pertinacity. Every person, who has attentively read the history of the reformation, must admit this to be a historical fact. Indeed, without this one principle every Protestant, of whatever sect must go back again to that church, and become a Catholic. This is the characteristic difference between a Catholic and a Protestant. The former denies this right of private judgment; and the latter maintains it. Well, you then claim the right to give such meaning to *scripture* as best accords with your own views of it. But if you claim this right to yourself, then, if you mean to maintain a character for consistency, you must accord the same right, to every other person professing to be a Protestant. Then the Socinian possesses, in his interpretation of scripture, the same right which you claim to yourself. Well, he takes his Bible, reads it attentively and frequently, and can find nothing in it, which proves the proper *Deity* of Jesus Christ. You take the same sacred volume, read it in the same manner, and you think you find abundant proof of that capital verity, as you would term it. Well, here you are at directly opposite points with your Socinian neighbour. What is to be done in such a case? Your Sermon tells me what you and your Orthodox leaders are doing every day. You denounce your Socinian neighbor for his belief, and call him "*an opponent to Christianity*." But, pray, sir, before you take such a stand, and erect your inquisitorial tribunal, prove from the word of God, your *capital verity*. So you bring your proofs, and you insist upon it, that, according to your own private interpretation, you have already proved that Christ is 'truly and verily God.' But your antagonist however, thinks very differently on the subject; and takes the liberty to tell you candidly, that your *proofs* are nothing more than the *opinions* of a *fallible* man.

But why cannot you and he agree? You draw your proofs from the same source, the Bible. Why? because he gives a different meaning to the same passages of scripture. Well, has he not the same right of private judgment, which you claim? Yes, you must say. Why then persecute him for his religious belief? Why then call him a heretic; 'an opponent to Christianity?' Answer if you can. This conduct shows to demonstration, that you do not *practically* mean to accord to the Socinian, what you, as a Protestant, claim yourself the right of private judgment. He cannot conscientiously see the subject in the same light as you do; and therefore you wish to proscribe him. He cannot come up to your standard of belief; and therefore you persecute him. His own private judgment is diametrically opposite to

yours, and therefore you refuse to accord to him the *honorable name* of Christian; and even refuse to commune with him, at the Lord's table. You practically tell him, to stand off, for you are holier than he is. All this, and much more you, and your associate leaders, do and say every day; and yet you and he are Protestants claiming equal rights, in regard to the interpretation of scripture! What a strange creature man is, when under the influence of sectarian pride! If you can prove from the Bible, that the Church of which you are Pastor, be the Church of Christ; from the same sacred volume, he can prove the Church of which he is a member, is the Church of Christ. How then dare you destroy unity in Christ's Church? How dare you refuse to commune with him, and contemptuously withhold from him the right-hand of fellowship? I pause for a reply.——

I defy you to prove, against your Socinian opponent, the divinity of Jesus Christ, from the Bible—because, all will turn upon the meaning of scripture, and he will maintain the same right of private judgment which you claim: and why not?—You are both Protestants. So here you rest, unable to convince, and what comes exactly to the point, to confute, either you him, or he you. You cannot say that you have more of the spirit of Christ, or have better spiritual ideas of the Gospel than your Socinian antagonist. Though you say this positively, yet I hope for the sake of *that modesty so peculiar to an Orthodox leader*, you will not in words say it. Neither can you say, you have enlightened reason in your favor. That would be begging the question. Besides, where does enlightened reason begin, and where does it end? And who is to be the judge of what is, and what is not, enlightened reason? Again: to justify you and your leading brethren, in the denunciation of your neighbor, as heretic, or "*an opponent to Christianity*" you must have arrived at *absolute certainty* of the truth of your religious tenents: nothing short of that will excuse you—In fact, you must have the certainty of an Apostle. Now, by what process have you arrived at this state of certainty? Do Protestants claim to be infallible? No; you will say: "but I have *scripture*, which makes this point so clear, that there is no resisting the evidence." True, you have *scripture*; but still it is *scripture* interpreted according to your own private judgment. The question still recurs, what does it mean? The Socinian too has *scripture*, and by his own private interpretation of it, he makes the case perfectly clear to his mind, for the simple humanity of Jesus Christ. So here you are again, precisely where you began. By your fundamental rule, from which you are not at liberty to depart, you can never get your opponent into a corner, whence he cannot escape. He can always successfully parry the force of your arguments, by flying to his own right of private judgment, which you must accord to him, if you claim it yourself. This *strong hold* you can never storm; because he uses your *own weapons*, and he can wield them as dexterously as you can.

Now, sir, put your hand upon your heart, and tell me, whether you think your *denunciation-Sermon* will stand the test of the Day of Judgment? Whether you think the meek and humble Jesus will approve of your performance? Did he send you into his vineyard to sow discord, and disunion, and strife and hatred among fellow-christians? Has he authorized you to tell the world with a sneer that a house, built by a Christian sect differing from you in religious belief, for public worship, was nothing but a "*Socinian Conventicle*?" Remember, sir, you will be brought into Judgment for even this *unchristian sneer*. Be it known to Dr. Ely and his brethren, that a "*Socinian Conventicle*" is dedicated to the worship of the *one, only living and true* God. And dare you, sir, contemptuously sneer at a public building, thus solemnly set apart and consecrated to the service of the Infinite JEHOVAH? At such conduct, if the Socinians should hold their peace, the very 'stones would cry out,' and proclaim them injured.

If you have nothing better to do than to vilify other Christian sects, their tenets, and houses of public worship, you would do well to retire from the pulpit, and spend the remainder of your days in "*sackcloth and ashes*." You may be sure, the Lord has not sent you into his vineyard on such an errand. You may be certain that, though you may say, 'Lord, we have prophesied in thy name,' he will say to you, "I know you not; depart from me, ye who work iniquity."

If the above reasoning be conclusive, and to my mind it is perfectly irresistible, then what becomes of your position, that "None of our Rulers have the consent of their Maker to be Socinians?" &c. It is crushed to atoms. It is a baseless fabric existing only in your own distempered brain. It has neither truth nor piety nor sense in it. Let us reverse the position, and see how it will suit the Doctor and his Orthodox brethren:—"My Christian friends," (says the Socinian minister,) "none of our Rulers have the consent of their Maker, that they should be Calvinists, the opponents of Christianity." 'They are heretics, infidels, hypocrites.' "Their evident design is, first to *rob the people of their money, and then enslave them*; And all this, for the purposes of sectarian aggrandizement." "I propose to you to form '*a Christian Party in Politics*,'" for the express purpose of forcing them to believe as we do; or of turning them out of office."—What would you say to all this? What could you say? Don't wince Doctor; answer candidly, what would you say? O, how your *plump cheek* would be suffused with a *peculiarly modest blush*. How would your *pious soul* swell with *holy indignation*, on the perusal of such an addres. But why should you be wroth with your Socinian neighbor for this? He has meted no more to you, than you have meted to him. You are both Protestants, and claim the right of private judgment. If you exercise that right, you must, for the sake of consistency, if nothing else, accord to him the same right. So here you are again, Doctor, flat upon your back. The Publican smote upon his breast, and said, "God, be merciful to me a sinner." 'Go thou and do likewise.' Then it will give me exquisite pleasure to hear you say from the sacred desk—

"Let not this *weak unknowing* hand,
"Presume thy *bolts* to throw,
"And deal *damnation* round the land,
"*On each I judge thy foe.*"

"If I am right, Oh! teach my heart
"Still in the right to stay;
"If I am wrong, thy grace impart,
"To find the better way."

ERASMUS.

DR. ELY IN A PET.

A friend in Philadelphia, some time since, politely sent us a pamphlet containing the *Minutes of the debate in the Legislature of Pennsylvania, on the bill to incorporate the American Sunday School Union*,' which we intended to have noticed before this time: but want of room has compelled us to omit it until now. The subject, however, has lost nothing of its interest or importance by this delay. And the particular circumstance mentioned in the pamphlet, to which we now call the attention of our readers, is one which ought not to be passed over in silence.—It speaks volumes relative to the arts, management, cants and reproaches resorted to, as well as the temper and disposition manifested by the distinguished individual whose name heads this article, to carry into effect the unhallowed designs of the *American hierarchy*. The pamphlet before us contains the speeches of four distinguished senators in the Pennsylvania legislature, on the bill in question. Messrs. Duncan and Rowland in favor of it; and Messrs. Burden and Powel against it, besides more brief remarks from several other members of the Senate. Did our limits permit, we should be happy to lay before our readers the truly excellent and just remarks of Mr. Burden and Mr. Powell, in which the danger of granting such corporation acts as this bill contemplated, is clearly and forcibly ex-

hibited. We shall now only make an extract from the closing part of the minutes, for the purpose of letting our readers know something of the *holy indignation* and *righteous ire* of the *Rev. Ezra Styles Ely, D. D.* against the sage senators of Pennsylvania, when he found that they had seen through his artful machinations, and were taking measures to defeat (or at least to prevent the consummation of) his wicked designs. It appears that the question relative to the passage of the bill to incorporate the American S. S. Union, was debated in the senate for a considerable length of time; that the Doctor got intelligence (probably by employing runners between the seat of government and Philadelphia) that the bill was opposed, and likely to fail; that when he saw that *arts* and *flattery* were not likely to succeed with so grave a body of legislators, he determined to try what virtue there was in *threats, frowns* and *denunciations:* and accordingly he sets down and writes and gets printed a most *violent philippic*, in which he most shamefully abuses the members of that venerable body, and *inscribes* it, '*To the members of the senate, who signalised themselves by refusing to grant an act of incorporation to the Am. S. S. Union,*' which was sent to, and distributed among, the members of the senate, before their adjournment.

The following is the extract from the minutes, and shows in what manner the Doctor's denunciations were treated by that respectable body.

SENATE.—*Friday, February* 29.

Mr. Powell presented a document, inscribed to the members of the Senate, who signalized themselves by refusing to grant an act of incorporation to the American Sunday School Union, by Ezra Stiles Ely, D. D which was laid on the table.

Mr. Wise said, from the journals as read by the clerk, he thought a part of the proceedings of yesterday was omitted: he alluded to the presentation of a document, by the gentleman from Philadelphia, (Mr. Powell,) relative to the Sunday School Union; he wished to know whether it was entered on the journal.

The *Speaker* informed the senate, that after examining the document he was of opinion it was not couched in respectful language, and not such a paper as should be received by the chair, or entered on the journals; that he had directed it not to be entered.

Mr. Wise said, he was not disposed to question the point of order. With deference to the opinion of the chair, he conceived that when a paper was received by the chair, announced to the senate and ordered to be laid on the table, it must according to all parliamentary rules be entered on the journals, unless the senate specially direct otherwise.

He was desirous that it should be entered on the journals, and for the reason that it was not couched in respectful language, he wished it to remain on the files of the senate, so that any person hereafter wishing to see it might have access to it —it is a document that may be very interesting at some future period.

We have laid on our desks a production purporting to have been written by a celebrated divine, the Reverend Mr. Ely, of Philadelphia, in which certain members of the senate are most furiously attacked and abused, for what? for exercising the *liberties of conscience*, a free and unbiassed judgment in voting against a bill, incorporating the Sunday School Union, thereby exhibiting another sample of this proposed Union.

It is too well known that this Union have their printing establishments always ready to strike off any production, in twenty-four hours from the time it came from the pen, and their mode of communication is such, that they can be distributed over all parts of the country with the greatest facility; such no doubt will be the case with this pamphlet. An intention is manifested by this Reverend writer to destroy the moral character, as well as the political standing of those who are not willing to subscribe to his *notions*, however eccentric or however erroneous. If these are his christian principles—if these are the principles he wishes published and diffused throughout the country—attempting to destroy a fellow being, he could only say from such principlds may we be delivered.

He begged leave to bring into the view of the senate, an extract from this writer. He says, "their petition was rejected." This he would not say is a perversion of the truth, but a gross misrepresentation of the fact—their petition was not rejected: several petitions praying for this act of incorporation were presented, referred to a committee, considered by that committee, a bill agreeably to the wishes of the petitioners reported, that bill duly considered, its merits discussed, and finally negatived by a very large majority. He asks "is the Sunday School Union more dangerous than a system of interminable lotteries?" Another attempt to impress on the public mind an erroneous opinion, and not founded on fact—for it must be known to him, and every person who has bestowed their attention to the proceedings of the legislature, that they have refused for years to grant any lottery, and in many instances "rejected" the petitions.

He asked the attention of the majority to the following declaration—his reverence tells us "where is our freedom, if we may not so many of us as are agreed in the propriety of the measure, and support a man of good moral character, who is friendly to christianity, in preference to such *profane, drunken, scurrillous and anti-christian* characters as are sometimes found in our halls of legislatton." These expressions are evidently intended as an attack on the character of the members of this body, whoever it may have pleased to vote against this favorite Union—a slander he never expected to see coming from the pen of so divine a hand, or uttered by such divine lips, when they should be employed in allaying those feelings that often unfortunately exist in society.

Mr. W. said, he considered the paper, judging from its inscription, an attack on the majority of this body; so far as regarded himself, its reasoning is a mere play upon words, better fitted for a stage player, than a reverend preacher of the gospel, and he disregarded the production as much as he depised the author.

On the 11th of February, 1828, the final vote was taken in the Senate, on the bill to incorporate the American Sunday School Union, as follows—

Yeas—Messrs. Brown, Duncan, Fullerton, Garber, Hay, Logan, Moore, Rowland, Sturgeon, [Speaker]—9.

Nays—Messrs. Audenried, Burden, Hamilton, Hawkins, Herbert, Hunt, Kelley, Kerlin, Knight, Leech, Miller, Ogle, Powel, Ray, Reiff, Ryon, Schall, Scott, Seltzer, Sullivan, Wise,—21.

So it was determined in the affirmative, (negative we should think,) and the bill was *lost*.

THE REVOLUTION OF A YEAR.

These regular returning aspects of nature which divide man,s time into equal parts, and which he has only to succeed like the lettered stones erected on the sides of our roads, to inform the traveller what space of ground he has traversed, serve to give notice to the passenger thro' human life, how far he has proceeded in his path to the grave. Most pointed are the marks, most forcible are the mementos of their expiration. They irresistably arouse our attention to the wings of time, and force us to take flight. Nature signifies it to us by no faint intimations; she proclaims it with a loud voice—she paints it in strong colours. The monitor must and will be heard. Vegetation starts from the ground—a green resurrection surprises the eye—the leaf fades and falls—the forest is stripped—the shower is frozen—and the waters are fettered, to spur to his duties irresolute and procrastinating man. This repeated proclamation of nature to mankind, when revolving seasons successively utter that their years are rolling swiftly, once in every year it is their custom to echo. Once in every year they tell one another

what nature tells them more than once —that those longest periods of their time are passing rapidly from them. Another of those years of which only a few make up the life of man is become irrevocable. A year is a season of magnitude in the little life of man. It is an ample stride to the tomb. A few more such strides will bring us all thither.—*N. Star.*

EVANGELICAL MAGAZINE.

UTICA, SATURDAY MAY 31, 1828.

TO SUBSCRIBERS.

Those who have not paid for the present volume of the Magazine, are informed that the first quarter (or 3 months) will expire between the 6th and 7th Nos. and the *advance price*, $1 (except for village subscribers who receive the papers by the carrier) will be received as payment in full, if paid any time *previous* to the publication of No. 7, by which those who wish, can avail themselves of the opportunity of saving to themselves 50 cents in the volume. From those who live *out* of the state, and over 300 miles distant, the *advance price* will be received until the publication of the 8th Number.

Marsh's Ecclesiastical History.—A few weeks since, a gentleman was in this city (Troy) for the purpose of obtaining subscribers for a new Ecclesiastical history, to be written by a clergyman in Connecticut, by the name of Marsh.

Of late, the proposed work has appeared; and notwithstanding the author has evinced considerable learning and ability, yet what has too generally characterised the Ecclesiastical histories of other writers, is seen in the abovementioned work, which is *sectarian partiality.* The notice he has given of the denomination of Universalists is very brief, and what is presented is intended to be prejudicial to to their views.

Origen is mentioned, as believing in the doctrine of the final restoration, but as holding opinions which he thought himself ought not to become prevalent. Dr. Chauncey of Boston, is noticed as having advocated this faith; but the celebrated Dr. Edwards' name must be brought in to preponderate against Dr. Chauncy, if possible, so as to impress the reader with the idea that, notwithstanding the efforts of Dr. Chauncy, yet Dr. Edwards had refuted his writings.

It was a favorable circumstance to Edwards that Chauncy was in his grave when he wrote. Winchester and Vidler are mentioned; and also is coupled with their names, the name of Andrew Fuller, who, (this author says) wrote against them.

This author should have said that Fuller and Vidler had a controversy appertaining to the difference in their religious tenets; and that *Vidler published the whole of the controversy;* whereas, Mr. Fuller, or his friends, published *his part* of the discussion separately. No doubt it was thought it would read better alone, than by the side of his opponent's argument. Dr. Huntington, of Coventry, Conn. has not passed unnoticed. He is mentioned as an advocate of Universal salvation. True—but *another reverend doctor* must be put into the opposite scale to nullify the influence in favor of the sect to which Dr. H. belonged; Dr. Nathan Strong of the city of Hartford, is the one. He endeavored to refute what had been written by Mr. H. in favor of Universal salvation, and show how "endless misery is consistent with universal benevolence." This author did not know, or else did not wish his readers to know, that a very eminent clergyman, the Rev. Dan Foster, of Charlestown, N. H. (formerly a Congregationalist) wrote an examination of Strong's arguments, in which he evinced, that notwithstanding his opponent was Strong, yet he was *stronger.* W.

Messrs. Editors—

Having heard much said against the faith to the support of which, your labours, pastoral and editorial are devoted, and some of these arguments or allegations still labouring in my own mind, I would therefore be glad if you, as soon as convenient, would answer one, viz: "*Does not the doctrine of Universal Salvation make void the Law?*"

J. T.

Reply.—It is of the utmost importance that professors of, and advocates for, any kind of religious faith, should rightly understand, not only their *own* doctrine, but that system of religion of which they speak, or against which they write. For if controversialists assume *wrong premises,* however skilful their arguments or just their conclusions, they must necessarily make wrong deductions therefrom.

Our correspondent "J. T." would have discovered the inconclusiveness of this mode of argumentation, had he not erred, with many others, in his premises. For he has acknowledged that the subject propounded was one which "labored in his mind." In the subject specified by him, the conclusion is drawn that final 'Universal salvation makes void the law.' But, had it occurred to him that *universal happiness* requires the self same thing that the *law of God* requires, i. e. *universal obedience,* he would have detected the fallacy made use of by the opposers of this faith in this respect.

Does it not appear evident to every person, that if God's law requires each and every rational being to love the Lord supremely, the belief that not one "jot or one tittle should fail from the law, till all be fulfilled," is a faith in the consummation of the requisition of the law, instead of "making it *void?*"

Does not the faith which teaches that vast multitudes of those who are subjects of this law, instead of finally being brought to love God, (which is the fulfilling of the law) will by an act of Deity be placed in permanent wretchedness, where they will hate God forever, rather "make void the law?"

St. Paul taught the Galatians [iii. chap.] that "the law was not against the promises:" for he said "that the covenant that was confirmed before of God in Christ, *the law* which was four hundred and thirty years after, cannot disannul, that it should make the *promise of no effect.*"

The apostle has affirmed that the law which was given four hundred and thirty years since God made promise to Abraham, should not hinder the accomplishment of all the promises previously made. The inference then is warranted, that notwithstanding awful threatenings were denounced against transgressors, and were, or will be, all accomplished, yet the promise made to the Patriarchs, that "all the nations and families of the earth should be blessed in Christ," would as certainly be accomplished also. We hope "J. T." will be so discerning as to see, and so ingenuous as to acknowledge, that no denomination of christians believe more confidently in the *exact* and *entire fulfilment* of the promises as well as the law of God than Universalists—trusting that 'He who has promised, is faithful to perform.' W.

New publication.—Rev. Russel Streeter, of Watertown, and Rev. Thomas Whittemore, of Cambridgeport, Mass. have issued proposals for publishing either in Boston or Cambridge, a new Universalist weekly paper, on a royal sheet, entitled The Trumpet, to commence on the first of July next. Terms, $2 in advance, or $2 50 in six months. We hope 'the Trumpet' will sound 'with an inviting voice,' and be instrumental of much good, in proclaiming the Gospel, and announcing that 'the year of Jubilee is come.'

The 'Olive Branch,' edited by Rev. A. Kneeland, is now united with the 'Christian Inquirer,' (a Unitarian paper) formerly edited by Rev. B. Bates, which has been suspended for some time past, is edited solely by Rev. Mr. Kneeland; published weekly in octavo form; and entitled *Olive Branch and Christian Inquirer.* Terms $2 50 or $2 in advance.

The editors of the 'Spirit of the Pilgrims,' are informed that the article published in our third number, from their paper, was selected (for the paper containing it came to hand) *after* our remarks, alluded to in their 6th No. were in type; which accounts for the apparent inconsistency of the remark with the selection. We have *since* received and perused with much satisfaction, all of the Numbers (which were lacking) of the 'Spirit of the Pilgrims.'

Resignation.—The best resolution we can take, is to suffer what we cannot alter, and to pursue without repining, the road which Providence, who directs every thing, has marked out for us; for it is not enough to follow; and he is but a bad soldier who sighs, and marches on with reluctancy.

POETRY.

For the Evangelical Magazine.

JUSTICE AND MERCY HAVE MET TOGETHER.

How fast now spreads the glorious word,
Through Christ our Saviour and our Lord:
The bands of superstition fall
Before the powerful God of all.

Tho' modern doctrines, void of love,
Transform the God of realms above,
Into a Being of a day—
(This moment loves, then frowns away;)

Yet, thanks to our Almighty king,
Who love immortal to us brings;
Impartial grace and wisdom pure,
And mercy shining o'er his car.

His mercy, truth and justice meet,
Harmonious all, and each complete;
In endless concord shall they move,
Unchang'd so long as *God is love.*

RILEY.

FOR THE EVANGELICAL MAGAZNE.

AMARANTH—EMBLEM OF VIRTUE.

Though chilling winds may blow,
And blossoms meet their doom,
One lovely flower alone will grow,
And live in endless bloom:
When summer hues are fled,
And wintry blasts deform,
Twill rear its lovely gentle head,
Unhurt amid the storm.

Thus *virtue* ever shines,
When worldly cares surround;
As life's bright rolling sun declines,
Its lustre still is found:
'Tis bright in pleasure's hour,
And gilds dark sorrow's day;
Like *amaranthine* fadeless flower,
It blooms amid decay.

S. M.

From the Christian Intelligencer.

Another falsehood detected.—The following pitiful story appeared in the Christian Watchman, a Baptist paper in Boston, on the 14th of March last,

"UNIVERSALISM IN THE HOUR OF DEATH."

[Communicated from Douglass, Mass.]

"Sometime in the month of November last, Capt. O. T. of N. when lying on his death bed, and a few hours before the close of his life, in the full possession of his reason, became alarmed, and sent for the Rev. Mr. W. of U. On his arrival, Capt. T. stretched out his hand, and thus addressed him:—I am a dying man; I shall soon be in eternity. My views and feelings are essentially altered. For several years past, I have followed Wood and Ballou, Universalist preachers, and believed as they did. But now I find it a delusion. Such sentiments will do to lull the conscience to sleep while living, but will not stand the test in a dying hour. Tell my old acquaintances and friends not to trust in such refuges of lies, but to repent and be converted.'"

The Editors of the *Universalist Magazine*, in their paper of March 22, copied the above account, adding at the end of it, in a note, their disbelief of the story, chiefly on the ground of its similarity to the thousand and one other lies of a like character that have been invented and put in circulation by limitarian prints, and requesting some friend in Douglass or vicinity to ascertain if possible whether there was, or was not, any grounds for the story, and communicate the *facts* to them for publication. In the Magazine of the 19th ult. we find the following conclusive letter from the Rev. Jacob Wood.

Messrs. Editors.—Having noticed in the Magazine, an account of one Capt. O. T. of N. who sent for the Rev. Mr. W. of U. to visit him on his death bed, accompanied with a request that some one in the vicinity would give you information on the subject, I take the liberty of sending you the following facts. The sick man you referred to, was Capt. Otis Taft, of Northbridge, Mass. The Rev. Mr. W. is Mr. Wood, of Upton, an orthodox minister of the warmest order. Capt. Taft had always resided in Upton from his childhood until about six months before his death, and had always been a member of Mr. W.'s parish. Although there is an Universalist society in the town of U. Capt. T. never belonged to it, but ever remained a member of Mr. W's. society. And I am informed by his immediate and intimate neighbors, that he never professed a faith in Universalism. He has been a man notoriously addicted to intemperance for many years past. I know not what he might have said to Mr. W. on the interview referred to, nor what means were employed to extort such a confession; but this is certain, if we may depend on the testimony of those who were his intimates through life. he was never an Universalist.

Upon these facts you may submit your own remarks. For one. I regard it as one of the many foolish and weak, but yet common and most powerful means employed by the advocates of endless misery, to uphold their sinking and desperate cause. J. W.

Greek Lexicon.—Br. S. C. Loveland's Greek Lexicon, adapted to the New Testament, with English definitions, is just published and for sale at this office, and at bookstores generally. Price $1 25. It contains 376 pages, 24mo.—a size well adapted to the pocket. We hope he may be amply remunerated in the sale of the book, for the labor he has bestowed upon it.—*Chrs. Repos.*

From the reputation of Br. Loveland as a Greek scholar, we expect his Lexicon will be found a correct and valuable work.—*Eds. Mag.*

Austerity of old men.—It has been well remarked that "there is nothing more unjust than the ill-temper which some old people show against the young. An attempt to check the merriment and sportiveness of youth, is not less preposterous than to be angry with the spring of the year, because it produces nothing but blossoms, and to expect from the early season the fruits of autumn. How different was the humor of Anaxagoros, the Greek philosopher; that amiable old man at the point of death, was asked by the citizens of Lampsacus, what dying command he would wish to enjoin on them. His request was, that every year during the whole month in which he died, all the children in the city should be permitted to keep holiday. And the historian adds that this custom was observed in his remembrance.

MARRIED—In Madison, on the 28th inst. by Rev. Mr. Skinner, of this village, *Mr. Abram Bartlett*, to *Miss Mary Ann Curtis*, both of the former place.

DIED—In this village, on the 22d inst. an infant daughter of Mr. Dunham Ludlow, aged 8 days.

In Washington City, Hon. *Thomas Tudor Tucker*, Treasurer of the United States, in the 84th year of his age. He had been confined to his bed by the malady which terminated his life, for thirteen weeks, and died in the entire possession of his mental faculties, and in the most resigned and pious frame of mind.

BOOKS FOR SALE BY THE EDITORS of the Magazine in Utica and Troy.

	PRICE.
Hudson's Letters to Ballou, in vindication of Future Punishment, -	$1, 00
Evangelical Repository; (io which are contained Dr. Priestley's '*Sermons on the evidences of the Christian Religion*') edited by L. Willis; bound in paper covers, - - - -	1, 00
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UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. JUNE 14, 1828. NO. 6.

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DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

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COMMUNICATION.

For the Utica Evangelical Magazine.

A COMPARISON.

Messrs. Editors,—When I contemplate the amiable and adorable character of our heavenly Father, I am happy to learn that neither his thoughts nor ways are like those of his finite creature man. Isa. lv. 8, 9. His thoughts are holy, deep, and very precious. "His ways are ways of pleasantness, and all his paths are peace."

The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Psalm, xxxiii. 11.

Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him. Isa. lvii, 19. He sent his ministering angels to proclaim, "Glory to God in the highest, and on earth peace, good will towards men. Luke, ii. 14.

But not so with men; for they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Mich. iv. 12. "God is Love," "God is not in all their thoughts." Out of the heart of men, proceed evil thoughts, &c. Mark, vii. 21.

For they speak not peace; but they devise deceitful matters against them that are quiet in the land. Psalms, xxxv. 20.

The ways of many men in this age of the world, are, unhallowed, ungenerous, solitary, cruel and unmerciful, and it is said by an inspired writer that "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 10.

The highwayman who desires to obtain the hard earned penny without laboring for it, is well aware that he must resort to those means that will alarm his fellow mortal, and excite his fear of death, or fail to accomplish his object. What would it avail one of those unhallowed monsters in human shape, if he should meet a traveller in a deep and lonely forest, and demand his money, & should at the same time introduce his demand with "Fear not; for, behold, I bring you good tidings of great joy, which shall be to you, and all your family?"

To threaten a man with temporal death with a design to obtain his money, is a very unpleasant, and unpopular, practice to follow, in this highly favoured land of boasted liberty.

There is a more safe, and sure way of practice; and that is, to meet a man in the highway, or some other convenient place, and threaten him with *endless death*.

Whoever resorts to the first method of practice to obtain money, exposes his life, fortune, and reputation; while on the other hand, the man who threatens us with *death that never dies*, is fed, clothed pampered and praised. And I would seriously ask, has not the former as good a warrant from the scriptures for his practice as the latter?

ICONOCLASTES.

SELECTIONS.

LETTER NO. VI.

TO THE REV. EZRA S. ELY, D. D.

Third,—It must be matter of astonishment to intelligent and independent men, who understand their rights, and have the power and will to defend them, that a person of Dr. Ely's situation in society, claiming to be an ambassador of the Saviour of mankind, should come forward and without one single blush, tell the American public, that his "plan of a Christian party in politics," would not, if carried into operation, "infringe, in the least, upon the charter of their civil rights." You must have assumed it as a fact, that the audience you addressed, and the people at large, were ready and willing to become tame, submissive slaves to a despotic ecclesiastical hierarchy.—May not the people say, Sir, without being justly charged with want of charity, that any man, who could devise such a plan, and be exceedingly desirous to see it go into effect, must be either an idiot or a knave? Be pleased, Sir, to answer? For my own part, I am almost ashamed to discuss with you, the unconstitutional character of your plan: indeed it is an insult to the intelligence of an enlightened public to pretend, that such a project is, or can be, sanctioned by any provision in "our charter of rights." The constitution of the United States contains no religious test, in order to qualify a man for office. A native Mahomedan or Hindoo, is as eligible to the office of President as any other man: and yet you have the unblushing confidence to assert, that to oppose such an one for office on the score of his religion, does not deprive him of his rights as a citizen. You make a religious test necessary to qualify a man for office, when that venerated instrument makes none: and yet you have the effrontery to say your plan does not "infringe upon our charter of civil liberties." Your President and all your rulers must not only be Christians, but must be Christians of the Geneva stamp, must believe in Calvin's instrumentals; and your plan goes to disqualify for office all non-conformits: and yet with the constitution, which knows nothing about conformity or non-conformity to your creed in one hand; and your Bible which knows nothing about proscription for want of orthodoxy, in the other, you are organizing your "*Christian party*," to proscribe all those whom the Constitution does not proscribe, and with unparalleled impudence, come forward and proclaim from the sacred desk, to the American people, that all this is not in the least an infringement on their *charter of civil liberties*. Alas, sir, what shall the people think of you? Shall they believe your *head* weak, or your *heart* corrupt? If the latter, may they not address you in the language of the Roman poet: "Timeo Danaios, et dona ferentes." "We justly fear the consequences of your christian party in politics, and we have all the reason in the world to doubt the soundness of your intellect or the honesty of your heart." "Your plan is *rotten* to the very core." "If the motives by which you are actuated in the recommendation of such a project be pure, virtuous and pious, Bedlam is a more suitable place for you than an orthodox pulpit." "If, on the contrary, your designs are unholy and in

ordinately ambitious; if sectarian aggrandizement be the secret spring of action which governs you in all your movements; if your plan has for its object, not the promotion of undefiled religion, but the the destruction of freedom in this happy land, and the prostration of the moral faculties at the unhallowed shrine of clerical imposture, then we leave it to your own conscience, if it be not seared with a "*hot iron*," to say, what feelings of contempt we ought to exhibit towards you." "We are willing, Sir, that you should enjoy that liberty of conscience which our excellent Constitution secures to you. Pray, Sir, let your fellow-citizens enjoy in peace the like privilege, secured to them by the same instrument. Let us then hear no more of your plan of a christian party in politics. It is fraught with deadly hostility against civil and religious liberty. Devastation and ruin and oceans of blood must follow in its train. Your plan, if carried into effect, would cause the erection of a monument in every village and hamlet in the American republic, with this inscription, in letters of blood, '*Ilium fuit.*' Here once dwelt liberty. Here once freemen enjoyed freedom of conscience. Here once honest republicans worshipped God according to the dictates of their own unbiassed sense of duty. But alas, that time is past.—The spoiler came, and here lies liberty in ruins.

"The monster, orthodoxy, with gigantic strides stalked through the land, and with her attendants, knives, and haltars and racks, and with her banners inscribed '*proscription to heretics, the opponents to christianity*,'' destroyed by the invaluable legacy bequeathed to us by our fathers." Your clerical brethren too, many of whom are believed to be fair, honest and honorable men, and who are doubtless ignorant of the designs of orthodox leaders, may be charitably supposed to address you thus. "Beloved brother, we have seen your plan of a christian party in politics, have reflected upon it, and have considered it in all its bearings; and we are decidedly of opinion that it is anti-christian, anti-protestant and unconstitutional. We therefore advise you to abandon it without any delay, and seek by sincere repentance to regain the favor of God, which you must have lost, by devising a plan so destructive to religious freedom. We recommend to you earnestly to attend to your parochial duties, and let politics alone. What have we to do with politics? You know, brother, that we have been solemnly consecrated and set apart to the work of the ministry. We call ourselves the ambassadors of Jesus Christ; and it is our business to labor in his vineyard, and endeavor by all *Gospel means* to bring as many as possible into his spiritual kingdom. If our pastoral duties are properly attended to, we shall have no leisure time to write denunciation sermons against the president, or any of our rulers. If our christian brethren of other denominations are in error, let us use all proper means to reclaim them: let us address the throne of grace in their behalf, let us use the persuasive language of the gospel for their conversion. But above all, let us have *charity* towards all men; and let us remember the parable of the Pharisee and Publican, and let us not tell our neighbor to '*stand off*, for we are holier than he is.' We beseech you, dear brother, to remember that proscription for conscience sake, is real persecution, and utterly inconsistent with the spirit of the Gospel. Bear in mind, we pray you, that we are all poor, fallible, sinful men, and are as liable to err, as christians of other sects. We earnestly exhort you, therefore to lay aside your plan of a christian party. It is a wicked, rash, imprudent, uncharitable, unchristian plan, and as such we denounce it. Let our father in heaven, who is the sovereign of the Universe, manage his own affairs in such a way, as to him may seem meet. He is able to do all this without our interference. Finally, let us remember that we must render an account to our future judge for the deeds done here in the body, and the motives by which we are governed—farewell." Such, Sir, we may suppose is the language of intelligent republicans, in regard to Dr. Ely and his plan; and such the language of all honest ministers of his own sect.

Now, Sir, being about to leave you, perhaps forever, I wish to part with you upon terms of christian civility. It is in your character, as a minister of the Gospel, that I have addressed you. With you as a private gentleman, I have had nothing to do. God forbid that I should. As private individuals, you and I can have no collision. As a fellow citizen, I sincerely wish you the enjoyment of the best of heaven's blessings. With you as a clergyman professing the religious creed you now do, I wish for no intercourse, and in that respect do not wish you "*God speed.*"

In regard to your political creed, if your anniversary sermon contains your real sentiments on the subject, I must say, God deliver me from the consequences resulting from its prevalence. But let it be granted you, that you have completely succeeded in your plan; that you have effected the election of an orthodox president: that the other officers under the general government and all state officers are as orthodox as you could wish: that you have succeeded in prostrating the civil and religious liberties of your fellow men: that you have got your test acts, your penal statutes for non-conformity, your inquisitorial tribunal established and in full operation; that you and your associates are in the full exercise of the most despotic sway over the consciences of the stout-hearted republican; grant you all this, sir, and then I ask you solemnly one question. After the lapse of a few more short years, this transitory scene will close upon your eyes, and you and I and the assembled Universe will be summoned to appear before that dread tribunal, from whose decision there can be no appeal. At that tremendous, awful hour, what will it avail you to have effected the temporary purposes of sectarian aggrandizement for yourself and your orthodox brethren? Alas, Sir, what will it avail you? ERASMUS.

AN APPEAL TO THE PUBLIC.

IN VINDICATION OF UNIVERSALISTS AND OTHERS.—*By Rev. Stephen R. Smith.*

(*Continued from page* 31.)

III. *Of Missionary Societies.*—It is said they oppose Missionary Societies, because *civilization*, and the inculcations of *virtue* and *piety* are not congenial to their views.

The rage of missionaries has so much abated, and its general and total failure to accomplish any very important objects is so generally known—that it is here noticed principally out of courtesy to those who still associate it with christian benevolence.

The *foreign* Missions have been in experiment for many years; and to say nothing of the efforts of Europeans, immense sums of money have been begged from the people of the United States, for the express purpose of christianizing British India. And after making every exertion which fanaticism itself could suggest, we are told the hopeful tale—that some *few* children and adults—all of the most degraded *castes* of Hindoos, have been induced to assume the christian profession! But that even these, if not exclusively provided for by the missionaries—desert the cause, and return to their former worship. From sources of information which will not be questioned, it appears that after more than *thirty years* labor of *Protestant* Missionaries of the different sects, in Hindostan, the collective number of nominal converts only amounted to about *one thousand*. Of these the Oriental Herald says—"The Protestant Missionaries of Serampore found themselves under the necessity of discharging from their service all their new converts, whom they had employed in their printing house." And the reason given is, "they had become so *vicious*, and especially so *intemperate*," that they

feared their *Pagan* workmen should become *perverted.*

And yet with these truths before the public, we are told "that Universalists and Unitarians oppose Missionary Societies, because *civilization, virtue and piety* are not congenial with their views." While Missionary prints, and the acknowledgments of Missionaries themselves, go directly to show that their anti-civilized converts were so scandalously vicious and intemperate, that fears were entertained that their example would corrupt the pagans! This is civilization with a vengeance!

That distinguished Bramun, Rammohun Roy, (who is both a Unitarian and a Universalist) who resided constantly in the very theatre of Missionary labors, says, he "never doubted their zeal for the promulgation of christianity; nor the accuracy of their statement, with regard to immense sums of money being annually expended in preparing vast numbers of copies of the scriptures—but he has seen with regret, that they have *completely counteracted their own benevolent efforts.* That he is not aware, that we can find a single respectable Musselman or Hindoo, who were not in want of the necessary comforts of life, once glorified with the truth of christianity, constantly adhering to it. Of the few hundred natives who have been nominally converted to christianity, and who have been generally *of the most ignorant class*—there is ground to suspect that the greater number have been allured *to change their faith by other attractions*, than by a conviction of the truth and reasonableness of those dogmas [doctrines] as we find nearly all of them are employed and fed by their spiritual teachers; and in case of neglect are apt to manifest a 'rebellious spirit' He also says that the Hindoos. "instead of benefitting by the perusal of the Bible—exchange them very often for blank paper; and generally use several of the dogmatical terms in their native language, as a mark of slight, in an irreverent manner."

With these facts uncontradicted before the public, what must we think of those men and of those sects, who would cast reproach upon all who decline entering into their speculations? Who stigmatize as the enemies of *civilization, virtue and piety*, those who cannot perceive a public, or even a private benefit [unless to the Missionaries] from their exertions.

The truth is, that with all the pompous parade of Missions—with all their labor and expense, neither virtue, piety, nor civilization have been promoted. On the contrary, morality and religion have been burlesqued and scandalized by the tribes of beardless mendicants, who for bread have traversed sea and land—obtruding themselves into the habitations of even poverty itself, demanding *money* to aid the work of the Lord—and proclaiming to assembled congregations, in the most aggravated and extravagant terms, the impending ruin of the heathen, unless the gates of heaven were opened by their liberality. They have accordingly been sent to the heathen, and years of faithful experience have proven—incontestibly proven, that their nominal proselytes are "twofold more the children of hell" than before their conversion.

The inutility of these efforts is fully tested in our own country. More than *forty years* since, Missionaries were sent to evangelize the *six* [or rather *five*] nations of Indians, mostly residing in the state of New York. The result has been and can easily be tested by every person of ordinary observation—that those natives who have professed christianity are far more vicious than those who remain pagans. The former almost without exception, are more idle, filthy, profane and intemperate, than the latter. And with the exception of the respectable society of Friends, who have taught them agriculture and the mechanic arts—they are universally acknowledged to be worse, *far worse* for their acquaintance with the whites. While it is equally notorious that the Missionaries have secured, not only much of the monies which the natives received from the government, but generally a decent patrimony out of their lands!

Universalists, &c. therefore think, that much as the Hindoos may need conversion, or pagans reform and civilization, Missionary Societies are not the instruments likely to effect either. This, they think, has long since been fully proven to observation.

They see little in these societies, besides high pretensions—reports, filled with misrepresentations, a system of indiscriminate and untiring beggary, unreasonable and unnatural appeals to the passions and prejudices of the ignorant and unthinking, insatiable extortions from even the poor and necessitous, a jesuitical policy to control the public mind, and secure ample resources in the "mammon of unrighteousness."

And so prominent have these features become, that many, very many, who have literally 'borne the burthen and the heat' of the missionary day, have come forth from the ordeal, to wonder at their own infatuation, and publicly to deprecate the mischiefs of an institution, only equalled in extravagance and presumption by the Crusades, for the recovery of the Holy land.

Another consideration has operated on the minds of those who have opposed missions. They have seen with unfeigned regret, the prevalence of much coldness and irreligion among the people of this country, especially a general destitution of those particular doctrines which they conceive only calculated to level the middle walls of partition between sectarians, to soften the animosities engendered and fostered by narrow and illiberal views of religion, and most effectually calculated to promote "peace on earth, and good will toward men."

And having comparatively few efficient laborers in the ministry, they have found superior reasons for retaining them in this country; reasons greatly enhanced by the prevalence of the Missionary mania.

It will therefore appear that other considerations, and not a few of them, than because "civilization, virtue and piety, are not congenial with the creed" of Universalists, &c. constitute the reasons why they are opposed to Missionary societies. It is because the means resorted to for obtaining funds, have been wholly unworthy a good cause; because immense sums have been squandered in effecting little else than the personal interest of a few individuals; and because they have not succeeded in evangelizing and civilizing the heathen, nor in any perceptible manner been instrumental in promoting virtue and piety among them.

EPITAPH ON CALVINISM.

*Here rests the remains of the blood-nursed Bantling of Geneva; supposed to be the offspring of the Mother of Harlots, & and sired by the Beast.**

Like the infant Hercules, he gave early signs of mighty valour, by feeding the fire with his enemies, and banishing those who opposed his march to

Empire.†

In early life he was crowned at

Dort, A. D. 1618,‡

Lord Dictator and Emperor

Generalissimo

of England, Holland, Scotland, Bremen, Hessia, Switzerland and the Palatinate.§

Yet under the pacific reign of this mighty monarch, many ruthless tragedies were acted, and many heart appaling scenes exhibited, which must have paralised the energies of a Sovereign of less philanthropic spirit than his

Royal Highness.

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* Vide Rev. C. 13.

† V. Mosh. Vol. 4. d. 419 & 20. also p. 437. ib.

‡ V. Mosh. v. 5. p. 352, 435 with notes.

§ V. Rev. C. 13. Where heads are representatives of kingdoms. The horns —Calvin, Gosmer Beza & C.

Even his Belgian subjects, when unannoyed by enemies abroad—armed their polemic—legions to massacre each other at home.‖

In Leyden and London
disloyal subjects arose, who artfully seduced vast armies from their allegiance to their new sovereign : yet such was the potency of his mighty arm, and the unyielding power of his royal soul ; that with little more than a life guard, he soon decapitated the traitor *Arch Bishop Laud.*

and the dastard
Charles the 13 :
dismissed his court ;¶

and having executed justice with a vengeance becoming exasperated royalty—assumed the throne

and reigned,
prime Regicide of England.

Still so unhappy was his majesty, in the height of his glory, as to be perpetually engaged in all the horrours of fortuitous war. In vain he condescended to plead for submission; in vain he exhibited his reeking sword! For many years like truth in her simplicity, he condescended to sway the scepter in a state of nudity; but at length found it expedient to go artfully adorned; and often too, he dressed in disguise; that his disproportioned form and fiend-like aspect might not prejudice beholders against the equity of his government.

At length, after suffering great and irreparable losses in various parts of his vast domain ; and conceiving the noble idea, that Europe was unworthy of his services ; and hoping to find more faithful subjects in the New World ; where he might erect a throne, and enjoy regal honors with undisturbed repose, with one Colossal stride, he leaped the—Atlantic,

and was hailed a welcome Creole,
and crowned
Prince Regent
of
America.

But being somewhat emaciated by thirst having been long accustomed to blood, he sucked the veins of a few of his stubborn enemies,* for which John Bull roared such appaling anathemas ; threatened to gnar his friends in England, & C. & C. that he *abdicated* his *throne*, & wandered forth in disguise, soon became blear-eyed, by reason *of much light*—has stood cross-legged for more than fifty years, and now lies—*Couchant*, shrouded in his modern bannian—leaving a mongrel race

of lugubrious Friends.
A. E. 200 Yrs.

The above Epitaph, it is believed exhibits the leading facts in the history of Calvinism.

It was written to be prefixed to a certain Calvinistic creed ; in which the *doctrines offensive to Scripture* and *common sense*, were *professedly couched in ambiguous language*, that would admit of being explained as *occasion* required. In this creed, Calvinism may properly be said to lie *couchant*, for though it holds forth a free salvation, yet it *breaths* in *coverture* the

miasm of Geneva

This creed stands not alone—too often for unsuspecting credulity, is this *heaven impeaching doctrine, dressed up in disguise.*

I would attack no honest man's faith, but in the language of compassion and forbearance ; but every error in disguise I would gladly draw from its coverture, and expose it in its native deformity.

VERITAS.

‖ Mosheim.

¶ Mosh. Vol. 5. p. 380, and 386. & C. & C.

* V. History of Salem Witchcraft & persecution of Quakers, who are birthright enemies to Calvinism.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY JUNE 14, 1828.

ANTI-UNIVERSALISM AND FORGERY.—The Rev. Mr. Savory, late of Pownal, Vt. has been tried at the court of Judicature recently holden at Bennington. But for what, the reader will ask, has this professed minister of the Gospel been arraigned before a tribunal of human justice—not for faithfulness in the service of a Divine Master—but rather for yielding willing submission to the evil one—it must be said—for *forgery!!!*

This consummate hypocrite had for considerable time imposed on his brethren (the Baptists) but at length has realised, to his sore displeasure, that the laws of God and man are not to be violated with impunity.

This man has gone to atone for crimes which his religious faith did not restrain him from committing. In the gloomy *prison* he will have an opportunity of reflecting on the many hard sayings, which, if report be true, were known frequently to have been uttered by him. The bad tendency of Universalism, it is said, was frequently harped upon by him, and presented to the view of his hearers, to warn them of its danger; but alas! for *him*—'Physician, heal thyself.'

The *good* may merit God's peculiar care;
But who but God can tell us who they are?

It would be ungenerous indeed to reproach a whole denomination because one of their number has conducted very wickedly. In such cases, the reproach *ought* to fall on the individual who has done wrong, and not on those associated with him, in whose bosoms *his* iniquities have inflicted a deep wound. However, had this man belonged to the denomination of Universalists, it would unquestionably have been said, "*here we see the legitimate fruits of his doctrine.*"

It seems rather strange that so many believers in, and even preachers of, *ceaseless misery* for some of the human family, should be sent to state's prison, if their faith is so salutary as by some is pretended. W.

Extract of a Letter to the Senior Editor, dated, Frederickstown, Knox Co. Ohio, April 18th, 1828.

Reverend Sir : I now, at this late period, forward the names of ten subscribers for the second volume of the "Utica Evangelical Magazine."

I regret that I am not able to send the names of more subscribers at present ; but am in hopes to be able soon to find more friends to the doctrine that was preached to Abraham. It is true that I am one, and *but one*, out of a large family of relations, that believe in the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began ;" and some of my relatives are Deacons, some are Class leaders, and others are leaders in prayer meetings ; and I stand alone, my single arm opposed to a host of zealots, with nothing but my *sling* and my *stone* in my hand ; but may God grant that the happy time may soon arrive when I may reach the *forehead* of our common *Goliah*. It is true that I have frequent opportunities of using the strong arms of spiritual warfare ; but I wish ever to act only on the defensive, and not to carry war into the enemy's camp. My opposers may call my doctrine a *delusion* ; but I must be allowed to tell them how *happifying* the delusion, is if it be one, to believe that we shall enjoy the company of beatified spirits, with just men made perfect, and sing the triumphant song, "O Death, where is thy sting ? O Grave, where is thy victory ?" and shout, "Allelujah ! the Lord God Omnipotent reigneth." I could wish to see an illustration from you or Br. Willis, of the 22d Chapter of Revelations, 11th verse ; and also of the 21st Ch. 8th verse. For here is where my opponents make a stand against the *general restitution*. "For," say they, "here is a time spoken of beyond the creation of the "new heavens and new earth," where "the fearful and unbelieving, and the abominable," are cast out, and consequently," say they, "the promise that the tears should be wiped from their eyes, meant only those who entered the new creation ; and that this was not a *time*, but a *place*, where all tears were wiped away :" notwithstanding the 25th Ch. of Isa. 8th verse, and 'those that were just should be just, and those that were filthy should remain filthy through eternity :' notwithstand-

ing the 15th Ch. of first Corinthians, 28th verse, and many other texts, which speak of the salvation of all men.

Judge A———, who has signed for your paper will act as agent in this place. Those subscribers that I have obtained are *all* (as far as I know) *good paymasters*; and I trust that we shall be able to send you the names of some more subscribers in two or three months; when the Magazine shall have circulated through the country; as those to whom I have lent mine are much pleased with the work, and find no fault, (except that there are some articles that appear rather too severe to *convince*; which requires rather *persuasion.*) Judge A———, is a man of much influence here, which will speed our work.

May success attend you in our Prince Immanual's cause in whatever place you may reside. I wish you were here to cheer these benighted minds with the enlivening beams of truth, scatter the clouds of ignorance and error from the atmosphere of reason, and remove the film of prejudice from the mental eyes of the people. This is the prayer of your friend and well wisher in the Gospel of our Lord and Saviour Jesus Christ.

W. M. A.

REMARKS.

The above communication (for publishing which we hope the writer will pardon us) is from a worthy young man who left Troy last fall and passed through this place on his way to his parents in Ohio, and shows what *one active person*, tho' far distant and surrounded by opposers, *can do* for us and for the cause of truth, when he resolutely determines to make suitable efforts. It is truly gratifying to see the means of information and vehicles of free inquiry extending themselves into distant regions, friends rising up where we had expected enemies, the wilderness beginning to rejoice, and the desert to blossom as the rose.

In relation to the texts of scripture mentioned and requested to be explained, we observe that the passage Rev. xxii; 11. explains itself by its connexion. The verse preceding it reads thus: "And he saith unto me; seal not the sayings of the prophecy of this book: FOR THE TIME IS AT HAND." Then follow the words, "He that is unjust," &c. The verse following reads thus: "AND BEHOLD I COME QUICKLY, and my reward is with me to give every man according as his work shall be." Hence it appears evident the 'time' spoken of was *then* 'AT HAND' and not afar off, or in another world. The passage found in the preceding chapter, xxi; 8. is but a recapitulation of the subject mentioned in the last part of Ch. xxth and *does not introduce a new subject after the account of the new creation*; but only a reference to, and a more particular delineation of, a subject *before* introduced. But we intend shortly to publish an article on the subject of the '*Second Death*,' which will sufficiently illustrate this passage.

Our respected correspondent informs us that some of his neighbors think there is 'rather too much severity in some articles' in the Magazine. We do not intend to be unnecessarily severe in any remarks which come from our pen. We intend to treat all denominations and individuals with all the respect and kindness which they can justly claim. But it is possible that we, as well as our correspondents, may err in many things, and that we may often get 'wide from the mark.' *Errare humanum.* But we intend to surrender no rights, to give no indulgence to hypocrisy and spiritual abominations, and to seek the praise of no man, so much as we do the approbation of a good conscience. Doubtless many who heard the reproofs of our Saviour to the 'Scribes, Pharisees, and hypocrites,' as recorded in the 23d Ch. of Matt. thought he was quite '*too severe*' upon those who pretended to so much religion. And if Titus complied with St. Paul's injunction to '*rebuke' the Cretans 'sharply*,' he was probably thought to be too severe by those who heard him. Paul sometimes uses sharpness of rebuke himself, and sometimes comes to his brethren 'with a rod;' tho' at other times 'In love, and in the spirit of meekness.' 1 Cor. iv; 21. The persuasive language of kindness and gentleness should generally be employed in writing preaching and conversation: but sometimes severity and rebuke are necess ry.

Letters to Dr. Ely—We this week present our readers with the last of the interesting and truly instructive series of *Erasmus' Letters to Dr. Ely*,' which were commenced in the first volume of the Magazine. We are indebted for these letters to that very ably conducted and valuable periodical, the Christian Intelligencer, among the original productions of which Erasmus' letters are neither last, nor least instructive. They are worthy of careful perusal, serious consideration, and lasting preservation by all our readers. If the Doctor or his friends should chance to "wince," or look wry on their perusal, we hope for his own credit, he will not get as wrathy about them as he did with the Senate of Pennsylvania, for not incorporating his favorite "Sunday School Union;" and that he will "pick no Infidel's pocket, and break no Jew's neck, if our President should" not "be so singular" as to inculcate Calvinism in his political "Messages."

Connected with the American Sunday School Union, and under calvinistic control, there are, according to the last report, *in the State of N. York alone*, 958 schools—10,288 teachers, and 80,755 scholars, who are all to be trained (if Dr. Ely's plan of a 'Christian party in politics' succeeds) to vote for none but 'sound Presbyterians,' to fill all the important offices of public trust and emolument!!!

OLD TESTAMENT SCRIPTURES,

Proving the 'Restitution of all things.'

Gen. iii. 15, And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Psalm xxii. 27, All the ends of the world shall remember and turn unto the Lord, and all the *kindreds* of the *nations* shall worship before thee; lxv. 2, O, thou that hearest prayers, unto thee shall all flesh come; lxviii. 20, And unto God the Lord, belong the issues from death; ciii. 8, He will not always chide, neither will he keep his anger forever. See Jer. iii. 12, Lam. iii. 31, 32, 33, For the Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. Ps. cxv. 8, The Lord is gracious and full of compassion, slow to anger and of great mercy; 9, The Lord is good to all, and his tender mercies are over all his works. Isaiah xxv. 6, And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined; 7, and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations; 8, he will swallow up death in victory; and the Lord God will wipe away tears from off all faces. xxvii. 4, Fury is not in me. xl. 5, And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it; xlv. 23, I have sworn by myself: the word is gone out of my mouth and shall not return, that unto me every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength; xlix. 6, And he said, it is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth; 9, That thou mayest say to the prisoners, 'go forth,' and to them that are in darkness, 'show yourselves.' lvii. 16, For I will not contend forever, neither will I be always wroth, for the spirit should fail before me, and the souls which I have made. Jer. iii. 12, For I am merciful saith the Lord, and I will not keep anger forever.

Jer. xlviii. 47, xlix. 6, 39, l. 20; See also Eze. xvi. 53, 55, from 38 to 64. xviii. 23, 32, Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live; for I have no pleasure in the death of him that dieth, saith the Lord God. xxxiii. 11, Say unto them, 'as I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Hosea, xiii. 9, 14, O Israel, thou hast destroyed thyself; but in me is thy help. I will ransom them from the power of the grave, I will redeem them from death. O, death, I will

be thy plagues; O, grave, I will be thy destruction; repentance shall be hid from mine eyes.—Micha, vii. 18, Who is a God like unto thee, that pardoneth iniquity, and passeth by the trangression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. Zech. ix. 11, As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water. Zech. x. 3, 6, Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of Hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner; out of him the nail; out of him the battle-bow; out of him every oppressor together. And they shall be as mighty men which tread down their enemies in the mire of the streets in battle; and they shall fight because the Lord is with them; and the riders on horses shall be confounded. And I will strengthen the house of Judah; and I will save the house of Joseph; and I will bring them again to place them; and *they shall be as though I had not cast them off, for I am the Lord their God and will hear them.* Mal. ii. 10, Have we not all one Father? Hath not one God created us? iii. 6, For I am the Lord; I change not; therefore ye sons of Jacob are not consumed. Wisdom of Solomon, xi. 24, Thou lovest all the things that are, and abhorest nothing that thy hands have made, for never wouldst thou have made any thing, if thou hadst hated it.

CIRCULATION OF THE SCRIPTURES.

One chief cause of error is want of knowledge. Men uphold false systems, beause they are ignorant of the truth.—And the great book of truth cannot be familiarly in the hands of all, exercising its rightful influence over minds and hearts, and yet the dominion of error and falsehood stand. The evil at present is, that the scriptures are neither sufficiently read, nor with sufficient freedom. Too many still pay too great deference to their theological standards and religious superiors, and to the impressions of early years. They suppose that they know their religion already, and therefore do not study the bible at all, or they study it for some other purposes than that of learning. So that the light of truth is prevented from reaching their understandings and hearts, either by closing the volume which contains it, or by closing their eyes when the volume is opened. Whatever is done then towards promoting the frequent, studious, intelligent perusal of the sacred volume, is so much for the advancement and influence of the Gospel; as it was the bringing out of the scriptures from their hidden places, which shook the power of the Papal throne; so it is through removing of the veil from them and introducing them freely and fearlessly to the understandings of men, which shall ensure the dominion of the consistent and glorious Gospel.

Extract of a letter from a Lady in the State of Pennsylvania, to her sister, Mrs. Catharine Harrington of Barre, Vt. dated Millcreek, June 23, 1827.

After writing some particulars of family concerns, she adds, I will confine myself to self-examination. At a very early age my mind began to be exercised about the all important subject of religion. I was anxious to find the way that was peace, and all its paths pleasantness, but I felt like a person in a wilderness without any guide to direct me. I used to listen attentively to the Methodists, & Presbyterians, and they taught me that there was a God and that he was awfully incensed against the human family on account of our first parents' single transgression in the garden of Eden. I was also informed that there was another being whom they called the devil. Him they represented as a mild insinuating being that was inticing us on every side to sin against God, and would eventually succeed in alluring the greater part of the human family into his infernal abode—a lake of fire and brimstone. This looked cruel, but I thought what the preachers said must be true. In this way I was kept silent, but not satisfied I had never heard a sermon of the impartial goodness of God, neither had I ever seen any writing on that subject; but had heard repeated denunciations against it, and as being delusive, and its advocates licentious, but my very soul revolted at the sound of reprobation, for I thought it an impeachment upon the character of an all wise creator. At length there arose an excitement among the people—shortly before you came here. My mind was active, I was trying hard to do something to appease an angry God; as I thought by what I had been taught, that was the first thing necessary, in order to be converted. After my mind had been wrought up to the highest pitch in these reflections, there was of course a calm. Thought I, what shall I be able to effect if I go on in this way, until tired nature shall sink into its cold original. I never can add one cubit to my stature, neither can I make one hair black or white. After reflecting a while in this way and making use of the reason that God had endowed me with, I believe the "true light that lighteth every man" began to break into my mind. The former idea of an angry God began to vanish, and I believed the testimony of St. John where he says "God is love." I went forward and told the exercises of my mind, with several others to a church of the christian connexion. They considered me a converted person—I was baptised, and joined the church, and felt the approbation of a clear conscience in what I had done, & enjoyed a strong hope for myself. But my peace was marred, when I would take a survey of the human family. Many a bitter hour have I spent in anguish, when fancy would waft me to the mansions of bliss. There perhaps a tender father, an affectionate mother, a beloved brother or sister, would be missing. How could I be reconciled to such a painful separation? The more I reflected upon the scene, the more unreconciled I grew. I told my christian brethren in conference, that it appeared to me that I should be unhappy even in the fair courts of heaven, if I were sensible that a part of the human family were miserable. A preacher told me it was weakness in me to indulge such feeling; he said that my natural affections would be done away, and I should rejoice as much at the sentence 'dapart ye cursed,' as I should at the welcome words 'come ye blessed.' But this was far from satisfying. Good God, thought I, art thou such a cold unkind being that the nearer we mortals approximate to thy blest character, the less we feel for our fellow beings. No, the idea is preposterous for we read in thy blest book, 'a mother may forget her tender offspring,' but thou has declared, thou "never wilt forget thy people." Shortly after this, I was informed that a Universalist was expected to preach in the school house. I accordingly availed myself of the opportunity of hearing the stranger preach, although there were some so pious they would not have been guilty of it. His name was Williams; he lived in the state of Ohio; he arose and addressed the people as follows; 'I am a stranger to you, and perhaps you expect to hear strange news from me, but I have not come to you with the thunders of mount Sinai, but I have come in the gentle voice of peace.' He labored hard to persuade us that God was our rightful sovereign, and we one and all, his dependant children. He cautioned us to beware of setting our brother or sister at naught. In short his sermon consisted in good instructions respecting our duty towards God and man. The cry was for us to fortify ourselves against such delusive doctrine, but I thought I would select the good and cast the bad away. I accordingly studied the bible attentively, and succeeded in getting some of Mr. Winchester's writings, also Hosea Ballou, on the atonement. At length I became confirmed in the belief of the final restitution of all things. Yes my sister, it fills my soul with extatic joy when I with an eye of faith, look forward to that happy period when the

Saviour shall have subdued husbands and wives, parents and children to himself, and destroyed the last enemy which is death, then my dear sister, I expect to meet you on the fair banks of deliverance, and bow with every creature in heaven and on earth and under the earth, and such as are in the sea, and ascribe honor and glory, might and power, to him that sitteth upon the throne, and unto the Lamb forever and ever.

CLARINDA GUNNERSON.

THE DISCONTENTED PENDULUM.

From the Youth's Magazine, an English publication.

An old clock that had stood for fifty years in a farmer's kitchen, without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped.

Upon this the dial-plate (if we may credit the fable) changed countenance with alarm; the hands made a vain effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation, when hands, wheels, weights, with one voice, protested their innocence. But now a faint tick was heard below from the pendulum, who thus spoke;

I confess myself to be the sole cause of the present stoppage; and I am willing, for the general satisfaction, to assign my reasons. 'The truth is, that I am tired of ticking.' Upon hearing this, the old clock became so enraged that it was on the very point of *striking*.

'Lazy wire!' exclaimed the dial-plate, holding up its hands. 'Very good!' replied the pendulum, 'it is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me,—it is vastly easy for you, I say, to accuse other people of laziness! You, who have had nothing to do all the days of your life but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would like to be shut up for life in this dark closet, and to wag backwards and forwards year after year, as I do.' 'As to that,' said the dial, 'is there not a window in your house, on purpose for you to look through?'

'For all that,' resumed the pendulum, 'it is very dark here; and, altho, there is a window, I dare not stop, even for an instant, to look out at it. Besides, I am really tired of my way of life; and, if you wish, I'll tell you how I took this disgust at my employment. I happened this morning to be calculating how many times I should have to tick in the course of only the next twenty-four hours; perhaps some of you above there can give me the exact sum."

The minute-hand, being *quick* at figures, presently replied, 'Eighty-six thousand four hundred times.'

'Exactly so,' replied the pendulum; 'well, I appeal to you all, if the very thought of this was not enough to fatigue one; and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect, so, after a gread deal of reasoning and hesitation, thinks I to myself, I'll stop.'

The dial could scarcely keep its countenance during this harangue; but resuming its gravity, thus replied;

'Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself, should have been overcome by this sudden action. It is true you have donea great deal of work in your time; so have we all, and are likely to do; which, altho it may fatigue us to *think* of, the question is, whether it will fatigue us to do. Would you now do me the favor to give about half a dozen strokes, to illustrate my argument?'

The pendulum complied, and ticked six times at its usual pace. 'Now,' resumed the dial, may I be allowed to inquire, if that exertion was at all fatigueing or disagreeable to you?'

'Not in the least,' replies the pendulum, 'it is not of six strokes that I complain, nor of sixty, but of *millions*.'

'Very good,' replied the dial; 'but recollect that tho' you may think of a million strokes in an instant, you are required to *execute* but one; and that, however often you may hereafter have to swing, a moment will always be given you to swing in."

'That consideration staggers me, I confess,' said the pendulum. 'Then I hope,' resumed the dial-plate, 'we shall all immediately return to our duty; for the maids will lie in bed till noon, if we stand idling thus.'

Upon this, the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed; when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to swing, and, to its credit, ticked as loud as ever; while a red beam of the rising sun that streamed through a hole in the kitchen, shining full upon the dial plate, it brightened up as if nothing had been the matter.

When the farmer came down to breakfast that morning, upon looking at the clock, he declared that his watch had gained half an hour in the night.

MORAL.

A celebrated modern writer says, "Take care of the *minutes*, and the *hours* will take care of themselves.' This is an admirable remark, and might be very seasonably recollected when we begin to be "weary in well doing,' from the thought of having much to do. The present moment is all we have to do with, in any sense; the past is irrecoverable; the future is uncertain; nor is it fair to burden one moment with the weight of the next. Sufficient unto the *moment* is the trouble thereof. If we had to walk a hundred miles, we should still have to set but one step at a time, and this process continued would infallibly bring us to our journey's end. Fatigue generally begins, and is always increased, by calculating in a minute the exertion of hours.

Thus, in looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its crosses, at once. One moment comes laden with its own *little* burdens, then flies, & is succeeded by another no heavier than the last; if *one* could be borne, so can another and another.

Even looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labors, the trials to temper and patience, that may be expected. Now this is unjustly laying the burden of many thousand moments upon *one*. Let any one resolve to do right now, leaving then to do as it can; and if he were to live to the age of Methuselah, he would never do wrong. But the common error is to resolve to act right after breakfast, or after dinner, or to-morrow morning, or *next time*; but *now, just* now, *this* once, we must go on the same as ever.

It is easy, for instance, for the most ill-tempered person to resolve that the next time he is provoked, he will not let his temper overcome him; but the victory would be to subdue temper on the *present* provocation. If, without taking up the burden of the future, we would always make the *single* effort at the *present* moment, while there would, at any one time, be very little to do, yet, by this simple process continued, every thing would at last be done.

It seems easier to do right to-morrow than to day, merely because we forget that when to-morrow comes, *then* will be *now*. Thus life passes with many, in resolutions for the future which the present never fulfils.

It is not thus with those, who, 'by *patient continuance in well doing*, seek for glory, honor, and immortality.' Day by day, minute by minute, they execute the appointed task, to which the requisite measure of time & strength is proportioned; and thus, having worked while it was called day, they at length rest from their labors, and their 'works follow them.'

Let us then, 'whatever our hands find to do, do it with all our might, recollecting that '*now* is the proper and accepted time.'

Religion is pure, and like its author lovely and loving. It never lessens our attachment to one another, chilling our affections, and drying up the springs of charity and sympathy and fine feeling, that feed the river of the milk of human kindness in the breast of man The religion of Christ warms but never chills.

The bosom where it resides feels an influence and imparts one too, which angels would recognize as kindred to what they inhale in their own Eden. Who can love the misanthrope, the poor curtailed animal, once man, but now less than the noble being who is stamped with divine features and born for social enjoyments?

When the great Christian teacher was upon earth, his first lesson was love; a love of every thing good, and high and noble, and extending itself over a world of intelligence. Its first manifestations at the throne of God and its last were for man. This is the lesson we are to learn, if we would be taught by it.

While we exercise this principle, we cannot go astray. It is impossible. We shall stand in a broad place, covered by the panoply of Jehovah, And instead of becoming the slaves of superstition or the tools of a party, we shall reverence the image of true religion, find it where we will, in the palace or the cottage, beaming from the face of the Indian, or shining on that of the African. Be the man of high or low degree, tugging at the oar or galled by the hand of slavery, religion is the same in all. As she goes forth clothed in the lovely regalia of her order, innumerable blessings attend her.

POETRY.

Selected for the Evangelical Magazine.

THE LOVE OF GOD TO MAN.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade;

To write the love of God to man,
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky.

REDEEMING LOVE.

Had I a thousand mouths, a thousand tongues,
A throat of brass, and adamantine lungs,
I'd sound *redeeming love* through all the earth;
The love that gave me first and second birth;
I'd tell to all creation's utmost space,
How great his glory and how rich his grace;
Till wondering nations should his grace adore,
In boundless bliss, through Christ for ever more.

LINES

ON VISITING MY NATIVE TOWN, AFTER SEVERAL YEARS RESIDENCE IN THE WESTERN COUNTRY.

"I said of the friends of my youth, where are they?
An Echo answered, where are they?

I came to the land where my childhood had stray'd
The river was there, the mountain and glade,
The brook thro' its willows was murmuring still,
And still there was heard the same clack of the mill.

How pleasant the mansions embosomed in trees,
And the poplars still waving, to catch the light breeze,
The same cottages stood on the mountain and plain,
My heart beat with joy to behold them again.

My bosom beat high,'twas the home of my youth,
'Twas a land of religion, of virtue and truth:
When doom'd on the banks of Ohio to roam,
How often I thought of my friends and my home.

There's a charm in that word which nothing can chase,
No changes of seasons nor changes of place,
I asked for my friends—some were gone to the tomb—
And some in the climes of the west find a home.

A few still were left me,but here and there one,
Like the grapes on the vine when the vintage was done;
I passed by the church house which stood on the hill—
'Twas the Sabbath–but ah! it was lonely & still;

The aisles were deserted, forsaken the green,
Where the pilgrims of Zion in throngs I had seen;
The friends of my childhood, I said, where are they?
Alas, thou vain world, they have now pass'd away.

Their pilgrimage ended, their toils are all o'er,
Their tears wip'd away—they will sorrow no more;
In the dim shades of twilight, in Autumn's pale sheen,
When the moonbeams fall silent and cold on the green.

And low in the west sinks the last parting ray,
While the hum of the village is dying away;
I'll steal from the world at the still hour of even,
And mingle my tears with the soft dews of heav'n.

Though I weep, this new race shall not witness the tear,
And the voice of my sorrow no stranger shall hear,
Oh! why do I linger a mourner behind,
Like a sear leaf in autumn the sport of the wind.

Funeral Sermon of Dr. Priestley.—On the death of Dr. Priestley, his brother Timothy of London, a clergyman of very different sentiments, preached a funeral sermon for him in which he said, "curiosity has brought numbers to hear what I say of his eternal state. This I say, not one in Heaven, nor on the road to that happy world, will be more glad to find him there than myself. When I consider that the praise of glory, of free grace, is that which God principally designs, and that we find in divine revelation some of the chiefest offenders have been singled out and made monuments of mercy, such as Manassah, Paul, and others; and also that He who can create the world in a moment, and raise the dead in the twinkling of an eye, can make a change in any man in one moment; here and here alone are founded my hopes."

DRUNKENNESS.

If you wish to be always thirsty, be a Drunkard—for the oftener and more you drink, the oftener and more thirsty you will be.

If you seek to prevent your friends raising you in the world, be a Drunkard—for that will defeat all their efforts.

If you would effectually counteract your own attempts to do well, be a Drunkard—and you will not be disappointed.

If you are determined to be poor, be a drunkard—and you will soon be poor & pennyless.

If you wish to starve your family, be a Drunkard—for that will consume the means of their support.

If you would be imposed on by knaves, be a Drunkard—for that will make their task easy.

If you wish to be robbed, be a Drunkard—which will enable the thief to do it with more safety.

If you wish to blunt your senses, be a Drunkard—and you will soon be more stupid than an ass.

If you would become a fool, be a Drunkard—and you will soon lose your understanding.

If you wish to unfit yourself for rational intercourse, be a Drunkard—for that will render you wholly unfit for it.

If you are resolved to kill yourself, be a Drunkard—that being a sure mode of destruction.

If you would expose both your folly and secrets, be a Drunkard—and they will soon run out as the liquor runs in.

If you are strong, be a Drunkard—and you will soon be subdued by so powerful an enemy

If you would get rid of your money without knowing how, be a Drunkard—and it will vanish insensibly.

If you would have no resource when past labor, be a Drunkard ; and you will soon be unable to provide any.

If you would be a pest to society, be a Drunkard ; and you will be avoided as infectious.

PRIMITIVE CHRISTIANITY.

Primitive Christianity was preached 'freely' according to the command of the blessed Jesus ; 'freely ye have received, freely give,' and the Apostle Paul says, 'if an angel from heaven preach any other doctrine let him be accursed !' Will any man have the effrontery to say the gospel was made an engine by our Saviour and his Apostles to collect money ? 'To the poor the gospel is preached,' says our Saviour. 'These hands have ministered to my own necessities, I have coveted no man's silver or gold or apparel,' says St. Paul : But what say the advocates of priestcraft ? "Wanted $738,343,000 to regenerate the world." 'By their fruits ye shall know them.—*Priestcraft Exposed.*

MARRIED—In Troy, on the 25th ult. by Rev. Mr. Willis, Mr. Arnold Wells, to Miss Mariah Van Curen, both of Lansingburg.

DIED,

In this village, on the 5th inst. at the residence of Mr. Merrill Pierce, Mr. CHARLES G. PIERCE of Hillsborough, N. H. son of the late Governor of that State, in the 26th year of his age.

Very suddenly, on Tuesday 3d inst. David P. Hoyt, Esq. aged 50, an old and respected inhabitant of this village.

BOOKS FOR SALE BY THE EDITORS of the Magazine in Utica and Troy.

	PRICE.
Hudson's Letters to Ballou, in vindication of Future Punishment, -	$1, 00
Evangelical Repository ; (in which are contained Dr. Priestley's '*Sermons on the evidences of the Christian Religion*') edited by L. Willis ; bound in paper covers, - - - -	1, 00
The Light of Truth—in four Books. Book 1st Demonology. Bk. 2d Hellology. Bk. 3d Improvements in a future state. Bk. 4th Systems Examined, - - - - -	1, 00
Do. (in Superior Binding) - -	1, 10
Canfield's Review of Ten Letters, written by Rev. J. Hawes, containing reasons for not believing in the doctrine of Universal Salvation. To which are added 13 Friendly Letters to a candidate for the ministry. By Russel Canfield, editor of the Religious Inquirer, - - - - - -	87
Plain Restitutionist, by E. Ferris.	75
For Sale by L. Willis of Troy, only ;	
Balfours Essays, - - - -	1, 25
Pickering's Hymn Book, - -	62
Life of Murray,	1, 25

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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LEMUEL WILLIS, }

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COMMUNICATION.

FOR THE EVANGELICAL MAGAZINE.

TRIAL AND EXCOMMUNICATION FOR HERESY.

Messrs. Editors,—'I now stand am judged for the hope of the promise of God made unto the Fathers,' for which hope's sake I am accused and condemned of my brethren. It has pleased the Lord, by the means of his word, to increase my faith, so that I am happy in the belief, that "in the dispensation of the fulness of times," God "will gather together in one" body "all things in Christ." This of course was esteemed an awful heresy; consequently a labor was commenced for the purpose of reclaiming me from the error of my belief. I attended church meeting and presented a request for dismission, or liberty to withdraw from the church. This request was peremptorily refused, and after various conversations, "labors, and admonitions," without effect, the church proceeded, on the 31st of May last, to excommunicate me from their fellowship. I had previously written a defence, but was, however, utterly denied the privilege of communicating it to the church. I forbear to make any comments, but rejoice that I am accounted worthy to "both labor and suffer reproach, because (I) trust in the living God, who is the Saviour of *all* men, specially of them that believe."

If you consider this and the following letter and defence, worthy a notice in your excellent paper, you are at liberty to publish it. My object is not to censure, ridicule or wound the feelings of any one. No—I sincerely compassionate the case of any who are, in my humble opinion, fettered with the bonds of superstition, and enslaved in worse than Egyptian bondage; and sincerely pray for that sublime and happy era, when the "watchman in Zion shall see eye to eye, and all shall know the Lord, from the least to the greatest."

C. B. BROWN.

Union Square, June 13, 1828.

COPY OF THE LETTER ABOVE REFERRED TO.

To the First Baptist Church in Mexico, Owego county, N. Y.

Beloved Brethren and Sisters.—Feeling a sense of the obligations I am under to God and my fellow creatures, I improve the present opportunity to inform you that I am under the necessity of dissenting from the church of which I am a member, in what you call the fundamental doctrines of the Bible. It is unnecessary to multiply words at the present time. Suffice it to say that I now believe in the *unlimited goodness of God to all his intelligent offspring*—that he will, in the dispensation of the fulness of times, gather together in one all things in Christ—or in other words, that I am a believer in the Universal salvation of the whole of Adam's sinful race from sin and misery.

This you will say is taking a high stand against the doctrines of the church. I acknowledge that it is—but so long as I am rationally convinced that scripture and reason are on my side, I must speak my honest sentiments, let man do and say what he will. I consider myself accountable to God, and every servant must stand or fall to his own master. And now brethren, I have a request to make to you, which I think is perfectly agreeable to the strictest rules of justice, to say nothing about charity. It is not to be expected that you will retain me as a member of your church, so long as I retain my present views; my request therefore is, that you give me a *letter of dismission*, or liberty to withdraw. Unless you can bring something that militates against my moral character or conduct, as a professor of the religion of the meek and lowly Jesus, I see not why I am not entitled to a dismission on the score of Justice. If my conduct has been incorrect and unbecoming, I am willing to make Gospel satisfaction. With all due respect, I submit the above to the examination of the church, hoping you will act in the fear of God, having the spirit of charity, which is said to cover a multitude of sins.

Yours affectionately,

CH'S. B. BROWN.

Union Square, 29th Dec. 1827.

A SOLEMN ADDRESS TO THE FIRST BAPTIST CHURCH IN MEXICO.

Dear Brethren.—With pleasure, I improve the present opportunity, of giving you a reason of the 'hope that is in me,' and I trust I shall be enabled to do it 'with meekness,' 'having a conscience void of offence.'

I have at a former meeting, presented you with a request for a dismission, or for the privilege of withdrawing from the fellowship of the church. This request to me, appears perfectly reasonable, and I cannot discover why it would be improper to grant it. Neither can I learn from the Bible any authority for excommunicating a brother for a difference of opinion on particular points of Christian doctrine. But here perhaps you will raise the cry of heresy. But brethren, this is as harmless as it is senseless; I say senseless, because it means nothing more, in itself considered, than *opinion*, *sect*, or *denomination*; and has been successively applied to every denomination since the days of Christ and his apostles. Paul was a heretic, in the way the Jews applied the term to him—but he believed 'all things written in the law and the prophets.' It is true, it is used sometimes in a bad sense in scripture, but the sense must be ascertained by the qualifying words attached to it. Thus the heretic which Paul commanded Titus to reject, was one that was 'subverted and sinneth, being condemned of himself." But surely, brethren, I do not feel 'condemned' for my present belief, for it is founded on the immutable promises of Jehovah. Peter also speaks of false teachers, who shall bring in damnable heresies, and he informs us what this awful heresy was, 'even denying the Lord that bought them.' Now, brethren, do I deny the Lord that bought me; do Universalists, as a denomination, deny the Lord that bought them? No, indeed, we do not; we fully believe that Jesus 'gave himself a ransom for all,' and shall 'see of the travail of his soul and be satisfied.' But if there is no other way than for you to publicly exclude me from your society for an honest difference of opinion, I

shall submit, and in the language of my master, say, 'Father forgive them;' knowing that better men than myself, both in ancient and modern times, have been cast out of the Synagogue and church, for believing what the scribes and pharisees were pleased to call *heresy*. I fear our modern professors of religion are too ready to judge and condemn all who do not implicitly believe what they are pleased to call orthodox. Brethren, pardon my 'plainness of speech:' I love you as brethren and as christians, but I can call no man master on the earth; and so long as my moral character stands unimpeached, I cannot call such an act by any softer name than persecution.

Brethren, I do not make these remarks to wound your feelings; neithar because I wish to retain my standing in the church, contrary to the wishes or feelings of the brethren or sisters, but because I think I am entitled to the privilege of withdrawing or being dismissed in an honorable way. The laws of the land guarantee to me the privilege of thinking and believing according to the dictates of my own conscience, and no tribunal, civil or ecclesiastical, has a right to call me to an account for mere matters of opinion; much less to publicly denounce me as a heretic, and exclude me from society, for believing that God is equally good to all his sinning off-offspring. Rom. xiv. 4, 13.

But it is said, I have embraced a dangerous doctrine,' a 'licentious doctrine,' a 'doctrine pleasing to the carnal heart, and one that is calculated to take off all restraint, and open the door to the commission of all manner of crimes.' But if the doctrine of universal salvation is taught in the scriptures, we will risk the consequences, and join in the song which the angels sung to the shepherds, 'glory to God in the highest, and on earth, peace, good will toward men.' If it is not taught in the Bible, I cannot understand plain English. In examining the Scriptures for the testimony of Jesus, but few of the many heart-cheering evidences can be attended to. Those that I shall bring to view, shall be illustrated according to the use made of them, by the writers of the New Testament, for they, being men under the immediate influence of the spirit of redeeming love, must be supposed to understand these things. Hence this defence will be little more than the Old and New Testament: arranged together according to their most obvious interpretation and meaning, that the evidences of the system of salvation may appear in their most plain signification. I will commence with the history of man's disobedience, and his unhappy situation consequent upon transgression. The account of man's disobedience is plainly related in the Bible. The consequence resulting from the transgression, appears to be misunderstood. Man by disobedience was placed in a situation in which, if the anger of the Lord was enkindled, if his wrath burned with terrible indignation, it would have been shown forth in all its power, and man must have felt all its horrible consequences.

But that Almighty Being, who is the same yesterday, to-day and forever, and who changes not, is represented as visiting him in the cool of the day, and on finding his deluded children, confines his denunciations altogether to the pains, the sorrows, the labors and trials that would attend them on this side the grave.—Nothing is said of troubles or miseries in another world. A curse is denounced against the serpent who deceived our first parents, and enmity placed between the seed of the woman and that of the serpent. The woman's seed, it is promised, should prevail, though bruised in the heel—should bruise the serpent's head. This bruising of the serpent's head, if it has any meaning attached to it, must have reference to the complete destruction of the power of the arch deceiver, and all those consequences that result from the deception. In this opinion, learned commentators are most generally agreed; but the best commentators, and those only that I shall follow, are the Apostle's of the Lamb. St. Paul, with reference to this subject says, Hebrews ii. 14: 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is the Devil; and deliver them who through fear of death, were all their life time subject to bondage.' The destruction of the tempter and deceiver of mankind is here declared—'him that hath the power of death, that is the Devil,' shall Christ destroy. The serpent's head shall be bruised. He shall no longer deceive. To be carnally minded is death; death shall be destroyed. Here it may be asked, 'will not the effects of the deception eternally remain?'—The apostle John shall give the answer. 'He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might *destroy the works of the Devil.*" 1 John, iii. 8. The works of the Devil are sin; sin Jesus came to destroy. See Daniel, ix. 24. 'He shall finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness.' The language of the New-Testament is, 'he shall save his people from their sins:' 'he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death.' With death, he that hath the power of death shall be destroyed; therefore, 'there shall be no more death—neither sorrow or crying; for behold, I make all things new.'

The next passage of the Old Tastament which refers to Christ, is Gen. xii. 3, 'And in thee *shall* (not *may* on certain *conditions*) ALL the families of the earth be blessed.' This promise of God to Abraham is repeated Chap. xxii, 18; 'and in thy seed shall all the nations of the earth be blessed.' 'These declarations are illustrated by Peter and Paul, and referred to Christ. Paul says, Gal. iii. 16, 'Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to *thy seed which is Christ.*' This promise, which testifies of Christ, is also called the Gospel. Gal. iii. 8, 'And the Scripture (that is the writings of Moses and the prophets) foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed.' The nature of the blessing is declared by Peter in the 2d chapter of Acts, from the 29th to 39th verses. 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.—For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, set thou on my right hand, until I make thy foes thy foot-stool.—Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, men and brethren what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' Again, Acts 3. 18, 19, 20, 21, 'But those things which God before had showed, by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Re-

pent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus, which before was preached unto you; whom the Heavens must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.' 24th, 25th, and 26th verses, 'Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets and of the covenant which God made with our Fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth blessed; unto you, first, God having raised up his Son, sent him to bless you, in turning away every one of you from his iniquities.'

From these illustrations, four things are clearly proved. 1st. The blessings promised to all the families, kindred and nations of the earth are promised IN Christ.

2d. This promise is called the Gospel.

3d. The blessing consists in turning away every one from his iniquities, and

4th. All God's holy prophets who have spoken of Jesus have testified of the restitution of all things, in the dispensation of the fulness of times. Hence we find that the declaration 'the seed of the woman shall bruise the serpent's head,' and the promise made to the Fathers, as alluding to one thing, and to the accomplishment of one event, viz. the destruction of sin, the works of the Devil, and the restoration of man to holiness and consequent happiness.

Jacob, by the spirit of prophecy, says to his son Judah, Gen. xlix. 10, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be.' This passage is illustrated by the Apostle Paul who says, Eph. i. 9, 10, 'Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in Heaven and which are on earth, even in him.' This is further supported by Isa. ii. 12. 'And he shall set up an ensign for the nations; and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth.' Again, Deut. xxxiii. 17, 'His glory (Christ's) is like the firstling of his bullock, and his horns are like the horns of Unicorns; with them he shall push the people together to the ends of the earth.' In Ps. xl. 7, 8, we find support to the idea, that Jesus will perfectly accomplish the will of God.' 'Then, said I, lo, I come: in the volume of the book it is written of me, I delight to do thy will, O, my God: yea, thy law is within my heart.' What is the will of God? Answer, that all things may be gathered together in one, even in Christ. That he should destroy the works of the Devil, and restore all men to holiness. This Jesus delighted to do, for the law of the Lord was within his heart. This law is the law of love written in the heart, whereby we adopt the language of the Psalmist, 'how excellent is thy loving kindness, O God; therefore the children of men put their trust under the shadow of thy wings.'—

Psalm xxii. 27, 28. 'All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lords, and he is the governor among the nations.' Ps. cxlv. 9, 'The Lord is good to all, and his tender mercies are over all his works.' Again, Ps. cx. 1, 2, 3, we read thus, 'The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauty of holiness.' St. Paul, taking up this subject says, 'For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.'* Then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ.' Here let me remark, 'the wages of sin is death. The Devil is said to have the power of death. The devil is an enemy to Christ. Again, 'to be carnally minded is death. For the carnal mind is enmity to God, not subject to his law, neither indeed can be.' It must be destroyed. He must reign till he hath put all enemies under his feet. He took upon him our nature, that thro' death he might destroy him that hath the power of death, that is, the devil. 'For this purpose was the Son of God manifested, that he might destroy the works of the Devil: the last enemy that shall be destroyed is death. How clearly do the scriptures teach the final emancipation of Adam's sinful race, from sin, death and the power of the Devil.

The prophet Isaiah, in the following passages, supports all the conclusions I have drawn. 'And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy the face of the covering cast over *all* people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he taken away from off all the earth; for the Lord of Hosts hath spoken it.' Again, Isaiah, liii. 3, 4, 5, 6, 'He is despised and neglected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not; surely he hath borne our griefs and carried our sorrows; yet he did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.' Verse 11, 'He shall see of the travail of his soul and shall be satisfied.' Again, Isa. xlv. 22, 23 and 24, 'Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else. I have sworn by myself; the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength.' In referring to this sentiment, St. Paul says, Phillipians, ii. 9, 10, 11.—'Wherefore, God also hath highly exalted him, (Christ) and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' See Psalm xxi. 5, 'His glory is great in thy salvation.' Now listen to the song of the angels. 'Glory to God in the highest and on earth peace, good will towards men.' The angel had just said, 'Fear not, for behold I bring you good tidings of great joy, which shall be to all people.' Brethren, these premises are positive and unconditional; they prove the salvation of all mankind, and are so plain and explicit as to leave no room for doubt. 'Believest thou the prophets? I know that thou believest.' Then why limit the grace and mercy of God to a chosen few? why not give Jesus full credit, when he says, 'and I, if I be lifted up, will draw all men unto me;' and again, 'for God sent not his son into the world to condemn the world, but that the world through him might be saved.' John iii. 16. Again, Jesus says he came to seek and to save that which was lost. See this illustrated by the parables of the 'lost Sheep,' the 'piece of Silver, and the 'prodigal Son.' Jesus illustrated the doctrine he taught by this example, not even publicans and sinners did he reject and pass by without manifesting the benevolence of his heart in curing their bodily infirmities, and doing good to all, and even for his murderers he prays, 'Father forgive them, they know not what they do.' The apostle John says in his first epistle, ii. 1, 2, 'And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'—Paul says, Hebrews, ii. 9, 'But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man.' John the Baptist says, 'behold the Lamb of God, that taketh away the sin of the world.' Here is a propitiation for the sins of the whole world, death tasted for every

* Correctly rendered, '*Death the last enemy shall be destroyed.*—Ed.

man, and the sin of the world to be taken away by the Lamb of God.

(*Concluded in our next*)

SELECTIONS.

A DIALOGUE

Between a Universalist and Calvinist Baptist.

[It is proper to observe that the conversation, of which the following is the substance, was in the presence of a sick man, who professed a belief in the final salvation of all men. The Calvinist Baptist had frequently visited the declining man, and in addition to deeds of kindness, had endeavored to shake his faith in the doctrine he professed. He expressed a tearful concern for the immortal welfare of his sick neighbor, and did all in his power to alarm him, and destroy his confidence in the God of his salvation. When the Universalist entered the room, the Baptist was relating the religious exercises and joys of a pious old lady, whom he considred a remarkable example of christian resignation. After the usual civilities, and he had explained the nature of his discourse, the Baptist proceeded as follows:]

Baptist.—The old lady is really pious, and gives the fullest evidence of being a child of God. Her mind seems to be wholly exercised in religion—she is waiting till her change come, that she may go and be with Christ. O, it is a blessed thing to give such evidence of being born again by the Holy Spirit, to be reconciled and happy in view of death and eternity.

Universalist.—Yes, sir, it is truly gratifying to witness a scene like that you were mentioning. I can speak experimentally, when I say it is a serious, pleasing sight to behold such instances of pious resignation. It has been my privilege to visit many, whose minds were in a purely religious frame. I have just left the sick chamber of an elderly woman, who is probably in a consumption; she is as perfectly willing to die, as any person in town is to live and enjoy good health. Her faith in Christ is so great and lively, that her only fear appears to be that she may possibly recover, and not go immediately to be with Christ. So I suppose, sir, that you would consider *her* "a child of God,"—would you not?

Bap. Why, I do not know as I should. Much depends on circumstances in such cases.

Uni. Ah, and what are the circumstances to which you allude?

Bap. Well, I will tell you, sir. It would be necessary to know that the person had experienced religion, and had given evidence of a renewed heart, by a life of piety and godliness.

Uni. But if all *that* is necessary to show that one is the child of God, why do you take so much pains to alter the faith of people on a death bed? Suppose you covert them to your opinion, will that enable them to exhibit a *previous* life of piety?

Bap. Why, no, I don't know as it would; but there are some instances in which God performs his strange work, and plucks sinners as brands from the burning, even in their last sickness. Still I do not consider it safe, in general, to depend on death bed repentance.

Uni. Very well, sir, you shall have things according to your own weight and measure. The aged woman of whom I was speaking, was converted many years ago, joined an orthodox church in this town, and has ever since maintained a good christian character, as the venerable clergyman to whose church she belonged can testify. Are these circumstances enough to convince you of her piety and fitness for heaven?

Bap. I do not know as they are. I should wish to know that she embraced the *leading points* of the gospel, before I passed my judgment in her favor.

Uni. But it appears to me you change your ground often. Just now, you called a reconciled, happy frame of mind, the brightest evidence of one's being the child of God; then, you required *certain circumstances*, as the one thing needful in the case; but having them furnished, you are now after something else, and must have them *believe* right, as well as feel and act right. But never mind that; perhaps we shall agree in the sequel, notwithstanding these introductory differences. What are those points that you consider so essential?

Bap. Why there are many important points in the faith of God's children. But a cordial belief in the necessity of repentance, of regeneration by the Holy Spirit, and of being saved by Jesus Christ, and by him alone, is indispensable to the Christian faith.

Uni. Very good, sir; you must yet admit that the aged person I was speaking of, is a true child of God; for she is very clear and steadfast on all those points. She holds that repentance is essential to salvation—that every hard and corrupt heart must be renewed, and that not one sinner will be, or can be saved, excepting through Jesus Christ. So I conclude you will own her as the child of God.

Bap. O yes, I don't know but I shall, if all that is true, and I have no right to dispute your word.

Uni. Well, sir, I am really glad to see you so liberal and reasonable, after so long a run. I am the more pleased because the good old lady informed me, a few days ago, that she believed in the doctrine of Universal Salvation, when she joined parson K———'s church, and that *he* knew it; that she had remained in the same faith ever since; and, notwithstanding all the pains that had been taken, before and since her sickness to alter her belief, she continued to increase in faith and joy; that her Saviour appears more and more precious; and that he is able and willing to restore, in his own proper time, the whole world of mankind. She—

Bap. Ah, you have said enough to convince me that she is not a christian; she is not a child of God; it is impossible.

Uni. But why so, my dear sir?

Bap. Because she cannot be a christian and embrace that fatal delusion. No child of God ever believed that dangerous heresy. It causes them grief to see others embrace it.

Uni. But what do you mean by *heresy?* it cannot be a cordial assent to the *leading points*, just mentioned.

Bap. O no; it is the belief that all mankind will be finally saved.

Uni. Then you call it *heresy*, on account of the *number* embraced in the faith, and not on account of the *means* by which the great work is effected!

Bap. No, you don't exactly understand me; I mean that a belief in your doctrine is enough to convince me, that the person who has that faith, is not a child of God, or a true christian.

Uni. Well, sir, now I understand you; your meaning is, that no person can be a christian, unless he believes in the doctrine of endless misery. That repentance, reformation, and forty or fifty years' walk of piety, together with a calm and fearless resignation to the will of God on a bed of sickness and of death, must all become prostrate before this all-essential article of the orthodox faith. You mean to tell me that *I* am *not* a *christian*, but an infidel or a heretic.

Bap. Yes, you may have it so if you please; though I don't wish to say any thing to give offence, or that may be considered improper.

Uni. You have done right, sir, in dealing plainly with me; I want no flattery; nor shall I take any offence at your frankness. I have a very different opinion of you from what you have of me: I consider you a pious, well-meaning christian, tho' I think you imbibe some very erroneous notions of religion. But since you believe yourself to be a real christian, by having been made to believe in that, without which no one can be a child of God, I wish you to instruct me a little, that I may not remain in the gross darkness, in which you think I am. Let me inquire what the unrenewed sinner must do, in order to save himself, or induce God to save him. Because, if any thing can be done by me, to escape eternal wo, I engage to set myself about it forthwith.

Bap. O you misunderstand my meaning, if you suppose I would imply that any thing can be done by us, to save ourselves. The sinner is in a depraved and entirely hopeless state. He is blind, and deaf, and lost, and even *dead* in trespasses and sins, and has no more power to renew his own soul, than a dead man has to see, or hear, or feel, or rise up and walk. I remember very well how it was with me when I was converted. The work was wholly of God. I stood out against the Divine Spirit, till I was overcome by its almighty power, and compelled to submit. I can take no part of the praise to myself; the glory belongs to God, because the work is altogether his. If the sinner could do any thing towards his own salvation, he would have a right to claim part of the praise, should he do all that was in his power. But God has assured his people, that he will not give his praise to another.

Uni. I thank you, sir, for your kindness in putting me back into your path again. You do not hold then, that an unconverted person can do any thing, whatever, towards his salvation; but that it is wholly of God. The sinner is blind, deaf, helpless and dead, and therefore wholly and entirely dependent on the agency of the Spirit, for his conversion and salvation.

Bap. Yes, that is my meaning; and not, as you were disposed to imply, that the sinner must do something to save himself. If salvation was of works, there would be no need of grace; but we are saved by grace, and not by works.

Uni. Well, sir, since we thus far understand each other, I want to ask you, what you are calculating to effect by your labors on *this sick man*? I am told that you are daily warning him of his danger, exhorting him to repent, to secure an interest in Christ, before it is forever too late; and much more of the same kind. Now, what propriety is there, in such exhortations?

Bap. Why, Mr. S———, do you not admit that the sinner should improve the means of grace, and seek for repentance, and ask God for his Holy Spirit? I want Mr. N——— to submit to the operations of God's spirit, and fall in with the overtures of mercy. God is willing to save, if he will but comply with the conditions of the gospel, while the door of mercy is open.

Uni. But I am really surprised at your language, Capt. B———. Do you mean that a dead man, or one who is unconverted, can comply with the terms of mercy? And if he should comply with the *conditions* of the gospel, as you call them, would he not *do something* towards his salvation? If he cannot be saved *unless* he *does* something, and by *doing* it is saved, I am sure you will not persist in saying, he had done *nothing* towards his salvation. Will you just inform this sick man of *one thing* which *he* can do to secure his eternal salvation?

Bap. Tell him what *he* can do? Why, I just now told you that salvation was *wholly* of God, and that the creature's works had nothing to do with it. God knows who are his people, and he makes them willing in the day of his power; and they give all the glory to him. This is the way in which I understand the subject, and it appears plain and easy to all the dear children of God. But those who are unrenewed, and unconverted, and blind, cannot see the beauty of this work of God for his children.

Uni. Very well; having settled one point, and ascertained that, according to your creed, the sinner can do nothing but stand still and see the salvation of God, I will take the liberty to ask you what you mean by the dear children of God, and by their salvation? Do you mean that God has elected a definite number of his sinful offspring, and that he saves them in his own time and way?

Bap. Why, that is a subject that I do not care saying much about. I generally tell people who ask me that question, that God is willing to save all penitent sinners; and that if they come to him, in the way the gospel prescribes that he will accept of them and save them. This is as much as I think it prudent to say to unrenewed people, on that point. It is a very *delicate* subject, and must be handled in a *delicate* manner.

Uni. I understand you, Sir, but then, your answer does not satisfy me at all. You need not use any reserve with me; for any thing that looks like equivocation is by no means calculated to satisfy my mind. I did not ask you about God's being *willing* that men should be saved; but I inquired whether or no, you admit that he has a purpose in sending his Son into the world. When God sent the Lord Jesus to die for men, did he determine to save and make happy a certain number of the human family; or was he less careful concerning the final result of his mission, than of the consequences which might follow the fall of a sparrow or of an hair from your head? Now, be honest, and let us know your views.

Bap. Indeed, it is a *very delicate point*; and I chose to touch upon it cautiously. But when I do see fit to express my opinion on the subject, I am constrained to say that I believe God had chosed a certain part of mankind for himself, on whom he intended to pour out his grace, even before Adam was created. They are his chosen people. and he determined to save them from all eternity. He chose them in the covenant of his grace, and their salvation is just as certain as the oath of God. But I don't wish to say this before unrenewed people, because it is naturally calculated to harden their hearts and make them worse.

Uni. Now you talk candidly, and give us some information concerning your real belief. You and I are perfectly agreed that all will be finally made happy, whom God included in the covenant of mercy; but I want to know whether you suppose there is any way provided for the salvation of those helpless, ruined sinners, whom God *did not*, according to your views, *design to save* by his Son? Can you tell me how *they* can obtain eternal life and be happy forever?

Bap. I don't wish to say any thing on that point, I must leave them in the hands of a merciful God; he best knows what will become of them.

Uni. But, Sir, I cannot believe you are sincere in what you now say. You do not believe that God is *merciful* towards *them*, however he may be, as it respects "his people." Do be honest once more: and tell us plainly whether these sinners, can possibly, *all things considered*, be saved. Remember, sir, we are in the company of a sick man, who takes the deepest interest, in what we say.

Bap. Well, let it go that the finally impenitent were not included in the covenant of mercy; still they ought to strive to flee from the wrath to come. We don't know who are chosen and who are not; so there is no excuse for indifference; God will not save without the use of means.

Uni, But what *means* can people use, if God has reprobated them to endless misery? There are no *means* for *them*; and why not say it, in so many words? Why talk about their *using means* to be saved? You know it is altogether preposterous and deceptive. And now I want you to tell me *what* the *elect* are *saved from*?

Bap. Why, they are by nature and practice as sinful as others, and as such, exposed to God's everlasting displeasure. But he interposes with his blood and saves them from the wrath to come.

Uni. It cannot be that you understand yourself, my friend. If God chose an elect number, from eternity, do you not see that, never since they were thus chosen, could they be exposed to such punishment? The elect were never in the danger you describe, even according to your own creed. Not only so, but the non-elect can never be in *less* danger; because no way is provided for their salvation. Of what service then, are all your frightful warnings? Nor is that the most palpable inconsistency, in your

doctrine. If God was angry with the elect, and wanted to damn them, how came a way to be provided for their escape? Could *he* be *full* of *wrath* towards them, and yet *love* them so, as to *save* them from his *own* wrath? Look at your scheme, Sir, and see its absurdities. It is full of contradictions and inconsistences. But lest we should exhaust the strength of the sick man, I shall refrain from making any further remarks.—*Ch. Intelligencer.*

EVANGELICAL MAGAZINE.

UTICA, SATURDAY JUNE 28, 1828.

TO THE PATRONS OF THE DAY-STAR.

The subscribers for the 'Day Star,' are informed that Rev. Jonathan Wallace, the Editor and proprietor of that paper, owing to ill-health, and the smallness of the patronage, compared with the expences necessary for the publication, after issuing *fourteen* numbers, suspended, and has now concluded not to resume the publication of that paper; and has consigned his subscription list over to the Editors of the Utica Evangelical Magazine, wishing us to supply the patrons of the 'Star' with the Magazine in future.

The Magazine contains so much more matter than the Star, and at the same price, (if paid in advance) that it is hoped the patrons of that paper will generally become subscribers for the Magazine.

We forward this number of the Magazine, to all the subscribers for the 'Day Star,' [which the editor of that paper gave us] requesting those who do not wish to become subscribers for this, to write their name and place of residence on the margin of the paper, do it up carefully in a wrapper, and *return it immediately* to us, directed 'Evangelical Magazine, Utica, N. Y.' by which we shall understand their wishes. Those who do not *immediately* return this No. will be considered as subscribers for the whole of the second volume of the Magazine. Should any who thus return this No. continue after it to receive the Magazine, they will understand by it, that we did not receive the returned number, and will have the goodness to return another to us.

Those who *have paid* for the 'Star,' will receive numbers of the 1st volume of the 'Utica Magazine,' sufficient to contain a quantity of matter equal to what the remaining part of the Star would have contained, had it been continued through the 1st volume.

Those who have *not paid* for the Star, by forwarding to us $1 50 in advance, or $2, any time previous to the close of this volume, will pay for *both* papers, [and the editors will settle the concern between themselves] or if they choose, they may settle with the editor of the Star for what they have received of *that* paper, and with us for the current volume of the *Magazine*, according to its terms.

Payment from the *patrons* 'Star,' will be considered *in advance*, if paid *within three months* from this date.

Agents for the Star are requested to act as agents for the Magazine. And those Subscribers who patronise this paper, are respectfully solicited to endeavor to obtain as many good and *responsible* subscribers as possible, and return their names with their own, to us as soon as convenient. As soon as returns of names and remittances are made to us, we shall forward to subscribers the back Nos. of this volume, which commenced the 5th of April last. We shall not *divide* the volume, or receive subscribers for a part of the year; and therefore all subscribers will receive the whole of the 2d vol. of this paper.

Br. Wallace, editor of the Star, will act as agent for the Magazine, in Potsdam and its vicinity; and it is expected he will contribute for its columns what his health and situation will allow.

We may remark in relation to the Magazine, that the *low price* at which it is put to subscribers, and the *great expense* of the publication, require the utmost promptness in subscribers and faithfulness in agents, to secure us from loss by the publication. We solicit, and trust we shall receive, the patronage and encouragement of good, liberal, and influential men. Many and great are the advantages in a moral and religious point of view, to the cause of truth and liberality, derived from a periodical of this description, properly conducted and well supported. Numerous are the testimonies which we have received of the benefits resulting to our common cause, from this paper during the year past. It has been read by hundreds of people who do not enjoy the benefits of a public ministration of the word of life; and in numerous instances has been the humble means of enlightening souls that had long been held captive by the fetters of superstition, ignorance and error. Though our labors are but poor and feeble, by the mercy of God they have been blessed, insomuch that we feel encouraged to persevere, and to spare no pains to render this publication both interesting and useful to its patrons.

Trial and Excommunication for Heresy.—We invite the serious attention of our readers to the article published in this days paper from Brother Charles B. Brown, in relation to his trial and excommunicaton for heresy, from the Baptist church in the town of Mexico. Tho' the article is quite lengthy, yet it will be found, particularly the Solemn Address to the church, very interesting and instructive, and will abundantly reward the reader for an attentive perusal. Brother B. discovers a sound mind, a mind given to study and reflection—and a clear understanding of the scriptures. He is the same person who wrote a communication for the Magazine which was inserted last fall, and headed "*A Convert to the truth,*" which the readers of the Magazine will doubtless recollect. In that communication he states that the first means of arousing his mind and exciting his attention to a more careful examination of the scriptures from whence he derives his present views, was the perusal of the Magazine containing an account of the trial and excommunication of Mrs. Charlotte Pond, from the Calvinistic church in the town of Paris, for the *heresy of Universalism.*

After renewed and careful attention to the scriptures of divine truth, he become fully convinced that the doctrine of *endless misery*, to which he had subscribed, was not taught in the Bible, but on the contrary, that the "Restitution of all things" was clearly revealed in it; he like an honest man made known the happy change of views that had taken place in his mind, and considering that his present views would be offensive to his Baptist brethren, requested a dismission or liberty to withdraw from the church. But no: they could not suffer him peaceably to retire and leave them—they must level at his head the anathema of ☞*Excommunication,*☜ tho' they found no fault with his moral or religious character; and to increase, if possible, the odium, excommunicated him in company, or associated his name with those of two others who were cut off for vicious or immoral conduct, probably for the same reason that the jews crucified our Saviour *between two thieves.* There is however one circumstance, of which Brother Brown informed us, that we must not forget to mention—it is this: Notwithstanding the great hostility of the church against Universalism, they expostulated with brother B. and blamed him for letting his present views be known; expressing a willingness to retain him *in fellowship* if he would *say nothing* about his belief in the salvation of all men. Or in other words, *they were willing to retain him in their fellowship and communion, if he would add to the supposed crime of heresy, the real crime of hypocrisy and dissimulation! professing* to believe that which *he could not believe*, and denying, or remaining silent upon that "faith" for which he believed the apostle had exhorted him to "contend earnestly" Jude 3, v. *O tempora, O mores!* Has it come to this, that a church, professing the christian religion, should give the preference to hypocrisy and dissimulation, and regard it with more complacency than they do honesty and integrity in the profession of that which we sincerely believe? We are of the opinion of Mr. Pope, that

"An honest man's the noblest work of God;"

and think Br. B. has little occasion of regret, on his own account, for being cut off, even in the manner he has been, from a church of the description of that at Mexico. We would advise this church to "repent and do their first work," and strive to do it more effectually than it seems they have yet done it. We congratulate Br. Brown on his deliverance from bondage

and his emancipation into the glorious liberty of the children of God, as well as on the account of his being counted worthy to suffer reproach in the cause of the "Saviour of the world." S.

LAYING OF THE CORNER STONE.

The corner stone of the new Universalist Chapel now erecting in this village, was laid on Wednesday last, accompanied with appropriate religious services, in the presence of a respectable concourse of people. The services were commenced with a solemn address to the throne of grace in behalf of the Society erecting the house, invoking the blessing of Almighty God on their laudable undertaking to build a house of worship for his service and their accommodation.

A leaden box was then deposited in a cavity prepared for its reception, in which was contained a copy of the Holy Bible, several numbers of the Utica Evangelical Magazine, several political papers of the last date published in this village, and a scroll, containing a memorial of the formation of the Society, the names of the first officers chosen in it, the names of their first and present pastors and of the present building committee, with such other memorials as were thought proper to be deposited.

The corner stone was then laid and adjusted, by the assistance of E. S. Cozier, Esq. in due and regular form; after which an address, occupying about twenty minutes, was delivered by the senior editor of this paper, pastor of the Society, and the audience then retired. The day was remarkably pleasant, and the attention to the services solemn and devout. 'Except the Lord build the house, they labor in vain that build it.' May the Lord be with and bless us, that we may thus go on prospering and to prosper. The Address will be published in our next.

AN EXCHANGE.

The Rev. Mr. Stacy, of Hamilton, will preach at the Court House in this village, on the 2d Sabbath in July next; and the senior editor of this paper will supply his place in the village of Sauquoit.

ORIGINAL ANECDOTE.

Soon after the 'Restorationist Society,' in the city of Troy, had commenced operations in building a house of worship, Mr. A. an active member, while walking in one of the principal streets of that city, was accosted by a gentleman who was possessed of considerable wealth, and with rather an uncomfortable share of prejudice against the faith of Mr, A. and consequently thought it good to indulge his irony, though he should do it at the expense of his neighbor. Seeing a number of persons near, who he thought would share in his expected pleasure, he said—'Well, Mr. A, how do you get along with your church?' 'Very well,' was the reply. He then said, 'You had better make a Universalist of me; I might assist you some in building your Meeting House.' Mr. A. replied that he had nothing to do about making Universalists; but he could tell him how he would become a believer in final Universal Salvation. 'You will do well then, said he, to let me know how.' 'Well sir,' said Mr. A. 'you have nothing to do but to believe that it is possible you can be saved YOURSELF. You will then believe in the salvation of every body else of course.'

To Correspondents.—"Honestus" communication, for want of room, is necessarily postponed till our next number.

Errata.—In the Magazine, No. 5, page 35, last col. 27th line from bottom, for five, read *few.* In No. 6, Letters to Dr. Ely, for Letter No. 6, read No. 8.

MARRIED.—In this village on the 16th inst. by Rev. Mr. Skinner, Mr. SILAS D. BEBEE, of Albany, to Miss MARCIA RUMRILL, of this village.

On Tuesday evening last, by the same, Mr. ELIAS HOUSE, to Miss ELEN SHEARMAN.

TO BACKBITERS.—Never believe, much less propagate, an ill report of your neighbor, without good evidence of its truth. Never listen to an infamous story handed to you by a man who is a known enemy of the person defamed, or who is wont to sow discord among brethren, and excite disturbances in society. Never utter the evil which you know or suspect of another, till you have taken an opportunity to expostulate with him. Never speak evil of another while you are under the operation of envy and malevolence, but wait till your spirits are cooled down that you may the better judge whether to utter or suppress the matter. Never express the evil which you would say of your neighbor in terms too strong, or in language which would convey an exaggerated idea of his conduct. Never throw out against a man broken hints and dark inuendos, which would leave the hearers to suspect any thing that ill nature can suggest. Never speak evil of your neighbor to his known enemy, who wishes for an occasion of slander; for he will certainly paint the image anew, and touch it off with holder colors. In short, never speak evil of a man, when your speaking may probably do much hurt, but cannot possibly do any good.

MINUTES.

OF THE PROCEEDINGS OF THE CENTRAL ASSOCIATION OF UNIVERSALISTS OF THE STATE OF NEW-YORK. A. D. 1828.

The ministers and delegates composing the Central Association of Universalists convened at Fly Creek, Otsego county, on Wednesday the 4th of June, 1828; and after uniting with Br. J. Potter in devout thanksgiving and supplication to the throne of grace, proceeded to organize the council by appointing

Br. N. STACY, *Moderator.*

BRS. J. S. SHERBURN & D. SKINNER, } *Clerks.*

Called for and received the credentials of delegates, heard representations of the state and condition of societies and churches: and found the intelligence generally of a cheering and satisfactory nature.

Appointed Brs. J. Potter, D. Skinner and E. Ferris, a committee to receive requests for letters of fellowship and ordination.

ORDERS OF PUBLIC WORSHIP ON WEDNESDAY.

Morning Service.

Br. Stacy—Introductory prayer.

Br. Sherburn—the sermon, text, Luke iii; 5 6. "*Every valley shall be filled.*" &c.

Br. J. B. Shannon—concluding prayer.

Afternoon Service.

Br. Potter—first prayer.

Br. Skinner—the sermon; text, 1 Cor. iii; 19. "*For the wisdom of this world is foolishness with God,*" &c

Br. Sherburn—last prayer.

IN COUNCIL.—Received a request from the Universalist society, of the village of Sauquoit in the town of Paris, to be received into the fellowship of this association.

Voted to grant said request.

The committee of discipline for the last year reported that no cases of complaint against any brother or brethren had occured or came within their cognizance during the year past.

Appointed Brs. Stacy, Skinner, and Potter, a committee of Discipline for the year ensuing.

Voted unanimously, That we approve of the Revised Constitution proposed by the Universalist Convention of the State of New York, for the approbation of the respective associations of this state.

Appointed Brs. Potter and Stacy, ministers, and Brs. Eli Peck and Jacob Pattrick Esq. layman, as delegates to attend the State Convention at its next session in Utica, on the 2d Wednesday of May 1829.

Adjourned till 7 o'clock Thursday morning: prayer by Br. Shannon.

Thursday morning met according to adjournment, and opened the council by uniting in prayer with Br. E. Ferris.

The committee appointed to receive requests for letters of fellowship or ordination reported in favor of conferring ordination on Br. J. S. Sherburn.

Voted to accept the above report.

Appointed visiting committees to the different bodies and Associations of Universalists with which this body stands connected, for the purpose of maintaining fellowship and co-operation, which committees are as follows, viz: Brs. Skinner and Stacy, to visit the Black River Association;—Brs. Stacy and Potter, the Chenango;—Brs. S. Miles and Ferris, the Cayuga.—Brs Stacy and Shannon, the Genesee, the Chatauqua and the Northern Ohio;—and Brs. Skinner and Potter, the Conventional, and the Hudson River Associations.

Resolved, To recommend to all the ministering brethren belonging to this Association to visit, so far as practicable, all destitute churches and societies within the boundaries of this Association.

Resolved, To recommend to all destitute churches and societies to call on those ministering brethren who can be obtained, to visit and supply them occasionally with preaching.

The following preamble and resolution were introduced and unanimously adopted. Whereas Geo. W. Brooks, formerly a preacher in the fellowship of this Association, has, since the last session of this body, by a notice in a public paper renounced his connexion with us and with all universalist Associations,

Resolved, Therefore, that we hereby confirm the disunion, being convinced that there are sufficient reasons why he should no longer labor in fellowship with us.

Voted that Br. Stacy write a Circular to accompany the minetes of the proceedings of this Association, and that the same be published in the Utica Evangelical Magazine, with a request that they be copied into other periodical universalist publications in the state.

ORDER OF PUBLIC SERVICE ON THURSDAY.

Morning Service.

Br. E. Ferris—first prayer.

Br. D. Skinner—the Sermon; text, 1 Cor. xiii; 13, "*And now abideth faith, hope, charity,* &c.

Br. J. B. Shannon—second prayer.

Administration of the supper by Brs. Stacy and Potter.

Afternoon and Ordaining Service.

Br. Skinner—first prayer.

Br. Stacy—the Sermon; text, 1 Cor. i; 23, 24. "*But we preach Christ crusified,*" &c.

Br. Potter—the ordaining prayer.

Br. Ferris—the Delivery of the scriptures and charge.

Br. Stacy—the Right Hand of Fellowship and closing prayer.

Adjourned the Association to meet at Warren Herkimer co. on the first Wednesday and Thursday of June 1829.

NATH'L STACY. *Moderator.*

J. S. SHERBURN, D. SKINNER, } *Clerks.*

CIRCULAR EPISTLE FOR 1828.

To the churches, societies and individuals belonging to this association: and to all to whom this epistle shall come, the central association of Universalists sendeth affectionate and christain salutations.

DEARLY BELOVED,

We are permitted, by divine grace, to announce to you that our annual convocation, which we have ever hailed, and which, with a very few exceptions, we have always realized as a "season of refreshing from the presence of the Lord," has been truly and emphatically such at this time. A spirit of uninterupted amity characterized all our proceedings—we were of one heart and of one mind in every measure; and all our things were done in charity.' A retrospect of the past, a view of the present, and a rational anticipation of the future state of our Zion, afforded the most permanent grounds for congratulations, and prompted to the most unqualified determinations to the persevering aod faithful discharge of the arduous, important, pleasing duties of our religious calling. What heart, that feels any interest in the religion of the blessed Jesus, but must palpitate with the most grateful impulse when casting an eye over this region, where a community is organized of which this is the elder sister,—where, twenty five years ago, not a solitary voice was, or *dared* to be, truly attuned to the song of Moses and the Lamb, we now behold thousands on thousands *standing on the sea of glass mingled with fire with the harps of God high tuned in their hands!*

The tidings from the different churches and societies represented, and from the different sections of country where they enjoy any share of preaching, were exhilerating and refreshing.

It is hardly necessary to make any remarks concerning the conventional question; for it will be seen by our minutes that the present proposed plan was unanimously approved. However, as it has heretofore caused some excitement, it may not be improper to observe, that no one, we believe, has ever denied the *propriety* of the existance of such a body in some form, and very few have denied the *necessity*, since the associations in the state have become so numerous. The only objection was, the fear of ecclesiastical domination, inasmuch as the former constitution confined the choice of delegates from the associations, to the clergy. By the proposed revision of the constitution the objection being entirely removed, by securing an equal delegation of layman and ministers, the plan was cheerfully and without the least hesitancy adopted in this association, and we sincerely hope and trust that our sister associations will as cheerfully unite with us in this, we believe, useful and important measure.

Had we given full evidence to the reports insiduously circulated by the enemies of universal grace, in relation to the state of religious feeling in this place, we should not have dared to anticipate a friendly reception We should have supposed their hearts were cold, their hands withdrawn, their doors closed against us; and if their church were not bolted, we should only behold its naked walls! We should have believed that, by a recent *revival*, universalism was shaken to its base, and the former professors of that religion were declaiming vehemently against it, or trembling upon the vortex of utter despair! very different, however, was the reality. We were welcomed with acclamations of joy—our meeting was hailed as a season of heavenly prelibation.—Their hearts, their hands, and their houses were opened, and we enjoyed every testimonial of the most hearty welcome. Their church was filled to over-flowing, and the devout, the solemn, the almost breathless attention of the crowded congregation evinced a deep and lively interest in the soul-cheering doctrine of universal salvation, proclaimed from the consecrated desk.

While we behold these reiterated evidences, that the Lord has taken to himself his great power—that the judgment of mystical Babalon no longer lingers, we may not be surprised at the wild, the fanatical zeal; the discordant and contentious measures that characterize the proceedings of those spiritual merchants, who have been made rich by her merchandize.—We may not be astonished at their dismal groans, their fearful contortions of countenance; or the infuriated denunciations that they utter. These are but the dying spasms of an expiring cause; the sure prelude to a fatal and final overthrow.

While you are encouraged, brethren, to rejoice in the distraction and downfall of *spiritual wickedness in high places*, let commiseration for suffering souls lead you to redouble your diligence in the discharge of those duties, that are calculated to undeceive their minds, and break the manacles by which they are bound. "Be strong in the Lord"—Be united—"Let brotherly love continue."—"Put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts." By an unwearied obedience to the divine precepts of our holy religion, put to silence the tongue of slander and show to the world that there is a divine reality in the religion you profess: By so doing you happify yourselves, worship God, honour Jesus, and are in the use of the most effectual means of advancing the cause of the divine Redeemer in the earth.

To our ministering brethren, we urge the importance of faithfulness in your high and holy vocation. Be vigilent, Be prayerful; not only that you may discover truth, and the signs of the times; that you may seasonably instruct, and admonish; but above all, be exceedingly watchful over yourselves, that no passion,—that no appetite gains an undue ascendency, and leads you to the commission of follies or crimes to debase your character, degrade your calling, destroy your influence, and wound your Redeemer. Study at all times to maintain a meek, and a *quiet* spirit: and the cause of truth will prosper in your hands.

We ask the nonprofessing world to pause, before they unite to support the dogmas, or the prejudices of any religious sect—To critically examine their creeds and their practices; and carefully compare them with the holy scriptures, and the precepts of Jesus. Recollect that that theory can only be correct which inculcates universal *charity*, and leads to that sure and undefiled practical religion, "to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." Remember that the Prophet found not the Lord in the wind, the earthquake, nor the fire: but in the still small voice which followed.* We commend you all to God and to the word of his grace.—Amen. NATH'L STACY.

By order of the Association.

*1 Kings 19: 11, 12.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. JULY 12, 1828. NO. 8.

THE UTICA EVANGELICAL MAGAZINE is printed each alternate Saturday morning, at the Office of the Oneida Observer, No. 81, Genesee-street.

DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

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Agents who obtain eight subscribers and pay for their papers, will be allowed the *ninth* copy *gratis*.

Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy, N. Y.

ORIGINAL COMMUNICATIONS.

For the Utica Evangelical Magazine.

TRIAL &c FOR HERESY.

A SOLEMN ADDRESS TO THE CHURCH.

Concluded from page 52.

Paul says to Tim. ii. 1 to 5, 'I exhort therefore, first of all, that prayers, supplications, intercessions and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come to the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all to be testified in due time.' Here we are exhorted by Paul to pray for the salvation of all men: and verse 8 of the same chapter he says, "lifting up holy hands *without* wrath and *doubting*." Brethren, who can pray for the salvation of all men without doubting, and at the same time believe a large part of the human family will be endlessly excluded from all hope of mercy? This is impossible; and 'whatsoever is not of faith is sin.' But Paul says, we must pray for all men; and the reason he gives is, 'because such prayers are good and acceptable in the sight of God our Saviour:' and in the very next words, positively affirms that it is the will of God that 'all men should be saved, and come to the knowledge of the truth.' It is in vain to take shelter in the idea that God has two wills; for the scriptures affirm that 'he is of *one* mind, and none can turn him;' neither will it serve the turn to say God has a secret will; for secret things belong to God, and it is impossible for God to have two wills in direct opposition to each other.

Again, Colos. i. 20, 'And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whether they be things in earth or things in heaven.' Romans, v. 18 to end. 'Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound; but where sin abounded, grace did *much more* abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.'

Here I would refer you to the 11th chap. of Romans. In this chapter, the salvation of the elect and non elect, of the Jews and the Gentiles, is as clearly proved as language can express it. Jesus says, as Matthew records it, Mat. xxii. 30, 'For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God:' so says Mark, xii. 25. Luke says, chap. xxi. 35, 36, 'But they which are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.'

But you will say, "who are accounted worthy to obtain that world?" &c. Paul shall answer, 1 Cor. xv; 22, 'For as in Adam ALL die, even so in Christ shall ALL be made alive.' In this passage, the antithesis is complete. 'As in Adam all die, even so (i. e. in like manner,) in Christ shall all be made alive.' Now, according to your belief, 'mankind are totally depraved, in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity; which *corruption* extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure both in this world and that which is to come.' According to this, the guilt of Adam's sin, involves all mankind in that corruption which extends over the whole soul; and according to this passage, all mankind shall be made alive in Christ, in the same manner as they died in Adam: therefore, ALL mankind shall be so made alive in Christ, that holiness shall extend over the whole soul. Amen—let God be true.

Paul says, 2 Cor. v. 17, 'If any man be *in* Christ, he is a new creature.' Now if thousands of deaths were suffered in Adam, and if '*As* in Adam all die, even *so* in Christ shall all be made alive,' then every species of death would be swallowed up in victory, and all things be made new. 'Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, when all things shall be subdued unto him; then shall the son also be subject unto him that put all things under him, that God may be ALL IN ALL.

Brethren, I shall close the testimony on the part of the scriptures, not for the want of more—for it abounds through almost every page of the Bible—and with Paul, feel willing to crown Jesus the 'head of every man;' 1 Cor. xi. 3; and in the language of the Samaritans, John iv. 42, say, 'Now (I) believe, not because of thy saying, for (I) have heard him (myself) and know that this is indeed the Christ, the Saviour of the world.' I have not followed 'cunningly devised fables,' nor taken up a religious profession—nor adopted opinions merely because one was the profession of past generations, and the other the opinion of a venerable and beloved father. No—my faith and my profession is the result of patient enquiry, of impartial investigation and full conviction—of conviction forced upon my mind by the overwhelming power of evidence, in opposition to previous sentiments, to early and long cherished prejudice, and the views of my nearest and dearest connexions on earth.

It is not possible for two doctrines so directly opposite as those of Universal Salvation for all men, and endless misery for a part of mankind, should both be true at the same time; and as here are a number of passages that unconditionally and unequivocally declare that all mankind shall be blessed in Christ with salvation from sin (not from equitable pun-

ishment) and made holy and consequently happy; and on the other hand as there is no positive declaration that I can find within the Bible, that asserts, or even necessarily implies the endless misery of one individual of the family of man, I therefore conclude that the doctrine of the unlimited goodness and mercy of God in the salvation of all men, is the doctrine of the Bible, was taught by Christ, and was believed and preached by his apostles and disciples.

But if the brethren unitedly or individually will bring the same number of texts, nay, one half as many, which necessarily and unavoidably prove the final exclusion, in an eternal state of existence, of any part of the family of man, I pledge myself to renounce the belief that 'God is good unto ALL, and his TENDER mercies are over all his works.' If this can be done, it is your imperious duty to do it, knowing 'that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.' If it cannot be done, (and I am fully persuaded that it cannot) you ought ingenuously to confess that you have been mistaken. The truth will suffer nothing by investigation. It will bear its own weight, and it is the duty of every man to bring his religious creed to the test of scripture and reason, and with candor and prayer 'search the scriptures daily, to see whether these things are so.'

'Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, amen.

CHA'S. B. BROWN.

FOR THE EVANGELICAL MAGAZINE.

INTEMPERANCE.

Messrs. Editors,—There are few if any vices, which have proved more destructive to the happiness and prosperity of mankind, than the disgraceful, beastly, and wretched practice of *intemperance* in the use of ardent spirits. If there is any iniquity practiced by fathers, which shall be visited upon their children to the third and fourth generation, I think it must be the iniquity of intemperance. It is to me a mystery indeed, that so many ingenious and philosophical minds are, and that too against their own better judgment, willing and devoted sacrifices to the altar of the heathen god, Bacchus. How many thousands have been prostrated from a state of honesty, respectability, affluence and innocence, into the vortex of unconscious shame, insensible brutality, disregarded poverty and unheeded wretchedness; not only making sure their own 'everlasting destruction,' but also entailing hunger, despondency, nakedness and tears upon their tender partners, and their worse than orphan children! But why is it so? Because they love rum, and *will not* govern their appetites. Solomon says 'wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.' Prov. xx. 1.—Again he says, 'he that loveth wine shall not be rich.' xxi. 17, Again, 'hear thou my son and be wise, and guide thy heart in the way. Be not among wine bibbers.' xxiii. 19, 20. Why? Let Solomon answer. 'For the drunkard and the glutton shall come to poverty;' 21. Again, he asks the question, 'who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, &c. 29, 30, 31. And then, to sum up the matter he says, in the 32d verse, 'At the last, it biteth like a serpent and stingeth like an adder.' The prophet Isaiah says, v. 11, 12, 'Woe unto them that rise up early in the morning to follow strong drink; that continue until night, till wine inflame them; and the harp and the viol, the tabret and pipe and wine are in their feasts. But they regard not the words of the Lord, neither consider the operation of his hands.'

I might introduce line upon line, and precept upon precept, here a little and there a little, from the volume of inspiration, if it were deemed necessary. But enough has been exhibited for the present to convince any person of the fatal consequences resulting from the improper use of ardent spirits, especially the reasonable portion of community; and more from scripture or reason would not convince the *un*reasonable. Such *are* the intemperate.

There are but few if any practices prevalent among men, which grow more imperceptibly and yet certainly, and that prove more effectual in the final destruction of the man than intemperance. The murderer, the thief, the profane, the liar and the hypocrite *may* reform, and still retain the use of their mental as well as their physical powers and faculties unimpaired; but with the habitual *drunkard* it is not so. He is seldom known to reform; and if a circumstance of the kind does occur, his physical strength is in a great degree lost, his nerves weak and trembling, his thoughts scattered and confused, his reputation reduced to the lowest ebb, his fortune gone, his innocent family grieved, neglected and forlorn; and a more miserable man it is scarcely possible to imagine. If he has a desire to regain that which he has lost by his thirst for death, let him lead such a life as will effectually prevent a relapse into his former evil practices, and he may in part succeed. Those who are in a habit of making a frequent use of this destructive preparation, (ardent spirits) I would address in the words of St. Paul to the Ephesians, v. 15, 16, 17, and 18; 'See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine wherein is excess, but be filled with the spirit of God.

J. C.

For the Evangelical Magazine.

REPLY TO "ELIHU."

Messrs. Editors.—I have observed in the 5th number of the Magazine an article signed 'Elihu,' purporting to be an answer to an article written by me and published in your first volume, page 94; in which the writer appears dissatisfied with the ideas I advanced in said article in favor a future limited punishment. I would therefore beg leave to offer a few further remarks on that subject, and a brief examination of "Elihu's" arguments against me.

In the communication which 'Elihu' professes to answer, I advanced the position supported by scripture, that 'whosoever doeth wrong shall receive for the wrong that he hath done;' and then introduced the following form of argument. 'Now suppose a person dies instantly in the very act of murder—he may have been punished for all his previous crimes; but he cannot have been punished for this *last* act of wickedness: because punishment, as a *consequence*, must be *subsequent* to *crime*, the *cause*. The conclusion is, therefore, that if such a person is punished at all for this last crime, he must be punished in a future state of being.

This argument I then thought tenable, and indeed unanswerable; and the manner in which Elihu has attempted to answer it serves only to confirm me in that opinion. He attempts to set it aside by supposing life to be a blessing, and death a curse, or punishment; and in the above named case, that death, however sudden, and whether inflicted by God, or man, or by whatever means brought about, is to be considered a just and adequate punishment, yea as a sufficient punishment for that particular crime, in the commission of which the sinner was taken away. Now it appears singular to me that Elihu did not discover the lameness and inconclusiveness of this argument. For death is equally the lot of all men, virtuous and vicious, murderers or not murderers; and the man, in the case

above mentioned, would have had to die (and perhaps he might have died a more lingering and painful death) even had he never murdered or been guilty of any heinous crime. If we are to view death simply, or in itself considered, as a sufficient, and the appropriate and peculiar punishment for murder, then the most *virtuous and godly of our race*, all of whom suffer death, *suffer the punishment of a murderer!*.

Tho' I consider what I have said a sufficient refutation of "Elihu's" position, I will for the sake of presenting my argument in a still more clear and forcible point of view, vary the circumstances of the supposed case of the murderer a little. Suppose there had been *two* instead of *one*, engaged in the act of murder, whose moral condition, as to virtue or vice, was precisely alike, or the same—one of them, in the act of murder, is instantly killed, without a moment's warning, or time for any moral change or operation on his mind; the other is detected, brought to trial, found guilty, condemned, and after months of imprisonment, during which he experiences the severest remorse of conscience and sense of guilt and condemnation, is publickly executed, in presence of assembled thousands, on the gallows—now, admitting the article of death terminates all sufferings, and both are made perfectly happy the moment they leave the body, I wish to know if perfect justice is done them both; or how they are both punished according to their works. Has not one been punished *less*, or the other *more* than he deserved? for there has been a great difference in the length and degrees of their sufferings.

The next step that 'Elihu' takes to disprove future punishment, I conceive to be equally as untenable as that I have just examined. He *asserts*, but does not prove, 'all the punishments threatened' in the scriptures, 'are to be here on earth.' To make this statement appear plausible he quotes three texts of scripture relating to a particular judgment, on a particular people, at a particular time which is designated as a *temporal* judgment. This, Messrs. Editors, I must confess, is a singular mode of argument. By this mode of argument I might prove that, because a certain man, at a certain time, was sentenced to three years hard labor in the state's prison, and actually suffered that punishment, that therefore neither he, nor any of his family, could ever suffer any more punishment afterwards, whatsoever crimes might be committed!

"Elihu" next proceeds to say that 'the idea of punishment in a future state is wholly founded upon the old heathen doctrine of the immortality of the soul, which has not the least support from scripture.' But I would observe that the doctrine of the immortality of the soul is not peculiar to the heathen world, nor do I consider it unsupported by the scriptures. It is true it was believed by a majority, tho' not by all, of the heathen world. But does this circumstance militate *against* the doctrine? I think not; but makes in *favor* of it: for the majority of the heathen world, even by the light of nature alone, *believed* the doctrine, tho' they had not the same evidence of it that we have. I wish here to be distinctly understood that in speaking of the *immortality of the soul*, I use the word *soul* according to its usual, modern acceptation. I know that in many passages of scripture the word is used to signify simply, *animal life*, in some, to signify the *whole person*, &c. But I mean by it, the *conscious rational man*, or that which survives the dissolution of the body. I care not what it is called, whether *spirit* or *soul* or *mind* or *conscience*, or by any other name; but we ought to understand each other in the use of *words*, so as not to contend about *them*, instead of more important matters. I use the word soul, in conformity to modern usage, in the sense above given.

That there is something immortal in man—that lives or exists beyond this life—I think is supported both by scripture and reason, tho' 'Elihu' may think differently. The texts he has quoted relative to man's *thoughts perishing*, the *very day he dies*, &c. (Ps. 146; 4 Eccl. 9, 5) to prove the negative of this proposition, do not by any means amount to a proof of what he would establish. These texts, together with others of a similar kind in Solomon's writings, (as for instance where he says, 'there is no work, device, knowledge nor wisdom in the grave, whither thou goest,') I conceive simply declare that all the thoughts, designs & plans of mankind for wealth and honor in this world, cease or perish at death, and that all their labors are ended, their work is done. These texts therefore have no bearing either for or against a future existence, or the immortality of the soul.

If man perishes *wholly* at death—if there is nothing of him that survives the body—if there is in futurity to be no consciousness of the past, or previous existence—and if there is to be no identity of the future being with the present being; then it is all folly and nonsense to talk about the salvation of all men, or even of any part of mankind. For that can be no salvation to me of which I am unconscious; any more than my present existence can be considered a prolongation or renewal of existence commenced a thousand yrs ago in the body of some other animal, of which I have no recollection or consciousness now. It is true, God may confer existence and happiness hereafter; but if there is no consciousness in the spiritual world, of *past* existence, it is nothing that concerns us—it is another race of beings distinct from us that God is hereafter to create. But Saint Paul was of different opinion from this. He believed there was something that appertained to him that was immortal, or that perished not with the body. Hence he speaks of being "*absent from the body*; that he might be *present with the Lord*,, of being 'delivered from the bondage of corruption in to the glorious liberty of the children of God;' and of having 'a building of God,' when this house of his earthly tabernacle was dissolved. Of course he believed the *same inhabitant* would dwell in the 'building of God' that had once sojourned in an 'earthly tabernacle.'

If then, there be something in man that survives the body; if there be identity of being, and a consciousness in future existence, of the past, (which idea is essential to the idea of salvation) I reasonably conclude there may be, in future existence, a consciousness of guilt; a realizing and condemning sense of sin committed in this state of being; and of course, *future punishment* for those who die irreconciled to God, hardened in vice, and without a proper sense of their guilt. For an impenitent sinner can never be happy, and without holiness no man can see the Lord. They must be miserable in proportion to their sinfulness, and suffer the privation of happiness in exact proportion to their want of holiness. Tho' the length of time they may suffer punishment I do not pretend to determine; but fully believe that all punishment will terminate in the humiliation and reconciliation of the the subject; that punishment is designed to produce a beneficial or salutary effect on the sufferer; and for this very reason, (as it has not produced that effect here,) it must be continued for a time in a future state. This conclusion is inevitable, unless we maintain that, either *death* (instead of Christ) is the *saviour* of man; or that a cause purely *physical*, will produce an effect unlike itself, purely *moral* or *spiritual*. A moral change must take place in the sinner before he can be happy, and death being a *physical* operation, cannot of itself, produce this *moral change*. HONESTUS.

It is of great importance to set a resolution not to be shaken, never to tell an untruth. There is no vice so mean, so pitiful, so contemptible; and he who permits himself to tell a lie once, will find it easier a second and a third time. At lenth it becomes habitual: he tells lies without attending to them. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions."

Years rush by us like the wind. We see not whence the eddy comes, or whither it is tending.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY JULY 12, 1828.

To Correspondents.—"Elihu" on the 25th of Matthew will have a place in our next.

The poetic "History of Calvinism" is received; but we have not had time to examine it.

"Mathetes" shall receive prompt attention.

Several other communications are on file, and will receive attention in due time.

AN ADDRESS

Delivered at the laying of the Corner Stone of the New Universalist Chapel, now erecting in this village, on the 25th of June, 1828.

BY DOLPHUS SKINNER.

My Brethren, Friends and Fellow Citizens,—

The joyful occasion on which we are now assembled is one which is calculated to excite in every liberal and philanthropic heart, sentiments of gratitude and devotion to that Almighty Being whose unerring wisdom directs all things, whose omnipotent arm has created and now sustains the universe, and whose all merciful and benignant providence blesses all the works of his hand.

Every enlightened and liberal christian must rejoice at the commencement and erection of an edifice to be dedicated to the One only living and true God, and devoted to his worship and the inculcation of the religion of his son, our Lord, the Saviour of the world.

The custom of formally laying the corner stone of public edifices, and depositing beneath them memorials, or records of the time when and persons by whom laid, of the opinions and customs prevailing, and of the most important events transpiring at the time, has long prevailed, and is sanctioned by the practice of the wise and the great as far back in the records of antiquity as the antedeluvian world. This custom is evidently founded in wisdom and goodness. For it is a maxim with all true philanthropists that we live and act not for ourselves alone, or the age in which we live, but for posterity—for our children of many generations yet to come: and that we should strive to leave behind us some mementos of our exertions to promote the happiness of man, worthy the attention, respect and imitation of those who shall come after us. By the transmissions of these memorials to posterity we live, and exert an influence through generations yet unborn. And in the same proportion as our works have been good and commendable, will our memories and our names be cherished and honored by the virtuous and the good of succeeding generations. The interest which posterity may feel in examining the memorials here deposited will be enhanced from the consideration of the object for which this building is erected, and the views and motives of those engaged in rearing it.

This edifice is designed to recognize the special presence of the Most High; who, tho' He "dwelleth not" exclusively "in temples made with hands, neither is worshipped with men's hands as tho' He needed any thing," seeing he is the "High and Lofty One that inhabiteth eternity," and fills immensity with his presence, yet condescends to dwell, in a special manner, with him who is of a "humble and contrite heart," who "believes that he is, and that he is a rewarder of all that diligently seek him." This chapel is designed as a place of religious worship where we, our children, and our children's children, may repair with convenience and satisfaction to ourselves, and peaceably and joyfully worship the God of the whole earth, and pay our vows to the "Father of the spirits of all flesh."

Does a host of surrounding opposers of the distinguishing doctrines which we believe and inculcate inquire, "can any good thing come out of Nazareth?" Our answer is, "*come and see.*" Are we told that we are *dissenters*, and differ widely from the popular doctrines of modern theology? We readily admit the fact. And then with all due deference we will inquire, is it a crime to dissent, either from our ancestors or contemporaries, where we verily believe them to be in error? If our *fathers* have eaten sour grapes, must *our* teeth be set on edge? If to dissent from the common forms of worship, and from the popular doctrines taught, be a crime —then indeed we are guilty. Then indeed were our fathers also guilty before us: for *they* were dissenters from the popular doctrines and common forms of worship in their day. Our forefathers dissented from the established forms of worship in England, forsook the pale of that church, which they considered corrupt and degenerate, stemmed the billowy surges of the briny deep, and crossed the wide waters to the solitary wilds of America, in order that they might enjoy religious freedom, and worship God according to the dictates of their own consciences. And who does not venerate and applaud the noble example they have thus set for us? If to dissent be a crime, then also were the church of England from whom our forefathers dissented, guilty: for they were dissenters from the more ancient forms of worship, and so also were Luther, Zuinglius, Melancthon, and all the early reformers who dissented from the Church of Rome.

We may safely believe that the church of Rome from whom the early reformers dissented were, the most of them, honest and sincere in their professions; and that the reformers were *equally* sincere in *dissenting* from them. We may safely believe that the church of England from whom our fathers dissented, were sincere in their professions; and that our fathers were equally *as* sincere in dissenting from them. And if our fathers were sincere in dissenting from others, why, we would ask, may not *we* be equally sincere in dissenting from them? They could not reasonably expect we should adopt and propagate their opinions without an examination and conviction of their truth; nor that we should *profess* to believe them while they appear to us erroneous. Does it follow that, because they might have been sincere, they could not embrace any error? or that, because they embraced *some* truth, they had therefore embraced the *whole* truth?

The fact is, truth is progressive: and in dissenting from the popular doctrines of the day and embracing further light on the subject of religion, we act on the first and fundamental principle of Protestantism; viz: that the Bible is our guide, and that every man has the right to examine it freely and independently for himself, to judge of its doctrines by that reason that God has given him, and model his faith and form his practice agreeable to what he believes is therein taught.

This is the course that we have taken. We have candidly, carefully and prayerfully "searched the scriptures"—we have compared the popular doctrines of modern theology with them, and the latter have been found wanting. We have come to the *full* conviction that the popular doctrines of the day embrace but a *part* of the truth that God has revealed in his gospel, and with that part, much error. We do not profess infallibility: But we profess, and mean to practice *honesty*. Are we asked for "a reason of the hope that is in us?" we give it with meekness and sincerity. Are we inquired of, why we believe that God is good unto all the works of his hands, and is the Saviour of all men? we answer, Because the Bible, which is our directory in matters of faith; plainly and positively asserts it.

It is "for the hope of the promise made unto the fathers," that we are called in question by our religious opponents—for believing that God who has promised with an oath, is able and faithful to perform his promises. The God in whom we trust, early in the morning of time made promise to our first progenitors, that *the seed of the woman should bruise the serpent's head.** To the Patriarchs, Abraham, Isaac and Jacob, God promised with an oath, because he could swear by no greater than himself, that *in blessing he would bless them and their seed; and in their seed,* (which was Christ,) *should all the nations, all the families, and all the kindreds of the earth be blessed.*† Now we think if an individual can be found on the face of the whole globe who is not of any nation, of any family, or kindred of the earth, that individual may not be blessed in Christ. But if no such individual can be found, then there are none but those who shall share the blessing. In what this blessing consists we are informed by St. Peter Acts iii, 26. "God

* Gen. iii; 15. † Gen. xii; 3. xxii. 18. xxvi; 4. & xxviii; 14. Acts iii; 25. Gal. iii; 8, 16. Heb. vi; 13, 14.

having raised up his son Jesus, sent him *to bless you in turning away every one of you from his iniquities.*" So that we percieve the blessing does not consist in being blessed or saved IN sin, or *while* we remain sinners; but in being *turned away from sin*; agreeable to what the angel declared to Joseph concerning Jesus, that *he should save his people from their sins.*‡ "For there is one (and to us but one) God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time; by the grace of God, tasted death for every man, and is a propitiation for the sins of the whole word:" and who shall finally "see of the travail of his soul and be satisfied."‖ "The Father loveth the Son and hath given all things into his hands; and all that the Father giveth me," says Christ, "shall come to me; and him that cometh to me I will in no wise cast out." "The Father sent his Son to be the Saviour of the world;" and he was so called by his own disciples. Now we would ask how he can be the Saviour of the world, if the world is never saved? He came to do his Fathers will; and "God will have all men to be saved and come unto the knowledge of the truth." For "he hath made known unto us," says St. Paul, "the mystery of his will according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he would gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." "For it pleased the Father that in him (Christ) should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." For he must reign till he hath put all things under his feet, or subdued all things to himself—Death the last enemy shall be destroyed or swallowed up in the victory of life—and when all things are subdued unto him, then shall the Son likewise become subject unto him that put all things under him that God may be all in all.

But tho' the ultimate reconciliation and salvation of all men is certain, being ordained in the hands of a faithful Mediator and certified by the irrevocable oath of the immutable Jehovah, yet we are not to suppose in consequence of it, that the wicked will go unpunished; for even tho' "hand join in hand" this shall not be. God will render to every man according as his work shall be; and "whosoever doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons with God." If his children forsake his law, and walk not in his judgments; if they break his statutes and keep not his commandments, then will he visit their transgressions with the rod, and their iniquities with stripes. Nevertheless his loving kindness will he not utterly take from them nor suffer his faithfulness to fail. His covenant he will not break, nor alter the thing that is gone out of his lips. He will not cast off forever, but tho' he cause grief yet will he have compassion according to the multitude of his tender mercies.

Embracing this system of doctrines, founded on the scriptures of divine truth, we conceive it to be, in its nature and tendency more salutary and influential in encouraging virtue and restraining vice, than any other system of doctrines that has ever been promulgated in the Christian world: inasmuch as it holds out suitable encouragements to virtue, and equitable punishments for vice. "For the grace of God that bringeth salvation to all men, hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." We conceive it to be far more salutary in this respect, than that system of doctrines that threatens *infinite* punishments for *finite* transgressions—punishments entirely disproportioned to the crime of the transgressor; or which holds out the idea to the criminal that tho' he commit sin, it is possible for him to escape condign punishment for it, both here and hereafter. At the same time that we embrace these views of God's moral government and discipline, we believe eternal life is the free unmerited gift of God to man through Jesus Christ our Lord, not to be purchased by any act that the creature ever has, or ever can do, so that our gratitude is raised to the highest degree to God the author of all these inestimable blessings.

It is for the laudable purpose of worshiping the God of the whole earth, and of hearing and promulgating these heart-cheering and salutary views, that the erection of this house is commenced. It is in this cause that we are willing to "both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe."

Brethren, from my heart I bid you 'God-speed' in your undertaking. May you go on and prosper. "Except the Lord build the house they labor in vain that build it." May God therefore be your helper. And may you strive with your every faculty to help yourselves. For God helps them that help themselves.

When we take a retrospect of the past—look back half a century, to the days of darkness and trial, when the wandering Murray whose steps were directed by an overruling Providence, first set foot on these American shores, and for years continued like the lone nightingale of the grove, to raise his solitary voice, and travelling from city to city and from state to state, met wherever he went, frowns, curses and anathemas from the self-styled orthodox, having no human coadjutor with him—and when we now look around us, comparing the present with the past, and view the happy change that has taken place since that memorable era; discover hundreds of Houses of worship erected and erecting, hundreds of preachers engaged in promulgating the doctrine of impartial grace, hundreds on hundreds of societies gathered for the establishment of the worship of the Saviour of all men, and thousands & tens of thousands of joyful believers in the promise made unto the fathers, we have every reason to take courage and press forward. Brethren, may these things encourage your hearts and strengthen your hands.

May "Union" be your motto, and "Onward" your watch-word. May you strive not only to erect and complete this House for the worship of the One only living and true God, but especially may you strive to exemplify in your lives, in your daily walk and conversation, the salutary influence of your holy religion.

For my brethren and companions' sakes, I will now say, Peace be within thee, O Jerusalem, & prosperity within thy gates, O Zion; and peace be to thy helpers forever.

‡ Mat, i; 21. ‖ 1 Tim. ii; 5, 6. Heb. ii; 9. 1 John ii; 2. Isa. liii; 11.

SHORT SERMON, NO. I.

He was not that Light, but was sent to bear witness of that light. That was the true Light which lighteth every man that cometh into the world. St. John i; 8, 9.

Saint John the Baptist, as the harbinger of the Lord Jesus, is distinguished from Him who was immediately to follow. The former bore witness of the latter, much in the same manner as that bright star which at morn is seen rising in the east, announces the near approach of "the king of day," which, in his excellency cometh forth as a giant from his Oriental chambers. Of the many and striking representations of the Lord and Saviour, by the things of nature, none can claim more appropriateness than that of light. "The brightness of God's glory" is indeed and in truth, to the moral, what the Sun is to the natural, world.

The Father of lights has established in his heavenly kingdom the "Sun of righteousness," of which the natural sun is an eminent 'sign'" He who said at the beginning, "let there be light," sent "the express Image of his person," for a Light of the world. And He is the light of the world.

I. By the truth he taught;
II. By the miracles he performed; and
III. By his resurrection from the dead.

The sun is truly the light of our earth; but did it not emit its rays which light up the face of nature, it would not be a light to the world. And had not the faithful and true witness enlightened the understanding with the pure doctrine which flowed from Him, "in whom there is no darkness at all" it never could have been said, "those who sat in darkness have seen great light."

The gospel of man's salvation is frequently represented by the figure of light. Read ii Cor. iv, 4. "In whom the god of this world hath blinded the minds of them which believe not, lest the *light* of the glorious gospel of Christ, who is the image of God, should shine unto them. Again, in the 6th verse "For God who commanded the light to shine out of darknesss hath shined in our hearts to give *the light of the knowledge of the glory of God in the face of Jesus.*"

The propriety of representing the gospel by the figure of light—will be seen, by the following considerations.

1st. Light—as it comes in rays from its fountain—is never known to vary from a straight line.

2d. Light is the medium of vision, as nothing can be seen without it; and

3d. Light is that which dissipates darkness, and the only cause of its removal

When the divine Instructor taught his disciples and others, He varied not his testimony to accommodate it to the prejudices and vain wishes of the multitude: and had it not been that the portals of Heaven had been opened, and a gleam of purest light from the most excellent glory had shined on the favoured servants of God, the prophets, and by them been faithfully reflected on others, gross darkness must have held its uninterrupted dominion over the human mind forever.

But Pagan darkness was anciently broken up, insomuch that the patriarchs were enabled to see a "heavenly country."

The prophets beheld with rapture in future time the establishment of the kingdom of the Lord. They saw and seeing rejoiced, that this "kingdom set up by the God of heaven, was to rule over all, and the kingdoms of this world become the kingdom of Christ—when the last enemy to God and man, should be destroyed, and all nations, and peoples, and languages should serve Him."

What profound darkness would lour on the mental vision, were it not for the light that Jesus gives. Well did he say "*I am the light of the world—he that cometh to me shall not abide in darkness.*" A luminous pathway is now lighted up, which the eye of the mind beholds with rapture.—It leads to glory. Life and immortality are brought to light, which man could never have seen without this heavenly favour.

But their light shineth in darkness, and the darkness comprehendeth it not. The light of the knowledge of the glory of God which shineth in the face of Jesus now shineth amidst the darkness of this age. It is dispelling the darkness which has been gathering during the long night of error: And it is most devoutedly desired, and most confidently believed, that truth, sure in its march and omnipotent in its sway, shall chase from the mind of man every vestige of error, and one unbounded radiance encircle all.

II. He was the true Light, in the wonderful miracles he wrought.

As God is manifest in His works which show forth His wisdom, power and goodness, all of which are seen in the great Luminary which is a true, yet faint "sign" of Him "by whom and for whom all things were created;" through Jesus is "God manifested in the flesh." The *power* and *goodness* of God were seen when he gave sight to the blind, life to the dead and did all things well. He showed forth unearthly wisdom in what he did and said. The light which beamed so abundantly from Him who said, "my doctrine is not mine but his that sent me," and of whom Peter said "a man approved of God by miracles, wonders and signs which God did by Him," caused the rejoicing disciples to say, we have seen and do testify that the Father sent the Son to be the Saviour of the world."

III. When the conqueror burst the gates of death and the tomb, He let in a flood of light upon the world. The darkness of the tomb could not long comprehend such light. It was seen streaming from the place wherein the Saviour lay. Its course was upward; it reached the heavenly Jerusalem, the holy city, and presented to the view of man its pearly gates. The "King of glory" did enter "within the vail."

"O may his glories stand confess'd,
From north to south, from east to west!
Successful may his gospel run,
Wide as the circuit of the sun!" W.

MINUTES

OF THE PROCEEDINGS OF THE BLACK RIVER ASSOCIATION.

The Black River Association of Universalists assembled in Ellisburgh, Jefferson county, N. Y. on Wednesday, the 11th of June, 1828.

Opened the council with prayer by Br. A. Wood—proceeded to organize the council, by choosing

Br. N. Stacy, *Moderator*,
Brs. P. Morse, and D. Skinner, } *Clerks.*

Appointed Brs. Morse, Skinner and Wallace, a committee to receive requests for letters of fellowship and ordination.

Adjourned the council till after the public services.

Order of public services on Wednesday.

MORNING SERVICE.

Introductory prayer by Br. D. Skinner.

Sermon by Br. F. Langworthy; text, Ps. ix. 17: '*The wicked shall be turned into hell,*' *&c.*

Concluding prayer by Br. A. Wood.

AFTERNOON SERVICE.

Introductory prayer, by Br. P. Morse.

Sermon by Br. J. Wallace; text, John vi. 33. '*For the bread of God is he,*' *&c.*

Concluding prayer by Br. C. G. Person.

IN COUNCIL.

Voted, That a committee of two be appointed to revise the constitution of this Association, and present it for acceptance at our next session.

Brs. P. Morse and A. Wood were appointed that committee.

Br. Wallace informed the council, that since the last session of this Association, there has been organized within its territorial limits a new Association, called the St. Lawrence Association, embracing the counties of St. Lawrence, Franklin, and the boundaries of Upper Canada adjoining, and that they request the fellowship and countenance of this Association.

Resolved, That we approve of the organization of the St. Lawrence Association, and recognize it as a sister Association in fellowship with this body.

Heard and approved the report of the committee of discipline for the last year.

Appointed Brs. Person, Morse and Wood, a committee of discipline for the ensuing year.

Appointed Br. Person a committee to visit the St. Lawrence Association at their next session in Potsdam, on the last Wednesday and Thursday of the present month.

Adjourned to meet to-morrow morning at 8 o'clock.

ORDER OF EVENING SERVICE.

Introductory prayer by Br. J. Wallace. Sermon by Br. P. Morse, text, Ps. lxxxvi. 9: '*All nations whom thou hast made,*' *&c.*

Concluding prayer by Br. C. G. Person.

Thursday morning, 8 o'clock.

Convened according to adjournment, and opened council with prayer, by Br. J. French.

Voted that Br. H. Porter, of Clarkson, and Br. J. French, of Ellisburg, be invited to take a seat with us in council.

The committee on letters of fellowship and ordination, reported that they had received a request from Br. Franklin Langworthy, of Madrid, St. Lawrence county, for a letter of fellowship as a preacher of the gospel. The committee recommended that his request granted.

Voted that the report of said committee be accepted.

Resolved, That this Association approve of the revised constitution, proposed at the last session of the Universalist Convention of the state of N. York.

Voted to appoint four delegates to attend the next session of said Convention.

Appointed Brs. P Morse and A. Wood Ministers, and Brs. Wm. Skinner, Esq, and Nathan Miller, laymen, said delegates.

Voted that when this Association adjourn, it adjourn to meet at Rutland, on the second Wednesday and Thursday in June next.

ORDER OF PUBLIC WORSHIP—THURSDAY MORNING.

Introductory prayer—Br. A. Wood.

Sermon—Br. D. Skinner: text, John vi. 37; '*All that the Father giveth me shall come to me,*' *&c.* Concluding prayer, Br. N. Stacy.

AFTERNOON SERVICE.

Introductory prayer—Br, P. Morse.

Sermon—Br. N. Stacy; text, 1. Tim. iv. 8; '*But godliness is profitable unto all things,*' *&c.* Concluding prayer—Br. C. G. Person.

Appointed Br. C. G. Person a committee to visit the Genesee Association at its next session.

Voted that Br. P. Morse write a circular to accompany the Minutes of the proceedings of this body, and that the same be published in the Utica Evangelical Magazine, with a request that they be copied into the other periodical Universalist publications in this state.

Adjourned to meet at Rutland, Jefferson county, on the 2d Wednesday and Thursday in June, 1829.

N. Stacy, *Moderator.*

P. Morse, D. Skinner, } *Clerks.*

The Circular designed to accompany these minutes is not yet received; but we presume it will be in season to appear in our next.—*Eds.*

MINUTES

OF THE PROCEEDINGS OF THE CONVENTIONAL ASSOCIATION OF UNIVERSALISTS, A. D. 1828.

The Conventional Association of Universalists convened at Middleville Herkimer Co. N. Y. on Wednesday, June 18th 1828, and after uniting in solemn prayer to Almighty God, with Br. Job Potter, proceeded to organize the council by choosing

Br. W. UNDERWOOD, *Moderator* and
Br. D. Skinner, *Clerk.*

Made arrangements for public worship which was as follows.

Wednesday Morning Service.

Introductory Prayer—Br. D. Skinner,

Sermon—Br. W. Underwood; Text, Heb. xii. 14.

Second Prayer—Br Job Potter.

P. M. Service.

First Prayer—Br. W. Underwood.

Sermon—Br. J. Potter, Text, Exod. xxxiv: 7.

Second Prayer—Br. D. Skinner

After service, met in council, received credentials and reports from Delegates from Societies.

Found the intelligence generally of a cheering nature, except in one respect; i. e. that there are in this region, a number of societies destitute of a preached gospel; and praying that the Lord of the harvest would send forth more labourers into his vineyard.

Resolved. That this Association approve of the revised Constitution proposed by the Universalist Convention of this State.

Voted to appoint four Delegates to attend said Convention at its next session in Utica May 1829. Brs. D. Skinner, and W. Underwood, ministers, and Bela Ward Esq. and Capt. Silas Thompson, laymen, constitute that Delegation.

Adjourned the council to meet on Thursday morning at 8 o'clock. Prayer by Br. Skinner.

Thursday morning met, and opened the council by uniting in prayer with Br. Underwood.

Appointed Brs. W. Underwood, Abraham Marsh, and P. J. Roberts a Committee of discipline for the ensuing year.

Resolved. That this Association recommend to the brethren and friends of the doctrine of impartial grace, to form themselves into regularly organized societies wherever it is practicable, and is not already done; and to use every practicable and laudable means of supporting a gospel ministry.

Resolved. That the Delegates appointed by this Association to attend the next Convention of this State, be instructed to lay before that body the wishes and prayers of this Association, that the Convention would commence the publication of religious Tracts in a cheap form for general circlation throughout the country, and that the convention would recommend the same to all the Associations in this state, in order that there may be union and co-operation in the maasure.

Voted that Br. Skinner prepare the minutes of the proceedings of this association, and publish the same in the Utica Evangelical Magazine; accompanied with such remarks as he shall think proper to make.

Order of Public Service Thursday, A. M.

First Prayer—Br. J. B. Wakeman

Sermon—Br. D. Skinner; Text, Luke iv: 18 19.

Second Prayer—Br. J. Potter.

Afternoon Service.

First Prayer—Br. Underwood.

1st. Sermon—Br. Potter; Text, Rom. viii: 24.

2d Sermon—Br. Skinner; Text, Mat. vii: 11.

Last Prayer—Br. Wakeman.

Adjourned the Association, to meet at Newport Herk. co. on the 3d Wednesday and Thursday in June 1829.

Prayer by Br. Underwood.

W. UNDERWOOD, *Moderator.*
D. SKINNER, *Clerk.*

REMARKS.

Our Association have met for the third time in annual council, and mingled in the joyful solemnities of public worship: and we can truly say we had a "season of refreshing from the presence of the Lord." At no former session of this Association have we enjoyed one that has been more so than the present. A very numerous concourse of people, the aged the middle-aged, and the young, of the first respectability in this region of country, attended, and by their solemn and devout attention to the word, and the tears of grateful joy that flowed, animated the speakers, and gave evidence that they enjoyed and *felt* the power of truth divine. We know not when we have witnessed a more numerous, or apparently deeply interested assembly of worshipers. It is true the number of *preachers* present was small; but the Lord was our helper, and His strength was made perfect in our weakness.

There is as yet, no Meeting-House completed in the village where this Association was held. There is however one now building, and almost completed, which will soon be opened for public worship, a considerable part of which will belong to the Universalists. In consequence of the Meeting House not being yet open for public worship, Captain Gordon politely offered the Association the use of a large stone building lately erected for a factory, which was gratefully accepted, and neatly fitted up for our accommodation. This building, tho' large and fitted to accommodate nearly or quite a thousand people, was literally filled to overflowing, insomuch that on Thursday, many were obliged to remain without, for want of room within the building.

In consequence of the paucity of the number of preachers of our order in the vicinity where this Association has been generally held, and *these* generally belonging to the central Association, the council deliberated on the propriety of dissolving this Association, or uniting it with the Central. Delegates from the societies in the neighborhood were consulted on the subject, and with one united voice insisted on the *continuance* of this body. And from the multitudes that attended this meeting, and the evidence of the benefits resulting from the sessions of this body, the council were satisfied that it ought to be continued; unless by its union with the central Association, that body would consent to hold its sessions oftener than once a year, so as to accommodate our brethren in this vicinity. If this were united with the central, and the latter were to hold its sessions semi-annually or quarterly, the same objects might be attained that are now attained by both. On no other condition will the brethren in this region consent to discontinue this. We do hope that our brethren in the ministry will strive, a greater number of them than have hitherto met with us from a distance, to attend the meetings of this Association in future, the sessions of which have proved to be so interesting and profitable. We know it is something of a tax on our brethren to attend so many Associations. But we have no Associations but what are needed. And the prosperity of our cause (which we believe to be the cause of righteousness and truth) depends much upon the zeal, activity and faithfulness of those engaged in it. And it is certainly better for us "to wear out, than to rust out."

(*Concluded in our next.*)

Singular Providence.—Mr. Dyer, a cooper, hearing the cry of a child, about 8 years old, which had fallen overboard at Eastport, Maine, jumped into the water, and was bringing it to shore, when a boat from the English brig Nimrod came to him when he was nearly exhausted, and relieved him from his burden. He returned to his work, and when the lad was brought to life soon after, he was informed that it was *his own son.*

POETRY.

For the Utica Evangelical Magazine.

THE HEART'S BEST THEME.

When Luna rolls her silver light
O'er winter's glittering pearls,
And spreads her evening beauties bright
Around the sleeping world;
The heart then oft in pleasing thought,
In sweet, though painful, dream,
Recalls the *the hour with friendship fraught.*
The heart best, dearest theme.

At this dear hour, so calmly bright,
So still and pleasing too,
When not a flutter meets the sight,
Nor sound, however low;
The heart in musing deep would seek
One transient flickering beam
Of that past hour of friendship meek,
The heart's delightful theme.

When wandering lone and far astray,
On life's eventful road,
And o'er misfortune's brinkwe stray,
Oppressed with sorrows' load;
The burdened heart with smile will turn
To catch a brightening gleam
Of *friends*, of *home*, of *love* that mourned,
The hearts best, dearest theme.

And when with tears we bid farewell,
To our first, dearest friend,
When o'er his grave sounds deep the knell,
With tears of anguish blend,
Of such an hour through future years,
The soul will fondly dream,
And in deep trouble, doubly prize
The hearts best dearest theme.

When friends on earth death from us takes.
And leaves us mourning here,
The tender tie of friendship breaks,
Makes life pass heavy, drear,
There is a "Friend" divine, above,
Lends life a constant beam;
'Tis Christ the Lord in realms of love.
This is the hearts *best* theme.

RILEY.

MISCELLANEOUS.

New Meeting House.—On Monday the 9th inst. the frame of a new Universalist Meeting house, 56 feet by 41, with a steeple 105 feet from the lower floor, was raised in Livermore. The occasion called together about five hundred citizens, & throughout the whole labour of raising the frame, (all which with the erection of the steeple, was completed in that day,) the utmost order and regularity prevailed and no accident occurred to disturb the rational joy of the people. A fervent and impressive prayer was offered on the occasion by Rev. *Mr. Bates*, of that town. It gives us great pleasure to add, that no spirituous liquors of any kind were used either by the workmen or spectators. This example is a good one, and is honourable to our friends concerned in erecting a temple to the Most High. The House is very pleasantly situated, near the centre of the town, and will be finished in good style the present season. Long may it stand as a temple dedicated to the true worship and praise of the Eternal Parent of the Universe, and long, too, may it be filled with crowds of devout christians engaged in the holy and purifying services of the religion of Jesus Christ.—*Ch. Intel.*

American Tract Society. Within the last year the receipts into the Treasury of the "*American* Tract Society" have amounted to $75,879 92; within this time 5,019,000 Tracts containing 53.667,000 pages, have been printed by the Society. At the late meeting of this Society in New-York, the following was reported as the "blessing of God on the Society's publications." "They have been blessed to *eight* intemperate persons, —*twelve* profane swearers and sabbath-breakers,—*several* Universalists, (most charitable and decent association,) including one *whole* family except the father (the 'family" consisting of the father and one child eight years old, the mother being deceased,)—*five* seamen,—*four* luke warm professors,—*two* infidels,—*six* irreligeous and thoughtless youth." So much has been accomplished by about *seventy-six thousand dollars* in the short term of one year! For such a "special blessing" on the exertions of the Society, Rev. S. H. Tyng, of Maryland, moved a vote of thanks to the Lord. This motion was *seconded*(only think!) by Rev. B. Tappan of Augusta,(Me.) Whether it was carried or not, does not appear by the account. Ib.

A writer in the Black River Gazette suggests a novel experiment for the suppression of intemperance 'at one fell swoop.'

"Thinks-I-to-myself, the other day, it would be best to buy a large quantity of whiskey, and get all the drunkards in town together, and let them drink and drink until they destroyed themselves. They should be shut up in a large yard like a pound, with a fence four feet high, over which they could not climb; and then be fed in troughs; and they should be always kept there that they might not go about, as a bad example to sober people. They should have no intercourse with the *hogs*, or any respectable living being. Parents should go once or twice a year with their children, and look over the fence, & tell their children, "*that red faced monster* was once a *man*. But whiskey has changed him in to a brute."

NOTICE.

The undersigned having returned to his former location in *Clinton Oneida co. N. Y.* requests those Editors who have favored him with their papers, and his friends who correspond with him, to address him at that place. S. R. SMITH.

To the patrons of the "Utica Magazine" and "Evangelical Repository."

Those subscribers who have not paid for their papers of last year, vol. 1st are requested to make payment as soon as convenient to the respective Editors of those papers; recollecting that their *delinquincy* is a much greater *loss* to us than *gain* to themselves.

D. Skinner, *Utica.*
L. Willis, *Troy.*

TO THE PATRONS OF THE DAY-STAR

(As it is possible that the following notice inserted in our last, might not have been seen by all the patrons of the "Day Star," we give it another insertion in this days paper.)

We forward this number of the Magazine, to all the subscribers for the 'Day Star,' [which the editor of that paper gave us] requesting those who do not wish to become subscribers, for this, to write their name and place of residence on the margin of the paper, do it up carefully in a wrapper, and *return it immediately* to us, directed 'Evangelical Magazine, Utica, N. Y.' by which we shall understand their wishes. Those who do not *immediately* return this No. will be considered as subscribers for the whole of the second volume of the Magazine. Should any who thus return this No. continue after it to receive the Magazne, they will understand by it, that we did not receive the returned number, and will have the goodness to return another to us.

DIED.

It this village on the 5th inst. Andrew J. youngest son of Andrew S. and Charlotte Pond, aged 5 months and 9 days.

Adieu sweet Babe! Thy tender form,
No more shall suffer pain and wo;
Thy Jesus took thee to his home—
The flower in heavenly soil shall grow.

BOOKS FOR SALE BY THE EDITors of the Magazine in Utica and Troy

	Price.
Hudson's Letters to Ballou, in vindication of Future Punishment,	$1, 00
Evangelical Repository; (in which are contained Dr. Priestley's '*Sermons on the evidences of the Christian Religion*') edited by L. Willis; bound in paper covers, - - - - -	1, 00
The Light of Truth—in four Books. Book 1st Demonology. Bk. 2d Hellology. Bk. 3d Improvements in a future state. Bk. 4th Systems Examined, - - - - - -	1, 00
Do. (in Superior Binding) - -	1, 12
Canfield's Review of Ten Letters, written by Rev. J. Hawes, containing reasons for not believing in the doctrine of Universal Salvation. To which are added 13 Friendly Letters to a candidate for the ministry. By Russel Canfield, editor of the Religious Inquirer, - - - - - -	87
Plain Restitutionist, by E. Ferris. -	75
Balfours Essays, - - - -	1, 25
For Sale by L. Willis of Troy, only:	
Pickering's Hymn Book, - -	62
Life of Murray,	1, 25
Pettit Pierre on Divine Goodness,	50

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. JULY 26, 1828. NO. 9

THE UTICA EVANGELICAL MAGAZINE is printed each alternate Saturday morning, at the Office of the Oneida Observer, No. 81, Genesee-street.

DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

PRICE.—To Mail and Office subscribers, $1 50 per year—or $1 if paid in *advance*. To village subscribers, whose papers are left at their doors, 25 cents more will be charged than to mail and office subscribers.

Agents who obtain eight subscribers and pay for their papers, will be allowed the *ninth* copy *gratis*.

Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy. N. Y.

DOCTRINAL.

TO MR. WILBERFORCE.

LETTER I.

Confidence with which the Calvinistic tenet of total depravity is usually asserted—False modes of reasoning by which it is supported—Leads to scepticism—Sanctions absurd and impossible doctrines—To be believed only by rejecting the dictates of the understanding—Harmony between reason and scripture.

SIR,—It must afford satisfaction to every lover of virtue and religion to see a person in your elevated station step forth from amidst the luxury, dissipation, ambition and irreligion that surround him, boldly vindicating the cause which he deems to be of God, and enter his protest against those who appear to be a disgrace to the religion they profess. The purity of your motives, the fervour of your zeal, and your elegant classic taste, unite to inspire you with a captivating and impressive eloquence; and it is the sincere wish of the writer of these letters, that it may be instrumental in exciting the minds of the indolent and lukewarm, to pay more attention to the things which relate to their most important interests. In the midst of these excellences, every attentive reader must discover essential defects, which will inevitably render your work much less useful and acceptable than you desire. He will perceive that the whole of your diffusive but eloquent expostulation, is uniformly grounded upon very bold assumptions.—You appear so eager to enforce your favourite doctrines upon the minds and consciences of your readers, that you have not given yourself sufficient leisure to inform us upon what principles you have embraced them; nor have you taken sufficient pains to prove that the reception of those doctrines of *hereditary depravity*, the *atonement* of Christ, and the influence of the *spirit*, according to *your ideas* of them, is peculiarly favorable to vital religion; or the rejection of them the grand cause of its decline. Yet of such infinite moment do you consider these doctrines, that they are every thing to you, and you are *totus in illis*. Not only is the disbelief of them the *cause* of depravity of manners, but it is an indication of this depravity; virtuous conduct is *suspicious*, unless it be the result of your principles; you enter a solemn protest against sincerity itself, if it be not connected with the belief of them; and the cordial reception of christianity, as a wise and beneficent dispensator from God, will convey no higher title than that of a nominal christian. Such contracted notions could not have been expected, Sir, from a person of your education and accomplishments; they properly belong to the most illiterate proselytes of the tabernacle. Do you not perceive that the censorious temper you have indulged, must be extremely offensive to him who has enjoined, "judge not that ye be not judged!" whose apostles, in the spirit of their master, admonished not to speak evil of another; and with a well adapted degree of indignation, inquires, "who art thou that judgest another? to his own master he standeth or falleth!" Is not this conduct inverting the criterion of our saviour, teaching us not to judge of the tree by its fruits; but of the fruit by the tree;" and condemning all as of a noxious quality that is not gathered from your favorite vineyard? Are you not sensible that it is peculiarly inconsistent in one who endeavours, throughout the whole of his animated performance to inculcate christian humility, and the deepest self-abasement? Is it not an absurd union of the penitent publican's humiliation, with the pride of the pharisee?—While you recommend the language of the former, "Lord be merciful to me a sinner!" you exclaim in the spirit of the latter, to those whose religious opinions do not reach your standard, stand off from me, for I am holier than thou. I am a *real*, thou art but a *nominal christian!*" Sentiments like these, which pervade your work, aught at least to have been founded on the clearest proofs, not only that the doctrines which you maintain, are, of a truth, from God; but that he has decidedly enjoined the belief of them as essential to the character of a christian. You aught also to have fully demonstrated, either that those who refuse from *principle* to admit these doctrines, are more immoral in their conduct, than those of your own persuasion who frequently receive them *implicitly*; or that their opinions contain within themselves the seeds of immorality. You should have proved that their belief in the humanity of Christ, teaches them to reject both his example and his precepts; that no one can acceptably apply to the throne of grace, for the pardon of his sins, unless he has exactly the same ideas with yourself, concerning the mode in which this pardon will be imparted; that no one can become sanctified without embracing your particular opinion concerning the nature of divine influences; and that every man must continue dead in trespasses and sins, unless he repent of those committed before he was born.—You lament that the doctrines, for which you are so zealous an advocate, have lost much of their power over those who embrace them. If you had inquired into the cause of this indifference, you might perhaps have discovered the cause of that general depravity you bewail, without stigmatizing a class of people, of whom, as it clearly appears, you are totally ignorant; or indulging in the reprehension of opinions which you have not refuted. The professors of the high Calvinistic tenets have frequently been accused of an illiberal and censorious spirit; it would have been peculiarly exemplary, in a person of your talents and your influence, not to have patronized the disposition, or given it so great a sanction by your own conduct. It might at least have been expected, that the severe sentence from your tribunal, would have been preceeded by the full detection of dangerous errors, or particular criminality of behaviour, in the party you condemn. You have not pursued this line of conduct. The doctrines of the atonement and influence of the spirit are introduced and enlarged upon, with all the confidence attendant upon implicit faith. Not an argument is brought forward in support of these doctrines, though you deem it so fatal to deny them. You have indeed made some

cursory observations in proof of hereditary depravity; but these are by no means adequate to the importance you ascribe to that tenet, which you represent as being at the root of all religion, and still more, as being eminently the basis and ground work of true christianity. Surely, Sir, a tenet which you deem so peculiarly important, the principles of which pervade your whole system of religion, should have been established by all the force of reason, so that scarcely a doubt could remain, before you enforce it as of the utmost moment, with all the powers of your eloquence. After giving a very lively and very just portrait of the vices and depravities with which mankind have been chargeable in every age and nation, even under circumstances the most advantageous to virtue and religion, you inquire, "How can we account for the contrast between the *actual state* of man, and that for which, from a consideration of his *natural powers*, he *seems* to have been originally calculated? How on any principles of common reasoning, can we account for it, but by *conceiving that man*, since he came out of the hands of his Maker, has contracted a taint; and that the venom of this subtle poison has been communicated throughout the race of Adam, every where exhibiting *incontestible* marks of its fatal malignity?"—You proceed to trace the progress of depravity, in a manner perfectly unexceptionable, and then resume the query.—How can this be accounted for on any other *supposition*, than that of some original taint, some radical principle of corruption? all other solutions are unsatisfactory, whilst the potent cause which has been assigned does abundantly, and *can alone* sufficiently, account for the effect. You proceeded to assert, "that the corruption of human nature is proved by the same mode of reasoning as has been deemed conclusive in establishing the existence, and ascertaining the laws of the principle of gravitation; that the doctrine rests upon the same solid basis as the sublime philosophy of Newton;—that it is not a speculation, and therefore an uncertain, though perhaps an ingenious theeory; but the sure result of large and actual experiment, deduced from incontestible facts, and still more fully approving its truth by harmonizing with the several parts, and accounting for the various phenomena, jarring otherwise and inexplicable, of the great system of the universe. There never was, perhaps, a more singular instance of bewildered and bewildering sophistry, than that contained in the above paragraph.

You begin with modestly forming a conjecture; you *conceive* from the contrast between the *actual* state of man and that for which he seems to have been originally intended, that man, since he came out of the hands of his Creator, has contracted a taint; and that, as you express it in another place, 'not slightly and superficially, but radically, and to the very core. But *crescit eundo;* having thus formed an humble conjecture, you become immediately certain of its truth; for you assert, that this subtle poison exhibits every where *incontestible* marks of malignity.

Advanced thus far, you grow still bolder, for you positively affirm, that this potent cause assigned *can alone* sufficiently account for the effect; and immediately proceeding to raise what was at first simply a modest and diffident conception to an equality with strict demonstration, you attempt to place it upon a basis of equal solidity with the discoveries of the immortal Newton. Do you not observe that in the impetuosity of your zeal, you have confounded your solution of the difficulty with the *facts* which gave rise to the difficulty; and, dexterously blending the degeneracy of man with the cause you assign, you precipitately conclude, that whoever admits the former, must admit the latter?

Your assertion, that there *can* be no other cause, is very bold; it necessarily implies, either that, if you cannot find any other solution, no one can; or that, because it has not been discovered to your satisfaction already it never can be.—Positions as inadmissible as they are inconsistent with that tone of diffidence, with which you introduce the subject.

Permit me, Sir, to observe that if the hypothesis of that great philosopher had not been better founded than the one you propose, it would long ago have been buried in oblivion, unless it had been sanctioned by established creeds, or supported by the dread of disbelieving it.—Sir, Isaac observed one body to fall towards another. This he discovered by subsequent observations and experiments to be a principle common to all bodies; and he called it gravitation.

The principle, being obtained, he investigated its laws, until by experiments, observations and inferences he found himself able to explain every leading phenomenon of nature by it; as you express it, approving the truth of his theory, by its harmonizing with the several parts, and accounting for the various phenomena, jarring otherwise and inexplicable, of the great system of the universe. But where is the parallel? Yours is simply a *conjecture* to explain a *seeming* phenomenon. You assert that it cannot be resolved in any other way, and triumph in a complete demonstration of the point in question! Is this Newtonian? Again, the hypothesis of the philosopher contradicts no one principle of natural reason; it is not attended with consequences, which reflect dishonor upon any of the divine attributes. Your hypothesis harmonizes with nothing; it contradicts the first principles of reason, plunges the mind into much greater difficulties than those which it attempts to solve, and leads to consequences so absurd and impious, that every prudent man will rather sit down in perfect ignorance, leaving the phenomina unexplained, than venture to admit it. Excepting we admit strong expressions and positive assertions in the place of argument, all that you have advanced, proves nothing more, than that the human mind is very capable of becoming depraved; that the will and affections may, and frequently do, take a pernicions turn; that perverse inclinations and atrocious conduct may become habitual in the individual, until evgood principle shall seem to be extinguished; that these may be, and frequently are, rendered contagious by the force of evil example, or in consequence of that sympathy in our natures which disposes to imitation, whether the model be good or evil, until the accumulation of vice and profaneness shall exceed all calculation, or even the power of reform.—This seems to have been the state of the antedeluvian world, when all "flesh had corrupted his way on the earth, so that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man on the earth." The mind once perverted may be rendered capable of any excess; and an assemblage of perverted minds may operate like a pestilence.—But as physical pestilence arises from putrid miasmater, or noxious changes, which incidentally take place in bodies originally free from noxions qualities, why may not a moral pestilence be communicated to minds originally pure, free from any original taint, or inherent hereditary disposition to sin? To this very superficial and illogical mode of reasoning, you have subjoined a number of scriptural passages, some of which, as has been judiciously remarked, cannot be admitted in evidence;* and the others amount to no more than strong representations and pathetic lamentations of human degeneracy, without pretending to ascribe it to the cause you assign. A full confidence in your demonstration has inspired you with courage to state a very formidable objection in all its force.

You represent some bold objector as pleading, "Whatever I am, I am what my Creator made me. I inherit a nature, you yourself confess, depraved and prone to evil; how then can I withstand the temptations of sin by which I am envi-

* See a Review of Mr. Wilberforce's Treatise, by the Rev. Thomas Belsham.

roned? If this plea cannot establish my innocence, it must excuse, at least, attenuate my guilt. Frail and weak as I am, a being of infinite justice and goodness will never try me by a rule, which, however equitable in the case of creatures of a high moral grade, is altogether disproportionate to mine." As this potent objection is so fairly stated, it was natural to expect that you had discovered some new mode of confutation, that you possessed some reserve of arguments that should stagger the bold objector himself, if not demonstrate the fallacy of his reasoning to others; but your answer is so evasive and unsatisfactory, that he will certainly retain all his boldness; and probably his confidence in the form of his objection will be increased. Nay you have exhibited a melancholy specimen of the subterfuges, to which an ingenious mind will have recourse, in order to weaken the force of the strongest arguments against a favorite hypothesis. To submit your mode of reasoning to a critical examination, and complete your positions step by step, would be prolix, though a very easy employment. A few observations will suffice.

You first place this objection in the mouth of a skeptick, and confess, that "although it may not be difficult to expose the futility of his reasoning, you should almost despair of satisfying him of the soundness of your own." Your leading arguments with him would be to show, that as "his" preconceptions concerning the conduct of the Supreme Being had been in fact contradicted, particularly by the existence, at all, of natural or moral evil; and thus proved erroneous in one instance, why may they not be so in another?" But as you could only expect to silence, not to convince him by this query, you would "attempt to draw him off from those dark and slippery regions, and contend with him on sure grounds." Instead of giving a direct answer to the objection, your plan is to take the "*high priori road*," to prove the truth and importance of the Christian religion, and then to enforce the necessity of submitting reason and judgement to whatever may be taught in the sacred writings concerning this and every other point in dispute.

(*To be Continued.*)

ORIGINAL COMMUNICATIONS.

OUR DEPARTED BROTHER MARSH.

The following extract of a letter from Br. N. Doolittle to the senior Editor of this paper, is due to the memory, and will be read with interest by all the friends of the lamented Cha's R. Marsh. It relates some circumstances connected with his death, not known, and of course not mentioned in the obituary notice of him in our 2d number.

Berkshire, June 27, 1828.

Rev. Sir,

When I wrote you, in April, I intended to have written again before this; but owing, in part, to negligence, and other circumstances, I have omitted writing until now. Your excellent and pathetic remarks upon the character of our lamented and esteemed brother Marsh, will be read with deep interest, by all who had the happiness of knowing him; for to them, his name will be ever dear.

Too close an application to study, and laborious exercise of body and mind, in riding and preaching, gradually undermined a constitution, which was naturally strong, and brought on a pulmonary consumption, or disease of the lungs, which terminated his life, on Monday Evening, the 11th of March. During a long and painful illness he was not heard to murmur, or complain. He bore the affliction with christian fortitude, and entire resignation to the will of heaven.—He was firmly persuaded that the doctrine which he had advocated, was founded upon the basis of *eternal truth*—that the cause in which he had been engaged was the cause of God; and he regretted not that he had sacrificed his health and life in its defence.

For sometime previous to his death, he was sensible he had but a short time to live. He was unable to speak loud, but retained his strength, and was able to walk about until a few hours before he died. He looked upon death with calmness and composure of mind. He reposed an entire and unshaken confidence in the promises and unchanging goodness of God, and was fully persuaded that death would not be able to separate him from his favor and love. His faith, in the final emancipation of all intelligent beings, from sin and death, to the enjoyment of eternal life, was fixed and unwavering; and he retained his senses perfectly to the last, and died in peace without a struggle or a groan. The hope of a glorious immortality, shed its celestial radiance upon his mind, in his last departing hour, and cheered his soul with the prospect of a better world; where death would be swallowed up in victory, and kindred spirits meet again, no more to part.

The funeral, was attended on the 13th. The occasion was peculiarly mournful.—The aged, the middle-aged and the young, mingled their sorrows together. A well adapted, solemn and impressive discourse, was delivered by the Rev. Barsillai Streeter, of New-York, to a large and attentive audience, whose tears witnessed in what high estimation the deceased was held.

I deem it unnecessary to speak of his virtues and character, in writing to one by whom they were so well known, and appreciated; and by whom they have been so well delineated. Let it then suffice, that as a friend, he was kind and affectionate. As a follower of Christ, he was humble, charitable and pious.—As a preacher of the gospel, he was possessed of every requisite qualification.—His discourses animated the desponding soul, and enlightened the understanding. And while they convinced the enquiring mind, and inspired it with sublime sentiments, they reached the heart and made it better.

Fearless and undaunted, he continued on in his heavenly warfare, 'till the relentless destroyer met him, and in the hight of his usefulnes, led him down to the grave. O! Death, how exhorbitant were thy demands! Could the prayers of kindred—the earnest entreaties of friends—could youthful bloom or mental endowments—have resisted thy destroying shafts, or were christian piety and virtue, any security against thy shafts—Charles R. Marsh, would not now be numbered with the silent dead. Though thou art gone forever from our sight, yet thy name, O departed friend! shall still be spoken of with esteem and affection. Though Death has called thee from our society, yet thy remembrance shall still inspire our minds with just sentiments of honor and virtue, 'till time with us shall be no more.

For the Utica Evangelical Magazine.

Messrs. Editors, I here offer, to the notice of your readers, an extract from Dr. Clark's Commentary, found in the N. Y. Telescope of Sept. 22d, 1827, on which I shall make a few remarks. But, perhaps, some of your readers may object, by saying, that this subject, has already been sufficiently discuss'd. And others may argue, that "line upon line" may not be amiss, to chase away the dark smoke, thick fog, or false doctrines, that rise from the pit, or abyss of waters, where the woman or false church, now sits, and that so darkens the light of the gospel dispensation. Rev. ix. 2, chap. xvii, 1, 15. But the casting vote is with the editors.

EXTRACT.

"These shall go away into everlasting punishment. Mat. xxv. 46."

"No appeal, no remedy to all eternity! No end to the punishment of those, whose final impenitence manifests in them, an eternal will and desire to sin. By dying in a settled opposition to God, they cast themselves into a necessity of continuing in an eternal aversion from him."

"But some are of opinion that this punishment shall have an end; this is as likely as that the glory of the righteous shall

have an end: for the same word is used to express the *duration* of the punishment, as is used to express the duration of the glory."

"I have seen the best things that have been written in favour of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word is certainly to be taken here in its proper grammatical sense, continued being, never ending."

REMARKS.

1. The original word is aionion, an adjective, and means the duration of the thing ,or substantive, to which it is affixed, whether it is of a long or short duration. And from the common use of the word in scripture, it no more means "continued being," never ending," than it means but a short, or limited time. We read, that the land of Canaan was given to Abraham, and his seed after him, for an aionion, everlasting possession. Gen. xvii. 8. And that the priesthood of Aaron, was to be an aionion, everlasting priesthood. Exod. xl. 15. And we read of the aionion time, translated forever, that Jonah was in the deep, or fishes belly. Jonah, ii. 6. And from the common use of the original word, we have as much authority for saying, that Jonah is yet in the fish's belly, as for saying that those who were judg'd, Mat. xxv. 46, are to be endlessly miserable.

Parkhurst says, that the word *aion*, is compounded of *aei*, always; and *an*, being; and is interpreted by him, "always being." And yet he says, "it denotes duration, or continuance of time, but with great variety." This is true. And the variety is almost as great as the number of places, where the word is found in scripture.

2. The Dr. tells us, that the same word is used to express the duration of punishment, which is used to express the duration of the glory; and therefore, he would have us to believe, that the glory of the righteous, is as likely to have an end, as the punishment of the wicked. Has the Dr. yet to learn, that the same word, when used to convey an idea, of different things, is very different, as to the extensiveness of its meaning. We hear people tell of raising large potatoes; and we hear travellers tell of seeing large mountains. Will the Dr. infer from this, that potatoes grow as large as mountains, because the greatness of both are express'd by the same word?

3. The Dr. says, there is no end, to the punishment of those whose final impenitence, manifests in them an eternal will, and desire to sin.

But is there any thing in the natural man, who is of the earth earthy, that the scriptures call eternal? No. And all such as undertake to corrupt the word of God, have to make a false use of scripture words in doing of it.

As all sin, proceeds from the fleshly desires, or propensities, Sam. 1. 14. 15. 1 Pet. ii. 11, of course, when the body is dead, man is freed from that desire to sin, whether it is call'd eternal or not. Man, is possessed of nothing that the scriptures call eternal; or immortal, until he receives it at the first or second resurrection. 1 Tim. vi. 16. 1. Cor. xv. 53, 54. And

4. Had the Dr. but rightly understood, our common translation of the scriptures, he might have seen from Christs plain words, that the judgment, mentioned, Mat. xxv. 46, was pass'd upon the persecuting Jews, and executed upon them, nearly eighteen hundred years ago. And that their punishment, is not to be "never ending," but they are to be brought in again with the fulness of the gentiles. Rom. ix. 7. 32. After Christ had given the signs of his coming to that judgment, Mat. xxiv. from verse 4th on to the 29th, he then in verse 30th, said, that they should see the son of Man coming in the clouds of heaven with power and great glory; and then, in verse 34th, he further said, that *that* generation should not pass until all those things be fulfilled. And in the next or xxvth chap. by the parable of the ten virgins, and of the talents, as for their unbelief, and not receiving Christ, he gave as the reason, why the Jews, or goats, were broken off, and had to go away into aionion, everlasting punishment, or to be scattered amongst all nations, (agreeable to Deut. xxviiith,) until brought in again with the fulness of the Gentiles.

But it is truly a matter of lamentation, that any one who is so ignorant of language or of the scriptures of truth, or so blinded by the dark smoke of the pit, as what the Dr. appears to be, should undertake to be an instructor of others.

ELIHU.

The New-Hampshire Association of Universalists, met in Claremont, on the 27th May last. Two ministers received ordination, and one young gentleman a license to preach.—Five sermons were preached. One by Rev. J. Morse, one by Rev. W. Skinner, one by Rev. R. Bartlett, one by Rev. S. C, Loveland, and one by Rev. R. Streeter. The next session of this Association will be held in Sutton on the last Wednesday and Thursday in May, 1829.

The Minutes of the proceedings of the above Associations, furnish encouraging accounts of the prosperity of the cause of truth within their respective limits.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY JULY 26, 1828.

Letters to Mr. Wilberforce.—We commence in this days paper the publication of the justly celebrated letters of the distinguished Doctor Cogan to Mr. Wilberforce, on the doctrine of Total Depravity and its concomitants of modern orthodoxy. The ease, the energy and the success with which he assails and demolishes the Babel of modern "orthodoxy," as it is called, cannot fail of exciting the interest and admiration of all candid readers. And tho' our readers may not all be ready to admit *every* idea the Doctor advances, yet we are sensible they will be pleased with the spirit and elegance of the writer, and will consider these letters a valuable acquisition to their libraries, and the space they will occupy in the columns of the Magazine, *well filled.* They are now almost out of print in the United States, and we presume are in the possession of but very few of our readers. To those not possessed of them they will be worth more than the *price* of this *whole volume* of the Magazine. There are six Letters of the series, and they will probably occupy a part of the Magazine for ten or twelve Nos. to come.

Apology.—Owing to the severe illness of the Senior Editor of the Magazine for several weeks past and the dangerous sickness of his family, he has been unable to attend to the many editorial and other duties devolving on him. This misfortune must serve as an apology for the non-appearance of several articles promised in the Magazine, as well as for the delay in mailing later than the usual time, when he has been able to do up the mail himself. And further, it must apologise to his numerous friends and correspondents, for his not writing to them or answering communications received from them, as the neglect has been wholly through necessity. When his health and that of his family will again permit him to enter actively upon the discharge of all the duties of his various callings, is known only to that Being in whom he puts his trust. But Hope, the balm of life, still animates and cheers him.

Correction.—Brother C. B. Brown of Mexico requests us to state, that the willingness to retain him in fellowship, provided he would *profess* a belief in *endless misery*, or *say nothing* about his belief in *universalism*, (of which mention was made in our remarks upon his case in No. 7, p. 54) was not expressed by the Church, in their *associate capacity*, but by "particular brethren in private.

Erratum.—In No. 7, page 56, middle of the second column, beginning of a paragraph, instead of "Had we given full evidence," read, "Had we given full credence." &c.

REMARKS ON THE PROCEEDINGS OF THE CONVENTIONAL ASSOCIATION.

(*Concluded from our last.*)

There are in this vicinity a number of well organized and able societies; and there might be, with a very little exertion, a large number more formed; and we think nothing is hazarded in the assertion, that there is more wealth, talent, influence and respectability on the side of Universalism, than of any other one denomination in this county, if it were only called into requisition. And yet, strange as it may seem, there is not, that we know of, a single preacher of the order employed to preach statedly in any part of the county. But why is it so? The Macedonian cry, "come over and help us," is reiterated from various parts of this county. Is it because there are not preachers to be had? Or is it because the societies are not sufficiently engaged and persevering to procure them? We are aware that it is attributable in some measure to both of these causes. The number of our preachers is quite too small to supply all of the destitute places in our zion. True it is different among the "orthodox"—they have several preachers to one society—and many more, in all, than can find employment; insomuch that they are shipping them off by scores to foreign climes. But *we* have not enough to supply our people at home, that are calling for the bread of life. May the Lord raise up, qualify, and send forth more labourers into his vineyard. We cannot, however, but believe that with persevering efforts, some *one*, or more preachers, *might* be obtained, in some way, either from the East or from the West, to preach in the county of Herkimer, where they are calling for preaching, in Salisbury, Eaton's Bush, Middleville, Russia, &c. &c. and where, to men of talents, piety and zeal, good encouragement would be given.

There is one subject which was introduced into our council which we sincerely hope will call up and engage the attention of our order generally throughout the state, viz. the subject of publishing Tracts for general circulation. Our country now is literally inundated with Calvanistic Tracts from the many presses of the "American Tract Society;" which are diffusing their moral contamination through all ranks and grades of society; from infancy to grey hairs; among rich and poor, male and female, bond and free; through every city, street and lane, village and country town. And the friends of liberal christianity certainly ought to be united and vigorous in their efforts to counteract the deleterious influence of these calvinistic productions, which are used as 'scare-crows' for *little* children, and (as Burns says,) "the whip o'hell," for *adult* children. Should the convention of this state recommend and commence the publication of small and cheap religious Tracts, containing the leading doctrines in which we believe, and interesting moral and practical essays, and the measure should be approved and co-operated in by all of our Associations and societies in the State, a market might thus be opened for thousands of copies, and they might be afforded to societies and individuals, for gratuitous distribution, at a very trifling expense by the hundred or by the dozen. By these means our friends would be in possession of something valuable for their own use; and not only so, but when their neighbors, the agents and distributers of Calvinistic Tracts, called on them and requested them to accept of some of *their* productions, they could very kindly and politely offer to exchange with them, give them some of our Tracts in return for theirs, and thus as Dr. Franklin says, "let good offices go round." We sincerely hope the measure will be adopted: and we have no doubt, if it is, of its ultimate and abundant success and utility.

Circular Epistle of the Black river Association.

To the several churches and societies within its bounds—to those who believe "all things written in the law and the prophets"—to the whole family of the redeemed of the Lord Jesus Christ, who "tasted death for every man," wherever this epistle may come—the Black River Association of Universalists present the salutation of universal good will.

Beloved in the Lord.—By the gracious providence of God, we have been enabled to hold our sixth annual session—a session long to be remembered as a season of spiritual refreshment and divine enjoyment. By our brethren in Ellisburgh, we were received in the true spirit of hospitality and christian affection.

The intelligence received from the various churches and societies, represented in our council, gave evidence of the general prosperity and advancement of the glorious cause of universal benevolence, grace and salvation in this part of the heritage of our God. Though we have reason to believe those societies, which have not the regular ministration of the word of life, at least some portion of the time, will decline and probably become extinct: yet we have the satisfaction to know that wherever the word of universal reconciliation has been dispensed it has been attended with success; and inroads are constantly made into the ghostly dominions of superstition and ignorance; whose towering walls shall be demolished by the power of divine truth, and supplanted by the empire of universal light, peace and love. The harvest truly is plenteous, but the labourers are few." We fervently "pray the Lord of the harvest that he will send labourers into his harvest." The business which came before our council was performed with the most heart-felt good will & most perfect unanimity; enabling us to "behold how good & how pleasant it is for brethren to dwell together in unity."

The convention which has been the occasion of some difficulty, has assumed a revision, which we humbly hope will secure the approbation of the Associations and produce a common centre to the whole body of Universalists in this state.

Notwithstanding the inclemency of the weather, a goodly number of devout worshippers listened with unwearied attention to the ministry of the word of everlasting life, and we witnessed the fulfilment of the following scripture. "As the rain cometh down, and the snow from heaven, and returneth not thither, but waterteth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper where I sent it. Five discourses were delivered, from which it appeared that *all* the wicked endure the torments of hell, during their wickedness: but shall be emancipated by the power of that grace, which delivers from "the lowest hell"—the bread of God which cometh down from heaven giveth life to the whole world, according to the direction of that wisdom, which is "without partiality"—all nations, and all moral beings, who derived existence from God *shall* come and worship before him, and glorify his name in the climes of eternal holiness—all things given by the Father to the Son, who has power over all flesh, shall come unto him, and shall *in no wise be cast out*—and godliness is profitable to all rational beings, in all worlds, at all times, by producing the fruits of the divine spirit, with "joy unspeakable and full of glory."

One young brother in the ministry was received into our fellowship, whose soul has been repienished from the fountain of unbounded love whose "feet are shod with the preparation of the gospel of peace," on whom we implore the everlasting blessing of divine grace.

One new Association, organized within our former limits, was received into our fellowship, welcomed into the already numerous family of Universalist Associations, and into all the blessings of the gospel of unlimited grace.

Believers in the faith once delivered to the saints. Make all reasonable exertions to obtain the stated preaching of the word of life. Give regular attention to its ministrations. Faithfully perform all your engagements with your publick servants: you will thereby contribute to your own permanent prosperity, & the advancement of the soul cheering cause in which you a re-engaged. "If it be possible, live peaceably with all men. Let your conduct ever illustrate the excellency of your faith. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake; rejoice and be exceedingly glad, for great is your reward in heaven."

Brethren in the ministry.—The Almighty has been pleased to refresh our souls with the pure waters of life, which incessantly flow from the fountain of immortal love. He has made us stewards of his manifold grace: and "it is required in stewards, that a man be found faithful;" that he be "sober, just, holy, temperate, holding fast the faithful word, as he hath been taught that he may be able by sound doctrine, both to exhort and convince the gain sayers." God has mercifully crowned our feeble exertions in the glorious cause of his impartial grace with complete success. With hearts warmed with gratitude for the untold mercies of heaven, and the unspeakable joys of our most holy faith; let us be specially careful that we have no falling out by the way *among ourselves*; but strive with all diligence to excite each other to love and good works, and invariably ornament our

profession by a godly walk and blameless conversation. Then shall the hands of Zion's children be strengthened in the cause of universal holiness—then shall the worshippers of a vindictive and merciless God be constrained to be at peace with us—then shall we possess "the soul's calm sunshine and the heart-felt joy" that springs from conscious rectitude, which the world can neither give nor destroy—then shall we anticipate with increasing delight, the complete triumph of almighty grace over every species of sorrow and death: when we shall join the boundless banquet of infinite love in the realms of immaculate glory and indestructible life.

All herein addressed, together with all moral beings, are most affectionately commended to the protection of that God, whose "tender mercies are over all his works," whose "mercy endureth forever." By order,

PITT MORSE.

MINUTES

Of the Proceedings of the St. Lawrence Association of Universalists.

The ministers and delegates composing the St. Lawrence Association, in the state of New-York, met in council, at Potsdam in the house of Rev. J. Wallace, on Wednesday the 25th of June 1828, and after uniting in prayer with brother Aikins Foster, organized he council by appointing Br. C. G. Person, *Moderator*, and Br. J. Wallace, *Clerk*,

Made arrangements for public worship, as follows :—

Morning Service.

Prayer by Br. Morton.

Sermon by Br. Person—Text 2 Cor. 13 ; 5.

Prayer by the same.

After Noon Service.

Prayer by Br. Person.

Sermon by Br. B. Hickox. Text, John 5 ; 28, 29

Prayer by Br. F. La gworthy.

After meeting in council and attending to the business of the day, adjourned to meet again at 6 o'clock to morrow morning.

Evening Service.

Prayer, by Br. Wallace.

Sermon by Br. Person. Text, Gen. 3 ; 4.

Prayer by the same.

Thursday morning met according to adjournment, and opened the council, uniting in prayer with Br. Wallace.

Voted to receive Brs. D. S. Olin of Canton, Eli Bush of Hopkinton, and Benjamin Langworthy of Madrid as delegates.

Voted to adopt the Preamble, Declaration of Faith, Articles of Compact and Covenant, of the Universalist Church in Watertown, as the Declaration of faith. Articles of Compact, and Covenant of the Church in this Association.

Voted that Brs. Benjamin Bailey, Asa B. Briggs, and Simeon Dart, be a committee of discipline for the ensuing year.

Public Service—Thursday Morning.

Prayer by Br. Person.

Sermon by Br. Morton. Text, Isaiah 45 ; 10, 11.

Prayer by the same.

After Noon Service.

Prayer by Br. Hickox.

Sermon by Br. Person. Text, 1 Tim. 2 ; 4.

Prayer by Br. Hickox.

After the services of the sanctuary, the congregation repaired to the water, and attended the ordinance of Baptism which was administered to Br. A. Foster.

Prayer and Baptism by Br. Person.

Concluding Prayer by Br. Wallace.

The Council met again agreeable to adjournment and voted to receive Brs. Minot Jenison, of Canton, Harner Wright of Hopkinton, & Asa B. Briggs, of Pierpont as delegates.

Voted, that Br. J. Wallace be a committee to visit the General Convention of the New-England States and others at its annual Session in September next.

The subject of the revised constitution of the Universalist Convention of the state of New-York, was laid before the Council, but not having a copy for examination, the subject was not acted upon.

Voted to adjourn this Association to meet in Canton on the last Wednesday and Thursday of June 1829.

ADDRESS.

Brethren in the faith of one Great Salvation.—

On closing the labors of this first session of the St. Lawrence Association, we cannot but reflect on the loving kindness and tender mercies of our God. Great has been the increase of light; that is, the knowledge of God, and rapid the march of Truth. But yesterday, as it were, and this County was a howling wilderness; not one gladsome voice of consistent salvation, was heard to break the solitary gloom—Metaphorically, "the land and streams were burning pitch and the dust, brimstone"—But now, as in a moment, the scene is changed; Gloriously changed! A pool is open—living waters flow—there is no *Lion* in the way—the *Lamb* appears on the Mountain of Zion, and the voice of the Turtle announces the approaching empire of Peace. Hail the glad day; we bid thee thrice welcome to our overflowing hearts. The Prince of Peace has risen. The Deliverer reigns on high. The good, the great, the successful, the universal, work of moral emancipation is begun—It will succeed—the Shiloh has come—the Sceptre has departed from Judah—the government is in the hands of him who will work, and none can let it. Awake to faith, righteousness, freedom, for the day dawns, the kingdom is at hand; and the desert shall rejoice and blossom as the rose.

By order of the association.

J. WALLACE, Clerk.

For the Evangelical Magazine.

THE MERCIFUL CHARACTER OF DEITY.

"There is no idea of the Deity, formed by the mind of man, more derogatory to the divine attributes than that which makes the great God of the universe single out puny man as the victim of his wrath; and there is nothing which evinces the pride, and presumption of our nature more than for mere man to pretend to account for the motives of the Deity. Fanatics may do this, but men of cool reflection would shudder at attributing to the Almighty, passions which they would blush to acknowledge as their own."—*Eng. Kent Herald.*

Of all the ideas which have been formed of the God of the universe, by the public teachers of christianity, the mode or manner in which he is said to forgive sin, is the most monstrous. He is represented as a being of such infinite justice, that he cannot pardon the least departure from his law, unless recompense is done to his Justice, or something done to appease his wrath, which being like all his other attributes, infinite, can never be appeased, but must follow the unhappy victim to the next state of being, and that too, forever. They say every sin is an infinite evil, because committed against an infinite, holy God, and that it would have been utterly impossible for any of the human family to have tasted of the joys of heaven, or enjoyed communion with their heavenly Father, if something had not been done to *satisfy* infinite justice. Hence "arose like a mist, which covered all the land, and obscured the light of the Sun" the popular system of orthodoxy, venerable for its age, respectable for the support it has received from the learned, and the great, and hugged as a most inestimable treasure, on account of the sources of joy, exultation, and triumph, it has been said to afford to believers in it, in the trying hour of death.

Hence arose the idea of an infinite sacrifice for sin, and an infinite righteousness wrought out by another infinite being, to be cast over, or to veil as with a mantle, the sins of man, the creature of the power, and wisdom too, of the Deity.

"And lest the shadow of a spot,
Should on his soul be found;
He took the robe the Saviour wrought,
And cast it all around." WATTS.

Hence arose the doctrine of the trinity, likewise venerable "for its absurdity," with a long train of schemes, opinions, and creeds, which have grieved the pious, and

set on fire the whole course of nature. And to fill up the measure of falsehood, it has been asserted to be the doctrine of the Bible, and to be revealed to man for his consolation, by God, to redound to his glory!

Here I would inquire how a debt that has been paid to the full, pound for pound, cent for cent, can in any way be said to be *forgiven*? And how it is possible an insolvent debtor can acknowledge with *gratitude* the remission of imprisonment by his creditor, who has been paid the whole of the debt, by a friend of the debtor's?

I lay it down as an indisputable axiom, (controvert it who dares?) that the love of the Deity to his creature man, is *sui generis*, his *own affection*, not caused by any motive, save his own good pleasure, not bought, not purchased, but flowing from his infinite good will, whose name and whose nature is love, and whose love to his creatures is infinite, constantly pursuing them through eternity, never knowing relaxation, or abatement. That if he forgives sin, (for who is a forgiving God like him,) it is when the sinner repents, and turns from the evil of his way, he then forgives him for his *own* name and mercies sake, and not for "*Christ's sake.*" So says the Bible, to whose authority I with pleasure appeal. Psalm lxxxix. 5, "For thou Lord, or Jehovah, art good; and ready to forgive, and plenteous in mercy to all them that call on thee." Psalm xxv. 10, "For thy *name's sake*, O Lord, pardon my iniquity, for it is great." Psalm xliv. 26, "Arise for our help, and redeem us for thy *name's sake.*" Psalm lxxix. 9, "Help us, O God of our salvation, for the glory of *thy name*, and deliver us, and purge away our sins, for thy *name's sake.*" See also Psalm cix. 21. The language of the new Testament, and precepts of Christ teach also the same benignant truth. 1 John i. 9. If we *confess* our sins, he (God) is faithful, and just to *forgive* us our sins, and to cleanse us from all unrighteousness. Besides, the teachings of Jesus recommend to us forgiveness to our brethren in imitation of the divine goodness, see Mat. v. 44, 45. And we are commanded to forgive our brethren whenever they repent, and turn again to us, even to seventy times seven, see Mat. xviii. 21, and Luke xvii. 3, and especially Mark xi. 25.

The only proof our orthodox brethren have of the doctrine they so fondly hug, is in one single passage, which verse is so evidently, in part, an interpolation that the common civilities, and courtesy between man and man, say it can never have been given by Revelation of God. I mean Eph. iv. 32. "And be ye kind one to another, tender-hearted, forgiving one another, even as *God for Christ's sake* has forgiven you.' This represents not the original, but the doctrinal system of the translators. There is not the shadow of authority for the phrase "Christ's sake." Dr. Doddridge reads the text "*in Christ*," and archbishop Newcome "through Christ."

Besides, all precepts and doctrines coming from the Father of lights, are highly practical, calculated to promote a growth in piety, and to be a lamp to our feet, and a light to our paths, in our journey through life. Suppose the above translation be admitted as genuine, and forming that part of the rule of conduct for man towards his fellow, on the basis of which an humble imitator of his heavenly Father is to act.

Where would flow the milk of human kindness, if every affront called for compensation? If every injury required a proportionable injury inflicted, either on the agent, or his proxy, in order to be forgiven, would not the earth be a scene of insult and revenge? Families, the seats of judgment, and nations governed by the most complete, and chilling despotism!

The received translation of this text, carries a lie on its forehead, too plain not to be seen, read, and known of all men.

What a constant source of consolation, is the reflection that the Being with whom we are so closely connected, who sees all our ways, and knows all our thoughts, is a most benevolent being, and by the lovely representation he has given of his own character to us, he is altogether amiable & his terrors do not make us afraid: whose justice is only a modification of goodness, and who is a God merciful, and gracious, long suffering, forgiving iniquity, transgression, and sin, and who delights to be gracious.

NEMO.

The Eastern Association of Universalists convened at Lewiston, (Me.) June 24, 1828. The particulars of the meeting, as announced by the "*Christian Intelligencer,*" are interesting and encouraging. No less than *eighteen* ministering brethren were present, and the most zealous attention was paid to the interests of our common cause. More business of importance, appears to have been transacted, than at any preceding session of that body. This augers well for the doctrine of impartial grace, and will excite much praise in favor of the ministers and delegates, who were active on that occasion. Brs. F. Mace, W. A. Drew, S. Stetson, E. Case, jr. and J. Bisbe, jr. preached; and Brs. G. Bates, A. Dinsmore, J B. Dods, W. Frost, F. A. Hodsdon, J. W. Hoskins, A. Merrill, B. B, Murray, A. St. Clair, Z. Thompson, T. Whittier and J. Woodmam, were present, and assisted in the deliberations of the Council, and the duties of the Temple of Worship. The number of Delegates was unusually large, representing twenty-eight Societies. Letters of Fellowship were granted to Brs. Barnabas Bursley, of Sangerville, Alanson St. Clair, of Union, and Alanson Merrill, of New-Gloucester, as Ministers of the Gospel of Christ. The Societies in Wiscasset, Frankfort, New-Gloucester, Montville, Hampden, Brunswick, Thomaston, Topsham, and Phillips, were admitted into fellowship.

The "Eastern Association" is, hereafter, to be known by the name of the Maine Convention of Universalists, the Council of which, is to consist of the *ministers* and *delegates* from four minor Associations.

A man by the name of S. E. Anderson, calling himself an Universalist preacher was adjudged to be an *impostor*; and not entitled to public confidence. Measures were adopted to render the admission of candidates for the ministry more safe and salutary.

The Association adjourned to meet at Readfield, (Me.) on the last Wednesday and Thursday in June, 1829.

The Circular Letter, by Br. Hoskins, is well indited, and we doubt not will have a good influence on the minds of the community, for whose particulrr use it was designed.

Thundering Preachers.

"There is, I confess, a sort of men, sons of thunder, (but by a new way they thunder from hell, not from heaven,) who delight to represent God with all the terror and hostility to man, that their own base spirit and sordid melancholy can suggest. They so account him a Maker, that they scarce allow him to be a Preserver; they describe him as a father without bowels; they make him to triumph and please, and as it were, recreate himself in the confusion of all his works; as if our destruction had been the sole end of our creation, and God only made us that he might afterwards have the pleasure of destroying us.

"With what pleasure may we hear some persons tell men that they are *damned!* Indeed with so much, that they seem to taste the expression more, than if they had heard that they themselves should be *saved*; persons fitter to blow the trumpet upon Mount Sinai, than to proclaim the glad tidings of the gospel. But still after such have said all to bespatter God's natural kindness to the sons of men, all their furious, blustering expressions will be found not to have been copied out from any such real harshness in God, but to have issued only from the fumes of an ignorant head and an ill-natured constitution."—*South.*

"A man's mind is a paradox: the more there is put into it, there is the more room."

POETRY.

For the Evangelical Magazine.

The following beautiful lines were originally written by the amiable Mrs. E. M. H. who died in Troy, N. Y. August 14, 1827, aged 28; and were recently discovered by the bereaved husband on a visit to Gen. Montgomery's (her father) in Haverhill, N. H. They were written with a pencil on a wall in one of her father's chambers into which she was wont to retire for reading and meditation.

The writer of this prefatory notice having had a very pleasant, yet short acquaintance with this sensible and worthy woman; considers it due to her memory to rescue from the crumbling wall and from oblivion this one production of a youthful mind, enlightned with science adorned with virtue, and expanded with enlarged and correct religious views. W.

"I love this charming spot; for oft around,
I see the tokens of my earlier days;
And memory pauses as on holy ground,
To muse o'er all that time has snatch'd away.
To catch from long pass'd bliss, a faded ray;
And dream again the fairy dreams of yore;
And bid fond fancy far from earth to stray;
And paint those scenes of happiness once more
Which ere I knew, their brightness had passed o'er.

Here is the Tower beneath whose lonely shade
I slept—sweet sleep!—past for many a year;
While summer breezes through the green leave stray'd,
And made soft musick to my dreaming ear;
Still through the leaves the summer breezes, hear;
And still its cool shade spreads on verdure 'round;
And there is musick—but tis wild and drear—
I cannot hear its melancholy sound—
It mourns the bliss I've lost—the misery, found.

Here is the mossy seat where early love
Told its pure passion in an angels ear;
And if the soul can leave the realms above;
I know her *spirit is beside me here—
There is communion between hearts so dear;
There is a holy converse with the dead;
And there is sweetness in a mourners tear—
Tho' o'er the grave of buried love 'tis shed—
A bliss begun—when other joys are fled."

* *Her sister Myra, an accomplished and interesting young lady, who died a little before she was to have been married.*

From the Rrligious Intelligencer.

The Providence Association of Universalists, met in Gloucester, R. I. on the 21st ult. One Society was received in to the fellowship of the Association. Three sermons were delivered on the occasion: One by Rev. N. Wright, one by Rev. P. Dean, and one by Rev. L. Maynard. The Association meets again, on the 3d Wednesday in November next, in Attleboro,' Mass.

The Southern Association of Universalists, assembled in Oxford, Mass. on the 4th ult. and continued in session two days. Six sermons were delivered; one by each of the following ministers,—Rev. M. Rayner, Rev. S. Cobb, Rev. J. P. Fuller, Rev. J. Wood, Rev. S. Streeter, and Rev. B. Whittemore.—The next meeting is to be held in Hartford, Conn. on the last Wednesday and Thursday in May, 1829.

Another Conversion in the Ministry. Rev, *Jacob Myres*, a highly respected preacher among the German Baptists, in Lancaster county, Pennsylvania, has lately renounced the doctrine of endless misery and embraced that of universal salvation.

New Meeting-House. We learn from the Trumpet and Magazine, that the Universalist Society in Lowell, (Mass.) are about erecting an house of worship in that town. Rev. Eliphlet Case, Jr. has engaged to preach to that Society.

From the same paper we learn that Rev. Adin Ballou has removed from N. York to Milford, (Mass.) and again taken the charge of the Universalist Society in that place. The "Dialogical Instructer," of which he was the Editor while in New York, is now discontinued.

Rev. Theophilus Fish, was ordained Pastor of the Universalist Society, worshipping in Lombard-street, Philadelphia, on monday June 2d Rev. H. Ballou of Boston, preached the ordination sermon, and Rev. L. S. Everett of Auburn, was present and took part in the services.

Mr. *Joseph P. Atkinson*, who was excommunicated, some time since, from the Baptist Church in Cambridne, on account of his embracing the truth as it is in Jesus, and Mr. *George Bradburne*, a young gentleman of good attainments and excellent character, have lately commenced preaching universalism.

"The Trumpet and Universalist Magazine." We have rceived the first No. of this paper, which is the "Universalist Magazine" enlarged, and united with the proposed new paper, "The Trumpet." It is published weekly, in Boston, by Rev. *R. Streeter* and Rev. *T. Whittemore*. It is handsomely printed on a fine royal sheet, We give it the right hand of fellowship, hoping it may do much good, and have an extensive patronage.

March of Intellect. A gentleman the other day, visiting Mr. Wood's school in Edinburgh, had a book put into his hand for the purpose of examining a class. The word "inheritance" occuring in the verse, the querist interrogated the youngster as follows:—"What is inheritance?" *A.* "Patrimony." "What is patrimony?" *A.* "Something left by a father." "What would you call it, if left by a mother?" *A.* "Matrimony."

Pride.—If a proud man makes me keep my distance, the comfort is he keeps his at the same time.—*Dr. Swift.*

Drunk.—It is an honour to their (the Spaniards') laws, that a man loses his testimony who can be proved once to have been drunk.—*Sir William Temple's Works.*

Drink.—Rarely drink but when thou art dry; the smaller the drink the clearer the head, and the cooler the blood, which are great benefits in temper and business.—*Wm. Penn's Works.*

Custom.—Pythagoras gave this excellent precept. "Choose always the way that seems best, how rough soever it be. Custom will render it easy and agreeable."—*M. Dacier's Pythagoras.*

DIED.

In Whitesborough June 28th, an infant son of Mr. Gardner Ford. July 2d a daughter of the same, named Mary aged 4 years. And on the 11th inst, Mrs. Mary, consort of the same, aged 35. Thus taken from Mr. Ford his whole family one little daughter only excepted. In the death of Mrs. Ford is sustained the loss of an affectionate wife, a faithful mother, a kind and benevolent neighbor, a devoted and resigned christian and a useful member of society. May her bereaved companion find consolation in the gospel of a worlds Saviour.

In this village on the 14th inst. Laura, youngest daughter of Mr. John King, aged 13 months.

BOOKS FOR SALE BY THE EDITORS of the Magazine in Utica and Troy.

	PRICE.
Hudson's Letters to Ballou, in vindication of Future Punishment, -	$1, 00
Evangelical Repository; (in which are contained Dr. Priestley's '*Sermons on the evidences of the Christian Religion*') edited by L. Willis; bound in paper covers, - - - -	1, 00
The Light of Truth—in four Books. Book 1st Demonology. Bk. 2d Hellology. Bk. 3d Improvements in a future state. Bk. 4th Systems Examined, - - - - -	1, 00
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Canfield's Review of Ten Letters, written by Rev. J. Hawes, containing reasons for not believing in the doctrine of Universal Salvation. To which are added 13 Friendly Letters to a candidate for the ministry. By Russel Canfield, editor of the Religious Inquirer, - - - - - -	87
Plain Restitutionist, by E. Ferris. -	75
Balfours Essays, - - - -	1, 25
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For Sale by L. Willis of Troy, only;	
Pickering's Hymn Book, - -	62
Life of Murray,	1, 25
Pettit Pierre on Divine Goodness,	50

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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DOCTRINAL.

TO MR. WILBERFORCE.

LETTER I.

(*Continued.*)

In consequence of this mode, you would urge upon him the following contrarieties; "the justice and goodness of the Supreme Being; the natural depravity of man—but that this natural depravity shall never be admitted as an excuse for sin; and that neither our sins, nor the dreadful consequences of them are to be chargeable upon God." You strenuously inculcate that this corruption and weakness will not be admitted as lowering the demands of divine justice, and in some degree palliating our transgressions upon the law of God. And thus is the skeptic completely refuted. To the Christian it is recommended to silence his doubts, by the consideration that if our natural condition be depraved and weak, our temptations numerous, and our Almighty Judge infinitely holy, yet that the offers to penitent sinners of pardon, and grace, and strength, are universal and unlimited.*

You acknowledge, however, that there are difficulties attending the subject above and beyond our comprehension; and you attempt to soften this acknowledged truth, by observing that there is scarcely an object around us, that does not afford endless matter of doubt and argument. The meanest reptile which crawls on the earth, nay, every bird and flower which we behold, baffles the imbecility of our limited inquiries.

It is very apparent from the above concise, but faithful statement of your mode of treating the subject, that the objection itself is insurmountable by any powers of human reason, and therefore that an absolute *veto* must be put upon these reasoning powers; nay, you deem it an awful and affecting spectacle to see men thus busying themselves in these vain speculatious of an arrogant curiosity, and trifling with their dearest, their everlasting interests.

How is it possible, my good sir, for a man of your good sense to argue so superficially and so inconsistently? To consider a question upon which so much depends, as a vain speculation of arrogant curiosity, and trifling with our dearest interests? You have placed the doctrine of an hereditary taint at the foundation of all religion; you render the belief of it of equal importance with the belief of Christianity itself; and yet you treat it as a vain speculation! Others strongly suspect that it is neither scriptural nor rational, and they are convinced that the moral attributes of Divinity are deeply concerned in the contest; to make inquiry into its truth, therefore, cannot proceed from arrogant curiosity, nor can it be trifling with their dearest interests. It is this interest, sir, that warmly induces them to search after the truth, as it is indeed in Jesus, that they may not rashly receive for doctrines the commandments of men. Since the Deity has endued our minds with discriminating powers, he not only permits, but requires their exertion upon subjects most worthy of them. Therefore, unterrified with the awfulness of the spectacle, we shall proceed to examine the validity of your arguments in opposition to the formidable objection which has been stated.

It might be asserted, that your first and leading argument, if it were admitted, would prove too much; that it opens a door for an unlimited extent of evil, and carried to its excess, would leave it indifferent to the wretched inhabitants of the universe, whether a being *nominally* benificent, or *nominally* malevolant, presided over their lot. Your objector, therefore, claims a right to urge, that there must be some limitation of this evil under the empire of a Being essentially good, or the conduct of both would be exactly similar. He will suggest, that the existence of evil, both natural and moral, to a certain extent, may be an indispensable law in the constitution of limited and imperfect beings; that natural evil may become beneficial to the sufferer himself, and that the temporary permission of both may be productive of good to a much greater degree than could be obtained without it. He will advance, that the greatest sufferings that have been inflicted cannot be deemed unjust, when they have not been inflicted beyond the claims or deserts of the sufferer, and where a power of indemnification is reserved in the hands of the Almighty. He will tell you, that your position represents the divine conduct in the admission of evil, to be arbitrary and the evil unlimited. It proposes no other rule of action than the *sic volo, sic jubeo, stat pro ratione voluntas*. It renders human beings naturally vile and wretched; it represents vindictive justice as punishing to the utmost extent of severity, this inevitable cast of character, without a ray of hope, or power of alleviation. He will remind you, that altho' it is not inconsistent with the character of a wise and good parent to inflict a certain degree of suffering upon his offspring, yet no wise and good parent will render them completely miserable. He may administer a bitter potion, and retain his reputation, but he cannot administer poison.

His right to correct the faults of character or of conduct observable in a child, by severe chastisement, will convey no title to render the whole of his existence

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* This species of indemnification, you hold out to the penitent christian, is a kind of confession, that those who are necessitated to remain impenitent, have a right to claim it also; or at least that they are treated with a severity which approaches to injustice; unless you suppose that no injustice can be committed by the non-elect, as the bigoted catholic maintains that no faith is to be kept with heretics. The terms *unlimited* and *universal*, inspire at first glance an idea worthy of Divinity; but being systematically interpreted, they become both limited and partial. They can only refer to the number and magnitude of sins that have been committed in an unconverted state, and to the aid promised to the few who have been converted by the spirit of God. Thus what you call *grace*, those without the sphere of its influence will inevitably call *partiality;* and the more universal and unlimited the pardon granted to the chosen favourites, the more striking the contrast will appear to those who are doomed to remain under the burden of Adam's sins, as well as their own.

a curse or accession of infirmities, which could not have been avoided. The other mode you recommend, that of proving the truth and importance of the Christian religion, and then insisting on the necessity of receiving this, and other speculative doctrines, as an essential part of the christian's creed, does not promise greater success. Your objector dares to reason farther than yourself; and it will be difficult to call forth all his reasoning powers till you have gained this happy point of conviction. He will expect, that the evidences of the *truth* of Christianity shall be succeeded by the evidence of its *excellence*; & when he finds a number of doctrines proposed to him, inconsistent with the reason you have permitted him to exercise, he will feel himself disconcerted and embarrassed. He will examine the nature of these doctrines; if he discovers them to be inconsistent with the attributes of Deity, while he still believes them essential to Christianity, there is great danger of his rejecting Christianity itself. He will agree, that although the force of testimony be strongly in favour of the existence, character, mission, and resurrection of Jesus, the internal evidence is so directly contrary to the honorable ideas we ought to entertain of the Divinity; the doctrines it inculcates are so revolting, that my reason teaches me to withhold my assent. I had rather believe human testimony to be deceitful, however strongly supported, than to believe the contradictions you enforce upon me. If, on the contrary, he should suspect that these doctrines are not of God, and should find upon inquiry that they are the mere inventions of men, who have given an artificial importance to their crude conceptions, and guarded, with all the terror of a gloomy imagination, sentiments which cannot bear the light of reason he may remain a sincere believer in Christianity. These, sir, are not mere speculative probabilities; each process has been frequently repeated. Inquisitive students in theology have, in numerous instances, either relinquished the doctrine you deem peculiar to Christianity, or they have relinquished Ghristianity altogether. Admitting that the atrocities lately committed in a neighbouring nation proceed entirely from infidelity, it may be fairly concluded that this infidelity is to be ascribed to the absurdities of their national creed. These they have been taught from their infancy to venerate as the essential doctrines of Christianity; but as soon as reason began to dawn, not being accustomed to view the religion of Jesus through any other medium, and totally unable to discriminate truth from error, they have rejected the whole.

May we not also add, that the unworthy conceptions of Deity, which the professors of so bigotted a religion must inevitably entertain, the terrific representations of the divine character, the trifling and ridiculous methods enjoined to appease his wrath and obtain his favour, have contributed no small share to spread atheism. Vain philosophy has hastily concluded, that to banish such a Being from the mind, was doing service to humanity; and the populace naturally became very indifferent about his existence. In like manner may we attribute much of the incredulity discoverable among protestants, to the exceptionable tenets still remaining in the creeds and confessions of churches which call themselves reformed. To the thoughtless and indifferent they serve as a pretext, while they disgust the considerate, and induce them rashly to exclaim—"If this be your Christianity, it cannot be from above." On the other hand, there are also many instances of persons in whom a religious temper and the power of discrimination are happily united, and who know how to separate the chaff from the wheat. There are many who have been converted to the belief of a gospel, purged of its impurities, who thought it not worthy of credit in its impure state. There are many others who were educated after the strictest sect of our religion, or in the doctrines of Calvinism, who have been able, upon the closest examination, to separate truth from error, the word of God from the additions, false conceptions, and impositions of men; whose faith in the truth and importance of Christianity has been confirmed by discovering that tenets the most objectionable, *were not* Christianity. These, sir, have joyfully stopped at the half-way house you have mentioned with contempt. They find it pleasantly situated between the dreary and barren wastes of infidelity, on the one hand, and the gloomy regions of false theology on the other. Here they meet with rationality in amity with religion; they rejoice in a station where the mind can indulge hope and confidence in its God, without the injunction of sacrificing their reason; and, sir, without flattery, they would feel themselves highly gratified were you to join the society. One circumstance renders them peculiarly worthy of your notice; the ablest defenders of Christianity are to be found in this very class to which you have been reluctant to give the full title of Christians. Had it not been for their labours, the absurdities of systems like yours would have completely banished religion from among us, and have deluded this country also with the torrents of infidelity. They have long stood in the breach, and fought your battles; though, as it appears, without receivg the puny reward of "honorable mention."

It is easy to perceive, from another observation you make, that your extreme embarrassment respecting this acknowledged difficulty, has led you to blend and confound things *inexplicable* with things *contradictory;* ideas perfectly distinct. "There is scarcely an object around us," you say, "that does not afford endless matter of doubt and argument. The meanest reptile that crawls upon the earth, nay, every herb and flower which we behold, baffles the imbecility of our limited inquiries." It is readily acknowledged, that we cannot comprehend many things respecting them. We know not what constitutes animal or vegetable life, whence the powers and properties of each class, or what occasions the diversities they possess. But we know that this life, its laws, its diversities, its final cause,—the diffusion of enjoyment—manifest the power, the wisdom, and the goodness, of the great Author of life. When it can be shown that God created the meanest reptile, either with a determination to render it miserable, or with a prescience of its misery; when it can be proved, that the present race of reptiles receive disgrace, and become heirs of endless misery, for some misconduct of their parent reptile, the cases will become parallel. Then, also, will wisdom and goodness vanish from our sight, and power alone, arbitrary and tyrannical, be left for our contemplation. Then, also, will those who should embrace the extravagant hypothesis, find themselves embarrassed in inexplicable difficulties, in attempting to reconcile palpable contradictions. Permit me further to observe, as no unimportant addition to the above, that unless you relinquish your argument, you will be compelled to increase the number of articles in your faith; for your mode of reasoning is equally applicable to the vindication of some doctrines which you deny; and these also must be received, unless you allow its futility respecting those you admit. How would you be able to confute the doctrine of transubstantiation, upon your principles, in a controversy with a Roman Catholic?

He asserts most positively, that the doctrine is taught in the sacred scriptures; holds its belief necessary to salvation; terms those mere nominal Christians who deny it; & laments the degeneracy of the times in which such "an important truth is visibly upon the decline." You are now the bold objector; you advance, that the expressions in Scripture require no such interpretation, and that the doctrine is absurd in itself. He concedes that considerable difficulties surround it, and that the objection cannot be

satisfactorily answered by a direct appeal to reason. He resolves to draw you off from these dark & slippery regions, and contend with you on sure grounds. Supposing you to be skeptical, he will commence by proving the truth of the Christian religion; if you acknowledge the Scriptures, he will charge you with inconsistency and irreligion, in not believing all that the Scriptures contain. The expressions, he urges, are absolute:—"*this is my body broken for you, this is my blood.*" You are not to oppose the impertinance of your reason, or the imbecility of your inquiries, to the express declaration of Christ. Should you yield to the force of his argument, an Anthromorphite presents himself. He tells you that passages innumerable prove, beyond dispute, that the Supreme Being has bodily organs: urges that the Scriptures repeatedly mention the hands of the Lord, the eyes of the Lord; that they speak of the breath of his nostrils, of his voice, and declare that the earth is literally his footstool. You allege, that these are merely figurative expressions. He contradicts the assertion. You maintain, that his doctrine militates against the spirituality of the Divine nature. He admits this spirituality, but he will not relinquish his tenet. He allows the subject to be difficult, attempts to soften the difficulty by suggesting that every reptile, and every flower baffles the imbecility of our inquiries; that there is scarcely an object that does not afford endless matter for doubt and argument; and he believes in the pure spirituality of God, and in the doctrine of the Anthromorphites. A third appears, who also professes to be a firm believer in Christianity, and to receive the doctrines as he finds them, without venturing to consult the imbecility of his own reason. He maintains, that the true object of Christ's mission was to disseminate strife and hatred through the world. You are surprised and indignant at such a charge being brought against a religion, which proclaims peace on earth and good will to man; against the doctrine of the meek and humble Jesus, who pronounced, "Blessed are the peacemakers," and whose example was such an unqualified pattern of patience, forbearance, and forgiveness. Your opponent tells you these are fallacious notions; you are even warned not to be deceived by them, for Christ himself admonishes you, "Think not that I am come to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter-in-law against her mother-in-law!"

It is in vain that you attempt to qualify and explain; this man also, who has built his system upon particular passages, mistaking strong expressions for literal import, insists upon your believing it as a revealed truth, and avers that the very object of Christ's mission was to excite animosities. Can you possibly reject his principles with the indignation they deserve, without perceiving that your mode of reasoning leads to regions dark and slippery in the extreme? Such are the embarrassments into which your manner of defending a doctrine, not more free from exceptions than any of the preceeding, necessarily precipitates you.

(*To be Continued.*)

For the Evangelical Magazine.

SHORT SERMON, NO. 2.

"*And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*" 1 Peter iv. 8.

Charity, or Love, is the most pure and holy principle that ever inspired the breast of man. It is that fountain of blessedness, which feeds every stream of goodness in the Christian's soul. Issueing from God, blessings innumerable are borne to every intelligent creature—the blessings of life, creation's glorious works, the bounties of a munificent providence, and the joys of eternal redemption.

Returning from man to God, it bears the warmest gratitude, the fullest confidence, and the deepest devotion. It is, indeed, the strongest tie which can unite man to his fellow, or the world to God. Never does Jehovah display so fully the glory of his character, as when he reveals himself in the attribute of *love*. Never does man know so much of God, as when most he feels the movings of this exalted and sanctifying spirit. It is the perfection of the Christian's character; and without this, all things else are but "sounding brass and a tinkling cymbal."

In remarking further upon this subject, we will observe that order presented us in our text.

1st. Notice the duty of charity—what is it?

2d. In what sense does it "cover the multitude of sins?"

The learned tell us that the original word, rendered in our translation, charity, signifies love—the leading word of our text—continual or uninterrupted love: that is, a steady, active principle, affecting the heart, and governing the life of man—checking the passions, and preparing the soul for the reception of the truths of the gospel, the display of its character, and the enjoyment of its principles. We do not say that man can do no good deed—that there is virtue in no act, save that which is purely disinterested: (for then would there be but *precious little* goodness in the world:) but this much is self-evident, that he, and he only, is the truly charitable man, whose general conduct evinces that he desires, and as far as in him lies, promotes the happiness of his fellow men—who will not wrong another to promote his own interest—who, in his life, is governed by the Gospel's golden rule.

But they who live only for themselves—who restrict their sympathies and kind offices to some favourite few—who are regardless of the wants, insensible to the sufferings of the sons and daughters of poverty and wretchedness, and who, to such, say, "go, be ye warmed, and be ye clothed," while they administer not to their necessities—these are as destitute of *Christian charity* as Iceland's snowy mount is of summer's genial warmth. "If any man see his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

That charity, or love, then, which is spoken of in our text, is that which should affect our desires, hopes, and walk:—it does not envy, is not puffed up, seeketh not its own good exclusively, is not easily provoked, rejoiceth not in iniquity, but in the truth; it beareth all things, endureth all things, hopeth all things: it never faileth. So far as we sustain this character, so far have we fervent charity among ourselves, and so far shall we cover a multitude of sins.

2d. In what sense are we to understand that charity "covereth the multitude of sins?"

Does the apostle mean that we, by the exercise of charity shall be enabled to cover in ourselves a multitude of sins? Can we, by performing some charitable acts, thereby protect ourselves from a righteous retribution, in the commission of known violations of God's law? Will the exercise of this virtue procure for us a pardon of our sins, or give us a claim to eternal blessedness? To us, these sentiments appear foreign to the apostle's meaning, notwithstanding profound theologians have advanced, and endeavoured to maintain them. But, I ask, would they not be licentious in their influence? Do they not inspire false hopes, leading man to imagine that he can purchase that which alone is the gift of God? If a *measure* of charity would hide or cover a *few* sins, then, upon the same principle, we can cover all our sins. But as well might time's visionary moments compare with eternity's wasteless ages, as for the exercise of charity, or the virtues of man, to be urged as a *claim* to eternal life:—"By the deeds of the law *no flesh shall be* justified:—by *grace* are ye saved, thro' faith; and that not of yourselves: it is the *gift* of God. Repent, and believe the gospel—or be converted—that your sins may be blotted out."

"What then are we to understand by the Apostle's declaration, "Charity covereth the multitude of sins ?"

To cover sins, we understand is, to excuse them, and thereby, protect the subject from certain evils which otherwise must be experienced.

Governed by the principle of charity, we shall indulge towards the transgressors, a spirit of forbearance—we shall behold them in the most favourable light—we shall admit every palliation, which is admissible—and thus, broad will be the mantle which we shall throw over the errors of others. In this sense, it is, that we understand,—"charity covereth a multitude of sins,"—for it is written, charity beareth all things, hopeth all things, believeth all things; charity never faileth. Hatred stireth up strife; but love covereth all sins:—while the former fans the flame of envy, animosity & revenge, the latter quells the angry passions, and leads to peace, and forgiveness. But there is a sense in which it may be admitted, that sin in ourselves, may be covered, if charity dwells in the heart, and is displayed in our general conduct through life.—Sinners we all are to a greater or less degree:—and this enemy of man, does intwine itself around every heart, and display itself in a measure in the life of all men. But there is a charm in this noble *virtue,* which will, when it shines from us, in spite of envy, detraction and revenge, constrain many to pity—to forgive—or throw over us the mantle of charity—and cover many a fault.—This should be an additional motive to us, to seek and cherish this grace. These are some of my reflections upon this delightful theme—Charity is the hand maid of wisdom, pure, gentle, peaceable, without partiality, and without hypocricy. This is charity—*christian charity*—emanating from God, and fed by the principles of the gospel of Christ. Possessing this, we shall constantly pant for a purer region than earth can afford. Possessing *this,* we shall desire and seek to promote the happiness of all. Possessing this, we shall freely drop the tear of sympathy into the cup of affliction, and pour the oil and wine of joy and consolation, into the wounded spirit—Possessing this, as we have opportunity, we shall do good to all men. This is charity—pure—fervent—God-like Charity. How high! How noble! How worthy of all cultivation! It brings heaven down to man. It exalts man to the very portals of light, glory and blessedness.—Would we know what it is, which constitutes the happiness of angels, and the spirits of the just made perfect? Cherish, and be governed by this heaven-born principle. Would we desire that the social circle should be the abode of happiness? then let its members be clothed with charity as with a garment.

Would we walk through life in a manner which shall enable us to meet death with composure—to pass its shade in triumph? Then love that word, believe those truths, practice those commands, given to us by God in his Son Jesus Christ; all of which begin and end in this, the good—the happiness of all—the highest glory of Jehovah.

N. WRIGHT.

Madison, August, 1828.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY AUGUST 9, 1828.

Removals—Brother Nathaniel Wright of Boston, Mass. removed, about two months since, to Madison in this state, where his labors in the ministry of Reconciliation were much needed and are abundantly blessed.

Brother Samuel Fineh has recently removed from Pitcher, Chenango co. to Chenango Point, Broome co. N. Y. where a door appears to be opened for his more extensive usefulness.

Brother J. B. Shannon has lately received and accepted an invitation to labor with the Universalist Society in South New Berlin N. Y. and its vicinity. May the labors of these ministering brethren be blessed to the upbuilding of our Zion in truth and righteousness.

Rev. Thomas F. King of Hudson, in this state, has accepted the invitation of the Universalist Society in Portsmouth (N. H.) to become their Pastor, and will, we understand, commence his labors in that place in September next. We regret very much to lose the useful labors of Br. King in this state and this region of country; but if he can be more extensively useful where he is about to go, we must not complain, but heartily bid him "God speed."

New Societies of Universalists have recently been formed in Hampden, in Embden and in Frankfort (Me.)

New Universalist meeting Houses are erecting, and about to be erected, at Sandy Bay, N. J. at Pawtucket R. I. at Dedham (South Parish) Mass. at Hanson, and at Halifax, Mass. The cause of liberal sentiments is rapidly progressing to the East; and "Orthodoxy" as it is called, is daily declining.

Rev. Sylvanus Cobb, a Universalist preacher, late of Waterville Me. was installed as Pastor of the First Parish in Malden, Ms. (formerly Congregationalist) on the 30th ult. a majority of the Parish having become Universalist.

NOTICE.—The Chenango Association of Universalists will be holden in Green village Chenango co. on the last Wednesday and Thursday (27, and 28,) of the present month.

For the Evangelical Magazine.

OBJECTIONS TO UNIVERSALISM.

Mr. Skinner,

A few numbers of your *Magazine* having fallen into my hands by the politeness of a friend, I feel desirous to sketch you a few brief lines, hoping that they may meet with a friendly reception, and if in your judgment it is proper, that their interrogatories may find a solution in your columns. At present our sentiments are diverse; but as we are commanded to "prove all things," I am willing that mine should be brought to the test. If I am wrong, I am willing, not only to *see* but to *embrace* the truth. I have long been of the opinion, that free enquiry, and a cultivation of friendly feelings, is the only way in which a union among christians will ever be effected. I have some difficulties with your sentiments, if I understand them correctly, to propose which, is the design of this friendly letter.

I understand you to believe that *endless* punishment is unjust. According to this thesis will it not at last appear that many who enter heaven can never ascribe their salvation to God and the Lamb? If endless punishment be unjust, is not exemption from it the sinner's right; and can a righteous God withhold the glories of his heavenly kingdom, on the principles of *justice,* when the sinner has suffered the full demerit of his crimes? But in the scriptures we are taught that salvation is of grace. "By *grace* are ye saved." Besides, if endless punishment be unjust, and salvation be the sinner's right, why should a Saviour leave the bliss of heaven and undertake the work of redemption?

I understand you to believe that all punishment is disciplinary, or a chastisement. *Justice,* I suppose, requires the infliction of punishment according to the full demerit of crime, or the treatment of persons according to their just deserts; and *mercy,* I suppose, is a mitigation of justice, or undeserved favour. I suppose that you believe the punishment which is inflicted on sinners is a chastisement designed for their good. Now if a chastisement designed for the sinners good, is all that he is to suffer, and all that he deserves, does it not follow that he deserves to be punished more favourably than he deserves? If to be treated mercifully is to be treated more favourably than we deserve, and this is the only treatment which sinners have or deserve, then do they not deserve less than they deserve? Chastisement, or that punishment which promotes the sinners good, is a blessing. And this blessing which promotes and terminates in the sinner's good, that is, his salvation, is his just desert! Therefore the just de-

sert of sin is a blessing—even salvation! Chastisement is either an exercise of mercy to which the sinner has no just or proper claim; or it is an exercise of justice to which he has a lawful right. If the former be true, God can, without injustice, withhold it; but if the latter be correct, salvation is the sinners right; it is not of grace; it is not the gift of God.

This is all I design to propose at present. If these should be satisfactorily solved, and some others which I may subsequently propose, I see nothing why I may not unite with you in making known the same "*precious faith.*" The general features of your periodical, the overtures you have made, and the promptitude of your replies to correspondents, lead me to conclude that you will not overlook this hasty and imperfect scroll.

I am, Sir, what I ever wish to be,
Your honest friend,
MATHETES.

REPLY.

We are happy to receive the above communication from "Mathetes," and to find him with freedom proposing his objections to our views and expressing a willingness to embrace them whenever these objections are removed. This is all we can ask—we wish no man to adopt our views without a full conviction of their correctness. And we have no doubt but the above named difficulties that labor in Mathetes' mind may be very easily removed.

"Mathetes" is right in saying, "I understand you to believe that *endless* punishment is unjust.' We do "so believe, and so we preach." He then asks if "it will not at last appear, according to this thesis, that many who enter heaven can never ascribe their salvation to God & the Lamb?" Answer, *No*; and in return, we would ask "Mathetes," if he cannot conceive how salvation can be ascribed to God and the Lamb, without the sacrifice or *violation of justice?* In other words, *cannot God and the Lamb save man unless he deserves endless punishment?* We should not think much praise was due to God and the Lamb for the salvation of man, if they must *violate* the damands of *justice* to accomplish it. We read of God, Isa xlv. 21. that he is "a *just God* and a *Saviour*;" not that he must be an *unjust* God in order to save. He next asks, "If endless punisement be unjust is not exemption from it the sinners right?" Answer, unhesitatingly, *yes*. All men have a natural right to exemption from injustice. But "Mathetes" proceeds to ask another question, (and to identify it with *this*, as a part of the same, when in fact it bears no relation to it,) thus: "and can a righteous God withhold the glories of his heavenly kingdom, on the principles of *justice*, when the sinner has suffered the full demerit of his crimes?" Answer, *yes*. For it no more follows that the sinner is entitled to heaven and eternal happiness in consequence of having suffered the just demerit of his sins, than it follows, because a father has chastised a disobedient child, that he is therefore in justice bound to confer on him his whole estate. Mathetes would doubtless esteem it strange logic if we were to argue that, because a certain man had transgressed the laws of this state, been detected, sentenced to, & actually suffered three years imprisonment in the penitentiary or State's Prison, he was therefore *entitled* to a large tract of land belonging to the state, merely because he had suffered the penalty of his crime! and yet his conclusion is equally as absurd as this would be: Indeed it is more so, because the reward is infinitely greater. Here is the grand mistake into which Mathetes and many others have run, in supposing that if the sinner suffered the full demerit of his crimes he was therefore *justly entitled* to heaven. The truth is here. The father chastised the disobedient child; but was under no obligation to confer on him his fortune in consequence of it, any more than he was before the child sinned and suffered for it. And if he confers a fortune on him it will be a free gift, donation or bequest. The man who transgressed the laws of the state and suffered imprisonment and hard labor, was justly entitled to exemption from further punishment, after the penalty had been suffered; but was entitled to no land; nor remuneration from the state: for he had not benefitted the state in the least; but his sufferings were *designed* by the state authority to *benefit* and *correct him*. So the sinner who has transgressed the laws of God and suffered a condign punishment for his iniquity, has no claim to *eternal life* on the score of merit, either of good works, or of sufferings; for neither has benefitted God in the least, or laid him under any obligation to the creature. If he enjoys eternal life, it must be the free unmerited gift of God. Hence "Mathetes" will perceive we can agree with him in this respect, and say with the apostle, "*By grace are ye saved through faith, and that not of yourselves it is the gift of God. Thanks be unto God for his unspeakable gift.*" "*God hath given us eternal life, and this life is in his Son.*"

In his second paragraph of inquiries 'Mathetes' is correct in 'supposing that we 'believe all punishment is disciplinary, or chastisement designed for the good of the punished;" and that "justice requires the infliction of punishment according to the full demerit of crime, or the treatment of persons according to their just deserts." But we think 'Mathetes' *supposition* that '*mercy is a mitigation of justice*,' is wide from the truth. *Mercy* never requires the mitigation of a *just* punishment; nor does *justice* ever require the infliction of an *unmerciful* punishment. These two darling attributes of the Deity perfectly harmonise and agree. There is no contention between them; (as modern theologians have erroneously supposed;) but as the Psalmist says, '*justice* and judgment are the habitation of thy throne; *mercy* and truth go before thy face." And again, 'Unto thee, O, Lord belongeth *mercy*; for thou *renderest to every man according to his works.*" Two or three of Mathetes' next questions relative to the sinner's deserving 'to be punished *less*, and more favourably than he deserves'! &c. as they proceed on the above specified erroneous and unscriptural ground, are in fact, not to the point, and therefore do not require to be answered.

The last difficulty proposed by "Mathetes" is this. "If the sinner deserves punishment, and punishment terminates in good, that is, the salvation of the sinner, then the sinner deserves salvation—that punishment or chastisement for the sinner's good, is an exercise of mercy to which he has no claim; or it is an exercise of justice to which he has a lawful right;—if the former, God can without injustice withhold it, and if the latter, salvation is the sinner's *right*, and of course, *not of grace.*"

Answer: The difficulty with Mathetes lies here: he confounds, or identifies punishment too much with salvation—either in supposing it to be (according to our views) the *salvation itself*, or the *cause* of salvation. We do not consider punishment, even that which is designed for the sinner's benefit, as the salvation itself, nor the cause of salvation; but simply as the *means of preparing the sinner for the reception and enjoyment of salvation, or eternal life; which, after all, is the free gift of God, undeserved, unmerited, by the creature. Justice requires* that the sinner be punished according to his demerits; and *mercy* sees that he *needs* correction for his good. Therefore justice and mercy both unite—the former *requires* and the latter *approves* the stripes; and *Mercy guides* the very rod that *justice raises.* Hence the declaration, "Mercy and truth are met together; righteousness and peace have embraced each other;" and "mercy rejoiceth against judgment."

Having, as we conceive, sufficiently answered Mathetes' objections, we will now propose one or two questions for his consideration. 1st. *If justice requires the endless punishment* of transgressors, and must and will have its claims, as "*all* have sinned and come short of the glory of God," as "*all* have gone out of the way," and together become evil; *must not universal endless damnation be the consequence?* The scriptures clearly maintain the idea that justice will have its claims, and that the sinner shall receive according to his works. God "will by no means clear the guilty;" and "whosoever doeth wrong *shall* (not *may*) receive for the wrong that he hath done: and there is no respect of persons." We see not how the above question can be answered otherwise than in the affirmative. 2d. If eternal life is of *grace*, the free unmerited *gift* of God, and if he bestows this gift on a part of mankind, will he not alike bestow it on *all*, if he be *impartial* and as the scriptures declare, "no respecter of persons?" Or would not a good earthly father, after *punishing* and *correcting* his *disobedient* children, and *rewarding* his *obedient* and *dutiful* ones, alike bestow on them all, his

fortune at last, or make them equal heirs to his estate, which is a *gratuity* that neither the one nor the other has or possibly can *merit*, or justly *claim*? and will God be *less* bountiful than man?

S.

Extract of a Letter from Rev. T. Fisk, to the Senior Editor, dated, July 25, 1828.

Dear Sir, & Brother,

I have nothing of importance to communicate that will be new to you—You have doubtless heard of Br. J. Myers' conversion to our most holy faith—it is probably the most important event that has ever transpired in Pennsylvania, so far as liberal christianity is concerned. There never was such an excitement known on any other subject in his neighbourhood as this has created. Our friends in Lancaster county are doing wonders—since my return from that county I have learned that three young men are preparing for the ministry—of excellent character & attainments—two engaged in translationg sermons and pamphlets into the German—they have already translated and published my Washington sermon, and are now engaged in translating Ballou's Tretise on the Atonement—Fear not therefore for Pennsylvania—we shall give a good account of ourselves. We have to fear but one thing—that is disunion among ourselves—if our denomination can, in these troublesome times, when even the peace-loving Quakers are all by the ears—if we can but keep the unity of the spirit in the bonds of peace—we have every thing to hope and nothing to fear. *Outward* enemies can never harm us—let us guard against internal commotion and dissension—that no root of bitterness may spring up to mar our happiness and prosperity. * * * * * * * * Our cause in Philadelphia is prosperous—as I am happy to learn is the case in Utica. We miss Br. Smith much, very much—his loss to Philadelphia will be an irreparable one—What his society can or may do I know not—their church has been closed three Sundays already— * * * * Is there no one in your village who can be persuaded to come up to the help of the Lord against the mighty? * * * *

For the Evangelical Magazine.

TRIUMPH OF REDEMPTION.

Messrs. Editors:—The cause of Christ appears to be spreading—the spirit of enquiry seems rapidly increasing, and many are brought hereby to renounce the worship of the Beast and his image, and substitute the pure religion of Christ in its stead. The radience of that happy morn begins to dawn, when the watchmen on the walls of Zion shall see eye to eye, when bigotry and superstition, the foul demons that bind thousands in their inexorable chains, shall be swept with the heart-renovating love of God, from off the face of the *whole* Earth, and *all* the once condemned sons of Adam shall come forth with triumphs and everlasting joy upon their heads—when their garments shall have been washed in the blood of Christ, and their robes become white as wool—when every sect, name, and denomination, shall be lost in the name of *Christ*. Soon shall arrive that happy and glorious day, when Satan shall be bound in everlasting chains—when no more shall be heard the self-righteous and self-styled "Orthodox" vaunting his deeds of darkness—No longer shall the *liberties* of freemen tremble beneath the unhallowed and ghostly hand of PRIESTCRAFT—No more shall man bend beneath a *fear enslaved* conscience—No more shall he tremble and shrink before a *wrath-infuriated Almighty tyrant*, and an interminable *lake* of flaming fire, and everlasting pains.—But *all* from the least to the greatest, high and low, rich and poor, bond and free, shall appear, the ransomed throng of heaven, "Saying with a loud voice; 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing.' 'And every creature which is in heaven, and on the Earth and under the Earth, & such as are in the sea, and all that are in them, shall be heard, saying—Blessing, and honour, and glory, and power, be unto him that sitteth upon the the throne and unto the Lamb forever and ever." And they shall sing a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and redeemed us to God, by thy blood, out of every kindred, and tongue, and people and nation." Rev. v; 9, 12, 13.

RILEY.

For the Evangelical Magazine.

LETTER TO REV. JOSEPH CHAMBERLAIN.

REV. & DEAR SIR—

I shall offer no apology for addressing you in this public manner, as every public *teacher* is amenable to the tribunal of the public. As I yesterday had the pleasure of attending your installation, I of course had a pretty good opportunity of learning, so far as you expressed it, your religious faith. Though in your public administrations you appear to have studied to hide your real Calvinistic faith, and to take shelter under Arminianism, yet, sir, others as well as myself, have now had an opportunity of discovering the real and native deformity of your sentiments, as you were by your inquisitors, unfortunately for yourself, dragged out before the public. Deception and dishonesty have been quite too long practiced by different sectaries of the professedly orthodox faith. They do not preach boldly, and frankly, and undisguisedly, their real sentiments, as laid down in their creeds. But do you say that neither you nor your Baptist brethren believe in "unconditional election and reprobation?" This assertion comes with an ill grace from one whose creed maintains it. Do you not, sir, believe in the "final perseverance" of the saints? So you confessed yesterday. What then? is not this unconditional election? Or if it be *conditional*, it is *certain*, on your grounds, that the condition will *infallibly* be complied with! This, therefore, amounts to the same thing. In answer to the question, "Do you believe in election?" you replied, "Yes." Your faith on this point you explained as follows: "I believe that God elected a certain number to salvation, before the foundation of the world." You endeavored however, notwithstanding this assumption, to maintain the use of preaching the gospel to *all men*. From this fact I learned, sir, that you feared your hearers would infer, that they did not need your preaching, and would therefore no longer pay you "their good things" for your bad ones. You, sir, preach that the gospel is "good tidings of great joy, which shall" NOT "be unto all people." Why then trifle with these important subjects? Why call on all men to repent, when you don't believe it is God's will they should repent? Why threaten all men with endless damnation, when you believe "God elected a part from all eternity' to be unconditionally saved? Will your God be pleased with such charges? You said, that God chose this certain elect number "through sanctification of the spirit, and belief of the truth." How then could God have chosen them from *all eternity*? Did they believe the truth from all eternity? Were they sanctified from all eternity? True, you quoted a text in Acts: "As many as were ordained unto eternal life believed;" but does it say they were ordained before they believed? and do you think that all people who will be saved, believed at that time?

Now if God unconditionally "elected a certain number to salvation," he must as unconditionally have reprobated the residue to damnation. Thus argues your prototype, John Calvin: that God could not unconditionally elect a part of mankind, unless he likewise reprobated the non-elect. Why then do you pretend and fain so much love for the reprobate, for whom you have no faith to pray? or if you do pray for him, it is a mere compliment, and without faith, which is sin! If God had possessed as much love for man as you do, I suppose he would have made it possible for all to be saved.

But there was another point laboured in your discourse, if possible more glaringly absurd than those above detailed. You said, in answer to the question, "What was the effect of Adam's sin?" that by his sin "all men became contaminated, lost communion with God, and became liable to eternal death!"—that "Adam broke a law, the penalty of which was *death, temporal, spiritual,* and *eternal;* and that Adam, being the federal head or representative of his whole progeny, he contaminated the whole human race, to the latest posterity." Now I wish to know, if those elected fell, in common with the rest, were they by Adam's sin made liable to the pains of eternal death? It appears, by your assumptions, that God gave Adam the power to frustrate his own purposes. Perhaps you will say, "not so; for God foresaw man's apostacy in Adam, and therefore provided a remedy, which was Christ, who was as a 'Lamb slain before the foundation of the world,' in order to save them." If this remedy was prepared from before the foundation of the world, will you have the goodness, sir, to inform me how the elect were "*liable* to eternal death?" Say, friend Chamberlain, can you tell me how the elect could be in danger of eternal damnation, unless the election of God and the faithfulness of Christ should fail? If there was danger of a failure on the part of Christ, then the elect were in danger of eternal death, and not otherwise. Again, why do you preach to reprobates? Is it to make them believe that Jusus Christ is their Saviour, their Redeemer, who "gave himself for them?" No, sir; you are not so short-sighted as to believe that a reprobate, on your plan, *can* be saved. Do you say 'he can be saved, if he *will*, or if he *will believe?*' Then I ask is not the reprobate called on to believe the truth? and if so, as he *is a reprobate*, this is the truth; therefore he is to believe what will not save him, viz: that he is a reprobate! For his faith cannot make falsehood truth, nor truth falsehood. The fact then stands thus: The reprobate must believe what cannot profit him! I doubt, sir, whether you or any other man are, or ever were called to preach such doctrines to the world. If you are called to preach so, why are you not honest in making it known to your congregation that this is the message you are called to bear? But sir, it is a fact that a great number of your people are either so ignorant of your sentiments, or ashamed of them, or dishonest, that they will not avow them!

I will, sir, ask you one more question upon this part of our subject, and leave it for you and your people to solve: If God *decreed* that some men should sin and suffer eternally, would they not sin and suffer eternally, even if they should strive all in their power to avoid it?

We will now notice the subject of *total depravity*, on which you had considerable to say.

In answer to the question, 'What state did the transgression of Adam leave man in?' you declared 'total depravity.' But you said at the same time, that man in that totally depraved state, *is not as bad as he can be!* Now this is passing strange; it is like saying of the sun, 'he is *totally eclipsed*, yet, he is *not so much eclipsed as he can be.*' Now as *total* signifies, according to Walker, 'whole, complete, full.' I should be glad to know how a person can be *totally* depraved and yet *increase* in depravity? The Bible compares sinners to lost silver. Now if silver be lost, it is silver nevertheless. This would not be a just comparison if your hypothesis were correct; for if sinners are like lost silver and are totally depraved it would argue that the labor of searching the lost silver would be lost, as it would be worth nothing when found.

Again, sinners are likened to sheep which have gone astray from the fold of the owner: but the stray sheep is still the same owner's as before it went astray. But if the sheep was wholely useless and good for nothing, why did the owner trouble himself to go after it, and bring it back? Again, how will you reconcile total depravity with the doctrine of accountability? How can a being totally depraved think one good thought, or do a good act? Sinners are called 'reprobate silver.' But if they are totally depraved why are they not denominated reprobate dross?

Lastly, with regard to the Trinity, you asserted that the 'term Trinity was found in the Bible.' This you declared twice or thrice. Now, Sir, as I have never seen the word in the scriptures, you will do me a great kindness by directing me to the Book, Chapter and Verse, in which the word may be found: and I shall feel much obliged to you for the same. I shall not continue this communication any farther at present. But perhaps I may take the liberty of addressing you on some of these important subjects hereafter; especially on the subject of the Trinity and endless misery.

With all due respect, I am, Dear Sir, your obedient servent, and brother in Christ. J. B. SHANNON.

South New Berlin, July 24, 1828.

Extract of a letter to the Senior Editor from a highly respectable gentleman in Seneca, Ontario co. dated August 3d,

Dear Sir—I have read your 9th No. as far as page 69th with great pleasure. I stop long enough to let you know that I am highly gratified with the suggestion of circulating short Tracts. I think I may promise that from $5 to $15 might be easily raised in the town of Seneca, if necessary. I am confident that it is one of the best plans that could be adopted to rebut bloody Calvinism. We have a great many *adult boys* and *grown up girls* in the back-woods, whose stunted intellects might, in this way, be roused to action.

LESSONS FOR THOSE WHO LIKE THEM.

Be not always speaking of yourself. Be not forward. Listen when spoken to. Avoid old sayings and vulgarisms. Be choice in your compliments. Command your temper and countenance. Never acknowledge an enemy, or see an affront if you can help it. Doubt him who swears to the truth of a thing. Dare to be singular in a right cause: and be not ashamed to refuse. Never appear to be in a hurry. Neglect not an old acquaintance. Make no one in company feel his inferiority.

Lying is a scandalous sin, a crime of deep dye, of extensive nature, practised to deceive, to injure, to betray, to rob, to destroy, and to conceal innumerable sins—it is the sheep's clothing upon the wolf's back, the Pharisee's prayer, the harlot's blush, the hypocrite's paint, the murderer's smile, thief's cloak, and Judas'kiss, it is mankind's darling sin, and the devil's characteristic.

A Mandarine, who took much pride in appearing with a number of jewels on every part of his robe, was once accosted by an old sly Bonze, who followed him through several streets and bowed often to the ground, thanking him for his jewels. 'What does the man mean? cried the Mandarine, 'Friend, I never gave thee any of my jewels.' 'No (replied the other) but you have let me look at them, and that is all the use you can make of them yourself, there is no difference between us, but this, you have the trouble of watching them and that is an employment I don't much desire.'

Few are more frequently envied than those who have the power of forcing attention wherever they come, whose entrance is considered as a promise of felicity, and whose departure is lamented, like the recess of the sun from northern climates, as a privation of all that enlivens fancy or inspires gayety.

It gives us pleasure to be able to state, that Rev. Jacob Wood, of Shrewsbury, Mass. has accepted an invitation from the Universalist Society in Saco, Me. to settle in that town, under highly flatteringcircumstances.—*Ch. Int.*

POETRY.

From the Wesleyan Methodist Magazine.

CHRIST'S ENTRY INTO JERUSALEM.

Mark xi. 9, 10.

BY THE REV. J. W. CUNNINGHAM, A. M.

From Olivet's sequester'd seats,
What sounds of transport spread?
What concourse moves through Salem's streets,
To Zion's holy head?
Behold him there in lowliest guise!
The Saviour of mankind!
Triumphal shouts before him rise,
And shouts reply behind!
And "strike," they cry "your loudest string;
He comes! Hosanna to our king."

Nor those alone, the present train,
Their present King ador'd;
An earlier and a later strain
Extoll'd the self-same Lord.
Obedient to his Father's will,
He came, he liv'd, he died;
And gratulating voices still
Before and after cried,
"All hail the Prince of David's line!
Hosanna to the Man Divine!"

He came to earth; from eldest years,
A long and bright array
Of Prophet-bards and Patriarch-seers
Proclaimed the glorious day;
The light of heaven in every breast,
Its fire on every lip,
In tuneful chorus on they press'd,
A goodly fellowship:
And still their pleasing anthem rang,
"Hosanna to the Son of Man?"

He came to earth: through life he pass'd
A man of griefs: and, lo,
A noble army following fast
His track of pain and wo:
All deck'd with palms, and strangely bright,
That suffering host appears;
And stainless are their robes of white,
Though steep'd in blood and tears;
And sweet their martyr-anthem flows,
"Hosanna to the Man of Woes!"

From ages past descends the lay
To ages yet to be,
Till far its echoes roll away
Into eternity.
But O! while saints and angels high,
Thy final triumph share,
Amidst thy followers, Lord shall I,
Though last and meanest there
Receive a place, and feebly raise
A faint Hosanna to thy praise?

From the N. Y. Telescope.

MISSIONARIES.

"In the house of Lords on the 18th March, Lord King presented a petition from the Reverend Cornelius Griffin, a clergyman of the Church of England in Nova Scotia, against any further grant of public money to the society for propagating the gospel in foreign parts, on the ground that great abuses had taken place in the distribution of those funds. The petitioner had received an offer of £100 to induce him to keep back the petition, but he refused it. His Lordship mentioned persons who had from six to eight hundred per ann. of other ecclesiastical income, who took from the society £200 pr. ann. in the character of missionaries. The total annual expenditures of the society was £28,000, of which the extravagant sum of £2900 went to defray the expenses of management. The petitioner also stated that false reports of the state of affairs abroad were constantly sent home to the Society—Churches and congregations being represented as existing where there were neither. The petitioner had incurred the displeasure of his superiors *for refusing to assist in carrying on this system.*

The above is taken from an English paper and goes to give people of this country some idea of the use made of their money, when given for missionary purposes, for notwithstanding the 'many *privations, fatigues, labours and hardships*' most of the missionaries suffer, their situations generally are far more comfortable than thousands of those who contribute their money to render them so—witness some of their mission stations; 'Mayhew, a station among the Choctaws, an earthly paradise, property $9,035.' At Elliot in 1822 the property consisting of 70 acres of *improved land well stocked, and having convenient buildings* $15,490.' Union, 'the tract of land ceded by the Indian Chiefs in this mission, embraces a Prairie of 4 *square miles in extent, suitable buildings and mills have been erected, and the farm is productive in cotton, grain, vegetables, &c.* valued in 1822 at $24,000.' &c. &c. And notwithstanding this is the fact, there is scarcely a day but we are called upon to contribute towards the support of their schemes.

At a numerous meeting of the citizens of the village of Utica, held at the court room, on Tuesday the 5th day of August, 1828, pursuant to the following notice:

PUBLIC MEETING.

A meeting of the citizens of Utica is requested at the court house this evening for the purpose of expressing their sentiments upon the measures now in progress for enforcing the observance of the Sabbath.

Tuesday, August 5th, 1828.

Gen. JOSEPH KIRKLAND was appointed Chairman,

KELLOGG HURLBURT, Secretary.

The following resolutions reported by a committee appointed for that purpose, were after full consideration and discussion adopted.

Resolved, as the sense of this meeting, That all attempts to enforce by temporal pains, penalties, or disqualifications, the observance of those moral obligations for the performance of which man is accountable only to his Maker, are unwarranted by revelation, abhorrent to enlightened reason, and inconsistent with the principles and spirit of the free institutions of our country.

Resolved, That among this class of duties is that which consists in a due sanctification of the Sabbath, and that to presume to prescribe authoritively to our fellow men the precise manner or services in which such sanctification shall consist, is an attempt impracticable in its execution, repugnant to the rights of private conscience, and irreconcilable with the free exercise of civil liberty.

Resolved, That we fully recognise and cordially reciprocate the sentiments set forth in the third article of the constitution of "the general union for promoting the observance of the Sabbath," which is in the following words: "*Article* 3d. As the weapons of the christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men."

Resolved therefore, That all associations or combinations having for their professed object the enforcement of the moral duties, before mentioned, by attacks upon the business, the interests and the property of such of our fellow citizens who may decline to observe such duties, in conformity to the prescriptions of such associations, are wholly unwarrantable in themselves, and destructive in their consequences to the peace, harmony and well being of civil society.

Resolved, That although the strict principles of retributive justice might perhaps justify a retaliatory system of non-intercourse in business and good offices, in respect to all such persons as may have made themselves parties to a combination for the purposes specified in the preceding resolutions, yet it would lead to a result which we should deeply deplore and would most willingly avert. And that we deem it expedient therefore, to suspend for the present, such determination, hoping, as we earnestly do, that the occasion which calls for it will cease upon further consideration on the part of many who may have been induced into such a measure without due reflection upon its principles and tendency.

And for the prevention of an injurious misconstruction of our views on this subject, it is further

Resolved, That the due observance of the Sabbath by setting it apart to the exercises of religion and the instructions of morality, by an habitual abstinence from all recreations inconsistent with its solemnities, and from all such servile labour as is not essential to the necessary purposes of civil society, is, (independent of its divine ordinance,) an institution eminently conducive to the good order of community and friendly to the cause of humanity. And that it be and is hereby recommended to our fellow citizens so to regulate their customary business and recreations, as shall tend so far as is reasonably practicable, to promote a respectful observance of the Sabbath, and to afford no unnecessary cause of offence to the most scrupulous friends to this institution in our country.

Resolved, That the proceedings of this meeting be published in all the papers printed in this village.

JOSEPH KIRKLAND, *Chairman.*
KELLOGG HURLBURT, *Secretary.*

DIED.

In New Hartford on the 20th ult. after a short but distressing sickness, with inflamation on the lungs, Mr. *Norman Woodruff*, aged 38. He died as he had lived, full in the faith of the ultimate salvation of all men, through a crucified, risen and exalted Saviour.

JUST RECEIVED AND FOR SALE BY D. SKINNER, Rev. Hosea Ballou's Discourse, preached in Philadelphia at the Ordination of Rev. Theo. Fisk, on the 2d of June last, price 12 1-2 cents.

Likewise a Discourse, entitled 'The Pleasures of Sin,' delivered at the Capitol in the city of Washington, in December last, by Rev. T. Fisk. Price, 12 1-2 cents.

A few copies of Brown's History of Universalism, bound, Price $1,25.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. AUGUST 23, 1828. NO. 11

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy, N. Y.

DOCTRINAL.

TO MR. WILBERFORCE.

LETTER I.

(*Concluded.*)

However respectful it may appear to the divine oracles, the method you propose leaves the mind still in doubt what these oracles may contain. Amidst the multiplicity of opinions which present themselves according to the different ideas annexed to various passages of scripture, it entirely destroys the power of selection; and it necessarily introduces such a confusion of sentiments, as has afforded too good an apology for the interference of spiritual guides who have assumed the office of composing creeds and confessions for the multitude, and attempted to enforce the unity of the faith in the bonds of peace, by all the terror of civil authority and all the anathemas of religion. It is thus that the majority of christian professors have become supple and credulous; they bow before creeds established by law, until they consider every doubt to be a sin, and every opposition to the established faith as an act of profaneness and impiety. But the divine, being purely human, is necessarily imperfect. Truth, immutable truth, is, according to this plan, made to vary with the region in which particular tenets have gained the ascendancy; and that which is the true orthodox faith in one country, without which no man can possibly be saved, become a damnable heresy in another. Have you never considered it, sir, as highly improbable, that the Deity should have suffered the evidence for the historical truth of christianity, to be so extremely powerful and convincing that no court of judicature has ever required stronger proofs for the establishment of fact in a civil process, and yet that this perspicuity of evidence should cease, the instant we apply ourselves to inquire what are the fundamental doctrines of christianity?

Is it not singular, that the moment we are admitted within the veil where it was natural to expect all would be bright and glorious; is it not singular, that doubt and difficulties and mysteries should present themselves to distract and torment the mind; and that a prohibition should be issued no longer to use that very reason which conducted us thither? Is it possible that the conduct of Providence should be so inconsistent with itself? If not, then may we safely conclude that those alone deserve to be considered as the peculiar doctrines of the Gospel, which are as plain and conspicuous as the evidences which establish the credibility of the Gospel; those in which all christians must agree; and we may safely conclude, that difficulties arise precisely at the points where doctrines are of less importance, or entirely the false conceptions of fallible men. But the attempt you make to check ratiocination, or to destroy its authority in matters of religion, is vain and impotent. It is in itself a species of *felo de se;* for it can only be made by an effort of reason. Sentiments the most absurd, positions the most extravagant can only be reconciled to any mind, because, in some point of view or other, it appears rational to admit them. The man who insists the most strenuously upon faith, to the disparagement of human reason, thinks that he enforces the injunction upon rational principles. The argument is concise. God is wiser than man, it is therefore vain and presumptious for man to oppose the imbecility of his reason to the revelation of God. If Synods and councils draw up confessions of faith for the multitude, and prohibit the perusal of the volumes from which they profess to have taken them, the argument is, the populace are not able to judge for themselves, and they will infallibly run into destructive errours; and the populace acquiesce, because they infer that their teachers from the superior advantages they enjoy, must know much better than themselves. Thus all may be resolved into the inductions of the reasoning faculty, however erroneous. On the other hand, christians of a different description acknowledge, that the word of God ought to be implicitly received; but they think it incumbent upon them to use their reason, in a careful inquiry, what is the word of God? Propositions of the most extravagant nature, opinions diametrically opposite to each other, put in their claim. It is impossible to admit them all, how then are they to be distinguished? Reason, and reason alone, must be the guide. When a doctrine is proposed to them which evidently contradicts first principles universally admitted, they reject it. Their argument is the following, it is infinitely more natural to suspect that a wrong interpretation is given by weak and fallible men to those scriptural expressions, which are thought to contain the sentiment enforced, than that it should be in reality the word of God. Since scripture phraseology is so extremely various, that every rash and inconsistent mortal may find out some expressions, that should seem to countenance his favourite dogmata, they think it highly necessary to lay down for themselves some indubitable positions, which may safely conduct them through the labyrinths of errour and contrarieties. They know, for example, that the God of grace cannot possess a character essentially different from the God of nature, since he is the same God. They naturally expect much clearer displays of universal benignity under the former character, than what the latter exhibits to their admiring view; and therefore they suspect those doctrines which create an opposition before enquiry, they discover that the proofs of their support are feeble and inconclusive. They discover that the passages on which this discord was founded, have been egregiously mistaken, and that fair criticism restores the harmony. When two very different or opposite interpretations solicit acquiescence they give the preference to that which is the most *rational* in itself, and the most honorable to Deity; and they invariably find that this interpretion is the most consonant with the general tenour of scripture. They explain obscure parts in the sacred writings by those which are the most conspicuous, instead of pursuing the contrary plan,

and this teaches them to distinguish most carefully the plain and simple truths expressly taught by Christ himself and his apostles, after they were commissioned by their master to preach the gospel, from those strong figurative expressions, and bold representations, occasionally employed by the same apostles in their epistolary writings, where it is the invariable object not to preach another gospel, or make an addition to that preached in their personal ministry, but to enforce the truths already promulgated, upon the hearts and consciences of the new converts to christianity. By pursuing a few natural and simple maxims of this kind, they solve difficulties innumerable, they discover a perfect harmony between the word of God, and that reason which God has given them to judge of it. They believe, because they discover truths perfectly congenial with the nature, want and expectations of men, and perfectly consistent with the character and perfections of Deity. The man, who has thus purified his faith from the dross of false theology, well knows the difficulties which attend the process; and this inspires him with true charity towards those whose ideas of christianity differ very considerably from his own. Fully convinced that faith in Jesus Christ, as it was preached to the first convert is the foundation of our religion, and not the doctrine of hereditary guilt and depravity; convinced that "other foundation no man can lay, which shall be permanent, than that is laid which is Jesus Christ," he is careful to separate the wood, hay, & stubble, from the gold, silver and precious stones, that have been built upon it; yet he rejoices in the assurance that "if any man's works shall be burnt and he suffer loss, yet he himself shall be saved." He acknowledges that christians of different denominations possess the essentials, and he embraces them as brethren; though some may have inadvertently added many superfluities, sometimes trifling, often pernicious. But he is careful not to permit this charitable disposition to degenerate into a spirit of indifference. He knows that truth is of the highest importance, and that it inevitably leads to very important consequences; while it is in the nature of errour to be a dangerous guide; and though charity hopeth all things, and believeth, respecting the motives by which the advocates for false systems are actuated, yet it does not prevent him from perceiving that all false religion is an enemy to the true. It infuses a multitude of wrong notions, and directs the mind to wrong objects. Truth is one, errour is infinite; and the combined influence of individual errours, like that combination of depravity which you have ascribed to an original taint, may become so extensively pernicious, as, in process of time, to check and destroy, like baneful weeds, the benignant influence of truth. This remark is strikingly confirmed by the observations already made concerning the progress of infidelity, preceded and occasioned by no less extensive progress of superstition. We are rapidly approaching, sir, to that period in which mankind will embrace a rational religion or none; since men will reason, it is of high moment that they reason right; since they experience the use of reason in their secular concerns, they cannot conceive it to be useless in religion which comes from God, is perfectly conformable to the dictates of reason; it is of the first importance to evince, that those religious opinions, which have created the greatest difficulties and become the strongest impediments to embracing the Gospel, constitute no part of the Gospel; that they are pernicious additions, which destroy the simplicity of our religion, and cast a deep shade over its native excellency. The philosophic enemies of christianity contemplate their adventitious blemishes with pleasure. They love to consider them as the most important parts of the christian religion. They also affect to censure that class of christians, who deny what are termed the peculiar doctrines, with as much severity as the most orthodox believer. They are hurt when they meet with a christian who presumes to be rational, and impertinently insinuate that he cannot be a genuine christian. The reason is obvious. The primitive unadulterated religion of Jesus consisting of a few principles, as rational as they are interesting, these opponents are disappointed when christianity is confined to them; they are now deprived of objects against which they may display the force of argument, or direct the shafts of ridicule. They weep because there is nothing left to conquer. Of the innumerable errours, which have tarnished and disgraced our holy religion, the one which you consider as lying at its foundation, appears, to the writer of these letters to be one of the most pernicious in its tendency, and the weakest in point of evidence. The above animadversion will indicate how little can be urged in its support, even by your eloquence on the principles of reason; and there is scarcely a doctrine that has been embraced by the most enthusiastic visionary, which cannot boast equal, if not greater authority from scripture. A few, very few detached passages, taken from their peaceful stations, when their plain and simple meaning was well understood by their connexions, have been assiduously collected together, and compiled, by forced interpretations, to give a fallacious evidence in favour of a doctrine they know not, and with which they had no concern. These are strong expressions, but they are dictated by a conviction founded on the strongest proofs. The abettors of the calvinistic doctrines act consistently, in being strenuous for the support of original depravity; for they justly view it as the foundation of a system, which they have mistaken for genuine christianity, and which cannot be subverted without the demolition of the superstructure. The strongest argument they can possibly produce in its favour, is not to be found in positive evidence but in its being absolutely necessary to the support of other doctrines which they consider as of divine authority. Were those doctrines in themselves capable of demonstration; did they resemble first principles that must be true, then the necessity of its relation to them would furnish a plausible inference of its truth also; but as this is not the case, such a circuitous mode of reasoning cannot be admitted. All that can be acknowledged is, that the doctrine of original sin is an essential part of their system; but it is to be proved, that this is genuine christianity, and not a fabrick of human invention. Those who entertain very different ideas of the nature of christianity, not feeling this necessity have mostly been satisfied with rejecting the doctrines as superfluous; or with suggesting a few general arguments in opposition to it, without entering into a minute investigation of the subject, or aiming at its complete confutation. But a tenet that is still received among the churches of Europe, that has been believed as an essential article of the christian faith, by a constellation of great and wise men, in different ages; that is warmly espoused by yourself & preached at the present hour by a very numerous and pious body of christians, ought not to be dismissed without full examination, and without the strongest evidence of its being unscriptural or irrational. It appears to the author of these letters that such evidences can be produced. He first collected them for his own satisfaction, and is desirous of stating them for your conviction. He also was educated in this fundamental article of the established faith, but he no sooner began to reason, than he felt insupportable uneasiness that such a doctrine should be a revelation from a God who is benignity itself. He could not possibly silence "those unbelieving doubts which are ever springing up in the heart." The doctrine appeared so repugnant to the character of a Being whom we are ordered to love and adore, that a sincere concern for the honor of that Being, led him to inquire whether, of a truth, it was from

God. The letters, which he has the honor of addressing to you, contain the result of this inquiry, which he submits to your serious consideration. He invites you to search the arguments adduced with a freedom similar to his own, and promises to bow before the force of evidence.

You will perceive by the respectful strain in which these letters are written, that although the author wishes to remain concealed, he scorns to abuse concealment, by indulging in personal reflections. He carefully and sincerely distinguishes between the man and his doctrines, as he is convinced that they differ widely in the article of respectability. The concealment, it is true, annihilates every claim to personal respect; if you should think his arguments worth your notice, he is convinced that your manner will be worthy of yourself and consistent with that high regard for your merits entertained by A LAYMAN.

MISCELLANEOUS.

READER! LOOK AT THIS.

Religious Test.—The Supreme Court of Errors of Connecticut, during its recent sitting in Litchfield, refused to administer the oath to a witness who did not believe in a state of rewards and punishments after death, but believed that mankind received punishment for their sins in this world. This is stated to be a reversing by the Court of Errors of a decision made by the Superior Court. This absurd and monstrous rule of the English Common law, has heretofore been practiced upon in the Courts of Connecticut. One of the tribunals, it appears, was liberal enough to break the trammels of bigotry and superstition, but the court of the last resort has restored the common law to its original intolerance.

It is really humiliating to reflect upon the fact that while England, with an established church woven into the very existence of her civil government, is repealing the odious test act, and preparing to extend liberty of conscience to the Catholics, one of the oldest and best educated states in this republic, through the medium of her highest court of law, is setting up a distinction in matters of religious belief, which goes to deprive a large class of citizens of their civil rights. Surely the immense school fund belonging to that state cannot have been well employed to have left the people thus intolerant and unenlightened. May we not hope that the rising generation in that state will wipe out this stain upon her character, as soon as they assume the direction of public affairs? Is there not sufficient liberty in the people of that state at this moment, to lead them to an expression that shall be heard by the Legislature, and induce that body to take from their Judges the power of acting as inquisitors upon men's religious belief, instead of Judges of the law and the fact, by a statute that shall supersede the supposed binding force of the English Common law, in this particular? We are happy to see that one of the Connecticut presses, (the New England Review) has taken up this subject with earnestness, and is engaged in showing the absurdity of the decision in excluding the witness, and of its utter incompatibility with the first principles of our institutions. Let the enlightened presses in Connecticut devote a portion of their columns to this matter, and rouse the people to a proper consideration of the importance of liberty of conscience to the utmost limit of freedom of opinion in matters of religion. Such an appeal to common sense and to every principle that ought to be cherished in a republican government, could not long remain unheeded.—*Providence Microcosm.*

VOICE FROM THE MARGIN OF THE GRAVE.

The venerable Nathaniel Emmons, D. D. of Franklin, Mass. with whose fame our readers are acquainted as having been the principal leader of the orthodox party in New England, has openly and plainly declared against Drs. Beecher, Griffin, and other orthodox clergy of that stamp, accusing them of "intrigue, duplicity and management," and declaring it as his belief, that, "unless they are soon arrested in their couse, an ecclesiastical hierarchy will be established in this country, as oppressive and dangerous in its effects as was ever exerted by the Pope of Rome." The obtaining of religious funds by those orthodox people, he considers as the certain steps to the consummation of their ambitious and unholy designs. We hope that the public will now believe there is something in the statement that the active leaders of the orthodox party are determined in obtaining the civil rule in connection with their ecclesiastical authority. Many will believe Dr. Emmons, when they would not believe persons of another faith.—*Ch. Int.*

"*What cannot be accomplished by moral persuasion, must be done by PHYSICAL FORCE.*" This is Dr. Ely's motto for his "christian party in politics." It has been adopted by a Presbyterian Convention in New York, and proclaimed from the pulpit in Rochester, and other places in that state. The leaders of this "*Christian* party," it seems, have been pleased to avow their designs, and to proclaim the means by which they are determined to accomplish them. "What cannot be done by moral persuasion, (and they never do much in this way,) they have resolved to effect by "*physical force.*" How this physical force is to operate, whether by the use of clubs, or whether they are calculating to raise an army, or seize the reins of Government and command the military force, we do not know; but this we *do* know, that the annunciation of such a design as is expressed in their motto, should cause Americans to awake, and prepare to resist the "physical force" which is to be brought to bear against their liberties and lives.—*Christian Intel.*

A Universalist Meeting in Andover, N. H.—The Calvinist Baptists and Wesleyan Methodists both met in one place, and worshipped together. We call this a Universalist meeting on this account—because the Calvinists believe that Christ will save all for whom he died; and the Wesleyan Methodists believe that he died for all. Now if both of these sentiments be true, then Universalism of course is true. These two systems we call two *half truths*, and when put together, make one *whole truth*. We, therefore, congratulate these people for meeting with each other. We hope these union meetings will be continued—and may the Calvinists preach in the morning of each Sabbath, and prove to the audience that Christ will save all for whom he tasted death; and then let the Wesleyan Methodists follow in the afternoon, and bring the proof (as we believe they can) that Christ died for all; so let the people go away, and judge what is right.—*Ch. Rep.*

ANOTHER NEW MEETING HOUSE.

The Editor of the *Christian Intelligencer*, and after him, neighbour Buckingham of the Courier, say, "Universalist Churches, Societies, and Houses of Worship multiply so fast, that we find it difficult to keep the run of them." And they inquire, "*What is this world coming to?*" *Coming to*, friends? Coming to the light. *We* mean to keep the run of these things—and here comes intelligence of *another* Universalist Meeting House.

The Universalist Society in *Brewster*, (Mass.) have commenced the building of a Meeting House, which is to be completed in October next. Br. CHARLES SPEAR has of late been ministering in that vicinity.—*Trumpet & Univer. Mag.*

And Another.—The frame of a new Universalist Meeting House was raised in Hampden (Me.) on the 26 ult.

To Correspondents.—N. W.'s "Short Sermon" No. 3. J. B. Shannon's "2d Letter to Rev. J. Chamberlain." A "Dialogue between an Armenian and a Calvinist" and some other articles and editorial matter, are necessarily postponed for want of room. The correspondent whose signature we alter is informed that the one chosen by him, seemed to us too nearly allied to heathen mythology. *Eds. U. E. Mag.*

EVANGELICAL MAGAZINE.

UTICA, SATURDAY AUGUST 23, 1828.

"A New Tract—*A Dialogue between a Universalist and a Christian.*"

A Tract with the above title was issued a few months since from the press of Hastings & Tracy, in this village, which, from the *invidious title* it bore, we thought it might be well to notice; but on perusing it, and discovering the ignorance, weakness and puerile folly of the writer and his production, we laid it aside, as being of too contemptible a character to deserve the least notice from us, or to exert any influence among people of *common sense*—for we were persuaded that the "orthodox" themselves *must be ashamed of it.* But in this last expectation we have been mistaken—discovering that there is nothing too mean and contemptible for the orthodox to resort to in order to *misrepresent* and degrade universalists—for the bantling was taken up, as a promising child, in the hospitable city of Troy; and to give it all, and even more advantages than a *foundling* could "*justly*" claim, a new edition of 2000 copies of this Tract has just been published there, in order that it may be transmitted to posterity with a degree of *honor* not *inherently* its own. As the orthodox clergy are now busily engaged in very *generously* distributing it around the country; and as we have been earnestly requested to notice it, we have concluded to make a few passing remarks upon this "*new* thing under the sun." Whether it was conceived in the depth of intellect under the "silver locks" of the venerable Editor of the "Western Recorder"—whether it is the offspring of the more "noted and celebrated Finney"—or whether it was produced in a fit of insanity by the crazy and pitiable Mr. Boyle; we are unable to determine. But judging from its appearance, it must have sprang from one of the three.

But to the "Tract"—and in seriousness: We ask, Why this invidious title? "*A Dialogue between a Universalist and a Christian!*" Then *Universalists* are not *Christians*, but a class of people distinct from christians, having no claim either to the *name* or *character!* [By the way we remark, that, if the principles inculcated by the writer of this Tract were the principles of *christianity* we should not covet the name.] But *why* are not *Universalists christians?* Because they believe in a *whole* Saviour instead of *half* of one—because they believe Jesus Christ is the Saviour of the *whole* world—and "*christians*" (of the stamp of this writer) believe he will *not* save the whole world, but will *destroy*, or render *eternally miserable*, far the greatest part of mankind! In short, because Universalists believe Christ "came to seek and to save that which was lost," and "shall see of the travail of his soul and be satisfied," they are not christians! If they would renounce this scripture doctrine, and embrace the darling tenet of *endless damnation*, they might then lay claim to the "*Christian*" character!! *Mirabile dictu!*

This writer begins his "Dialogue" thus:

C. "Are you a Christian?

U. Yes, I depend on *Christ* for Salvation.

C. What are you doing for the salvation of your fellow men?"

[About as consistent as Calvinists generally are—after assenting to the truth, that *Christ* is the Saviour, and that we are to depend on *him* for salvation, he goes on to ask what *we are doing for the salvation of our fellow men!* thus virtually *denying* what was before allowed, that *Christ*, (and not *man or human* means was the *Saviour*. He then proceeds to give the answer to the above question, thus rationally:)

U. "Nothing: I believe that the salvation of all men is secure.

C. What are the grounds of this belief?

U. I do not believe that it would be *just* in God to punish men eternally.

C. I thought you said "that your dependence for salvation was upon Christ?"

U. I did.

C. How is that consistent with your belief "that you do not deserve eternal punishment?"

U. I see no *inconsistency* in it.

C. Will a man consent to be *pardoned* when he has committed no *crime?*"

The above is a fair specimen of the Herculean strength of this wonderful writer. From this, and from what he subsequently puts into the mouths of the two colloquists, we are taught that no person can receive "the *gift* of eternal life," unless he has been guilty of some great criminality whereby he *justly deserves endless damnation!* because, forsooth, he cannot accept of a pardon for eternity, and enjoy eternal life, unless he has justly incurred the *reverse* of this! Wonderful discovery! According to this, no *infants* nor *idiots* can ever inherit eternal life; because they cannot commit sin whereby they will demerit eternal damnation, and receive, with the *pardon* of it, the *gift* of eternal life! All infants and idiots must therefore go to eternal damnation; *not* because they have *deserved* it, but because they *could not commit sin enough to be saved!* This reminds us of a case that occurred a few years since in England. An institution was established, designed as a place of refuge for, and for the purpose of reclaiming, bad women: an unfortunate, tho' innocent female, being destitute of any home or asylum, as a refuge from the storm, made application for admission to its hospitalities. She was questioned, "What have you done? Of what crime have you been guilty, that you came to seek shelter here?" Her answer was, "Nothing: I know of no crime of which I have been guilty—I am perfectly innocent for aught that I know." "Well then, you can have no shelter here—you must first go and qualify yourself by committing some crime or abomination; and then you can find a refuge here." The situation of mankind, according to the Dialogue now under consideration, is precisely what that of this unfortunate female in England was, who was denied a refuge, *not because* she was criminal, but because she was *not* criminal: so mankind cannot be admitted into heaven, unless they have been guilty of something *infinitely criminal!* Of what excellent moral tendency this doctrine must be!

This writer goes on in the same way through the Dialogue, (for it is all of a piece with what is already noticed,) ascribing the most absurd and contradictory notions, both to the "*Universalist*" and the (misnamed) "*Christian;*" and finally concludes by converting the Universalist to *his precious faith*, and putting into his mouth the following *comforting* words: "What shall I do? I fear I have sinned away the day of grace: I feel that there is a hell; that God in justice might cast me off forever."

Throughout the whole Dialogue there is a mere caricature of Universalism exhibited to the reader; and it is difficult to say which is made to appear the most ridiculous, the "Universalist," or the "Christian." No *rational* person, either man, woman, or child, would be willing to adopt the language or sentiments of either, as exhibited in the Dialogue; and therefore we do not deem it necessary to pursue the subject any farther. In conclusion, we remark, that the whole appears like a *very weak man* making a still *weaker attempt* to support the *weakest of causes.* S.

OBSERVANCE OF THE SABBATH.

Every friend to humanity, to religion, and to good morals, must be a friend to the institution of the Sabbath; so far, at least, as the latter is considered conducive and subservient to the purposes of the former. We are bold to confess our high regard and veneration for the institution; not only on account of having been brought up from early life to regard it, by resting from all unnesessary secular employments, and devoting it to the instructions of religion and morality; but more particularly on account of its known and obvious blessings and advantages to society. Its advantages, when it is rightly improved are great and manifold.

1. *As a day of rest, it is needed.* Mankind, in general, need some seasons of relaxation and rest from the pursuit of their daily avocations and secular employments. *Those*, both the body and the mind require. And for *these*, six days out of seven, we conceive, are amply sufficient. A sabbath, therefore, on this account, is necessary both for man and beast.

2. *The sabbath*, when properly employed, *cherishes, improves, and extends the social principle.* How many does it call together, at the different places of worship, (who otherwise might remain total strangers to each other through life) and encourage to a reciprocity of feeling, friendship, good will, and kind offices. How many social charitable and benevolent feelings are called in to exercise by these interviews; and how man

objects of charity are seen and heard of by these opportunities.

3. *The sabbath affords the best possible opportunity for public and social worship*—for imparting and receiving religious and moral instruction, and for storing our minds with divine knowledge. At this season, hundreds of happy souls unite together in thanksgiving and supplication at the throne of grace, feelings of devotion are called into exercise, gratitude to God and benevolence to man are inspired in the heart, an opportunity is afforded for reading and explaining the sacred scriptures, "which are able to make us wise unto salvation," and enlighten our minds with the knowledge of our Lord Jesus Christ.

For these reasons we are friends and advocates of the Sabbath: and it is on these grounds, viz: of its obvious moral advantages to society, alone, that we maintain the propriety of its observance; and not an account of any divine authority or direct *command* of God: for no such command has ever been given by him (or at least, none is recorded in the Bible) extending to Gentiles, in any age of the world, *requiring* the observance of *any* day of the week as a sabbath. The only command of this description that was ever given, respected the *Jews only*; and this required the observance, not of the *first*, but of the *seventh day* of the week.

And this was done away, in respect to its obligation even on the Jews, at the coming of Christ. It was a type or "shadow of good things to come"—of that "*rest*" in Christ which the believer enjoys; ("for we which have believed *do enter into rest*;") and when the *substance* is come, the *shadow* is no longer necessary. Neither Christ, nor his apostles ever gave any command or even exhortation to Jews or Gentiles to observe any day as a Sabbath; and he who undertakes to maintain the sabbatical institution on this ground will certainly fail. But there is no difficulty in maintaining it on the ground that we have assumed. The Sabbath now observed among us is an institution of *human prudence*, established on the ground of its *obvious advantages to society*. But there is a possibility of some people's mistaking the real object of our sabbath, and considering it their duty to *worship the day*, instead of worshipping God *on* the day. And further, some people seem to immagine that if they *strictly observe the Sabbath*, they may *do what they please, on any other day*; even if it is cheating and defrauding their neighbor, the observance of the sabbath will take off the curse! Now for ourselves we believe it is lawful and right for us to do *good*, even all the good we can, on any and every day; and it is not lawful nor right to do *evil* on *any* day—sabbath or no sabbath: and furthermore, that worship is just as acceptable to God on one day of the week as on another; and that *sin*, committed on the sabbath, is *no more aggravated*, than if it had been committed on any other day. We should be just as well pleased with the observance of any other day of the week, as a Sabbath, as we are with the observance of Sunday, allowing it were uniform in society, or generally so, which would be necessary in order to the enjoyment of all the advantages derivable from it.

But, in the same proportion that we venerate and regard the institution of the Sabbath, as promotive of piety, charity, and good will among men; do we *deprecate*, and *protest against*, the unauthorised and coercive measures now in progress for *compelling* or *scaring* people to the observance of it, against their wills or honest convictions; believing them, in their nature and tendency, directly calculated to destroy real piety, charity and good will in society, and to encourage and foster hypocrisy, ill will and irreligion.

A certain set of aspiring ecclesiastics, who aim at nothing short of the entire control of the *souls, bodies*, and *purses* of all people, met together in New-York in May last and formed a *National Society* "for the sanctification of the sabbath," and recommended the formation of auxiliary societies, wherever practicable, throughout the country. Several of these auxiliaries have already been formed among which the one recently formed in this village was designed to hold a preeminent station. These Auxiliaries are to adopt corresponding constitutions, and pass similar resolutions with the Parent National society: that is, in amount, to agree and enter into solemn engagements, to observe non-intercourse with, and to withhold all patronage from, all people, in every line of business, who will not bow to the Dagon that they have set up, and quietly submit to them as their lawful task masters; engaging not to travel in, nor in any way patronise those steam, packet and canal boats, and those lines of stages, which will accomodate passengers whom necessity (and many such cases *there are*) requires to travel on the first day of the week; and to give their support *only* to *their obedient disciples*. A new line of Stages has been recently started by these religious fanatics, to run between Albany and Buffalo, (by them christened "Pioneer," but commonly called the *pious* or *sabbath-keeping* line,') prayers put up, and contributions taken, in their churches in behalf of it; and in order to give it the preeminence over, and to put down the old line, the most shameful scandal, abuse and reproach is heaped on the most respectable proprietors of the old line. The *Rochester Observer*, a violent orthodox paper, and wholly subservient to the wishes and interests of these modern Pharisees, comes out in bold colours, addressing "*all Editors of papers in the United States*," calling on them to join this *holy league*, and says, "NOW you are, *each* and *all* of you, called on THIS DAY this period, distinguished for efforts to do good; to "*choose* whom ye will serve," whether ye will serve the God of *Heaven*, of *truth*, and of *the Sabbath*, or the proprietors of the *Old Line*." as tho' there was no alternative nor medium, but "God" and "the proprietors of the old line" *must be at issue*—"the God of *Heaven*, of *truth* and of *the sabbath*, has come down from his lofty dwelling place; started a *new line* of stages; and *he*, and the *proprietors of the old* line, are now competing for the victory! and it is so doubtful on which side success will turn, that it is necessary for "all Editors in the United States" to become partizans with the Lord, and join in *putting down* the Old Line!!! In order to serve "the cause of the Lord" it becomes necessary to injure the business, and stigmatise the characters of all who will not submit, and yield ready obedience to these pious innovators and to rank them *with swindlers rogues* and *dancing masters*. As a sample of it, we quote again from the Rochester Observer. The writer cautions his readers against showing any respect for the proprietors of the old line; and says, "It is too often and incautiously said of the proprietors of the old line—'*very respectable gentlemen*.' For what are they respectable? 'They have property.'—SO HAVE SWINDLERS. 'They have good manners.'—[of which we regret to say the leaders in the new establishment are destitute] so have ROGUES and DANCING MASTERS." Such is the abusive language of these enthusiasts employed against our most respectable citizens, who will not submit to their dictation.

Now in regard to the proprietors of the Old Line, it is but just to remark, that Jason Parker is the principal; and is one of the oldest and most respectable citizens of this village. He has long and faithfully served the public in this capacity. When the country was new, and almost a wilderness, and the roads, (where they deserved the name of roads,) were at best excessively bad, he faithfully transmitted the mail, conveyed passengers, accommodated the public, encountered innumerable difficulties and obstacles; and now, at length, after many years, has succeeded in making the business profitable to himself, as well as advantageous to the public. And because he will suffer those in his employ to accommodate all who wish to travel on any day of the week, he and his associates must be treated in the abusive manner above described. Is this Christianity? or Phariseeism? Does it resemble the conduct of Christ and his apostles? or that of the ancient Pharisees, who reproached and slandered them because they did good on the Sabbath. Let the reader judge.

We have said that a society, auxiliary to the General Union, "for the sanctification of the Sabbath" had been formed in this village. At its formation the leaders in the "Holy Alliance" did not meet with that success that they had anticipated. The voice of the people that assembled at that time, was generally opposed to the non-intercourse principle—the *leagueing* and *combining* system recommended to them. They however succeeded in getting some names attached to their constitution; but when the *principle* upon which they acted, and by which they engaged to be governed for the future, was discovered by the assembly, a meeting of the *citizens generally* was notified to be holden at the Court House on the evening following, in order that the sense of the citizens in relation to such coersive measures might be ascertained, and fully expressed. The resolutions expressive of the sense of that meeting, were published in the last No. of the Magazine, (Aug. 9th,) and, owing to want of room at that time, unaccompanied by any remarks. We now remark that that meeting (as we are informed, not being able to attend the meeting at the time) was one of the most numerous and respectable meetings ever held in this village; and the *resolutions* adopted we call good, *very good*, without one exception. Coming from the source, and bearing the names that they do, they *must* and *will* have weight and influence with community at large. We recommend them to the serious attention of our readers. They have already put a *quietus* upon the intolerant party, that they will not easily shake off; the most of whom are truly ashamed of having joined the "Holy Alliance." Want of room compels us to omit further remarks for the present. S.

NOTICE.

The Hudson River Association of Universalists will be holden in the city of Troy, on the second Wednesday and Thursday (10th and 11th days) of September next.

THE GENERAL CONVENTION *of Universalists of the New England states and others*, will be holden in Cavendish, Vermont, on the third Wednesday and Thursday (17th & 18th) of September next.

THE PATRONS OF THE "DAY STAR" who receive the Magazine, are reminded that the *first quarter*, or *three months*, from the time the Magazine was first sent to them (beginning with No. 7) will expire on the issuing of No. 13. All, therefore, who wish to avail themselves of the opportunity offered them of paying the *advance price only*, will please forward the payment for the volume, by mail or otherwise, previous to that time; otherwise the price will be $1 50.

Whenever payment is forwarded to us, we shall send them the *six first numbers* of the volume. We would suggest the propriety of several of them uniting and sending the pay together, as it will save them some expense of postage. As the demand for new sets of the Magazine from the commencement still continues, we would further suggest to them the propriety of sending soon, or we may not be able to furnish them with those numbers requisite to complete the volume.

ORIGINAL COMMUNICATIONS.

For the Evangelical Magazine.

Br. SKINNER,

The following communication contains the substance of an address, delivered at the close of a funeral sermon, preached in Madison, on Saturday 2d inst. upon the death of a most lovely child. four years old, who died very suddenly; and whose death, was most deeply afflictive to his affectionate parents. If you think it would be interesting to your readers, you may give it an insertion in the Magazine.

Madison. N. W.

To you, my afflicted friends, permit me now to address myself. God has indeed visited you in a most sudden manner, and with a most afflictive providence. But a few days since, that object of your love, now lock'd in the icy arms of death, was in all the vivacity of life and health—cheerful and happy, in all the innocence of childhood. Around him intwined your tenderest affections; upon him rested many a fond hope; but he is gone! and as to this world, he is gone forever! you have bidden the long the last farewell, and deposited his remains beneath the sods of the valley. That immortal spirit, which rendered him so cheerful and happy, hath departed—returned to God who gave it, and near you lie his ashes–food for worms! But tho' you leave them there, you cannot forget his once cheerful countenance, his innocent prattle, his wishful look, while he reiterated—"Mother! Mother!" —and this, when sickness had but just laid its withering hand upon him. No, you cannot forget him; where'er you go, you will see something which will bring him to your remembrance. Days, weeks and months, shall not obliterate him from your memories.—The garments he wore, the seat he occupied, will often remind you of him, for whom you now so freely weep. Your daily labours, your noonday walks, your midnight watches—these, for a long time to come, shall bear witness to your heaving sighs, your silent tears. Freely would I sympathise with you; freely would I comfort you. But this is "not in me." I am, and must be, a stranger to your feelings. None but a parent can feel a parent's love! None but a parent, can know a parent's grief! Ties thee are, which unite the parent to the child, which, when severed, no earthly power can unite. Wounds there are inflicted, none but God can heal. In vain then, would it be for me to attempt to check the flowing of your tears, or to suppress those heaving sighs: To heaven, they cry for comfort; and *from* heaven alone can come, that comfort which you need; and from heaven *does it come.* Tho' thus afflicted, you are not left to despair, Tho' freely you grieve, and mourn, it is not without hope. The voice of sovereign mercy bids you trust in Him; saying, "my grace is sufficient for you;" Revelation speaks, saying, "the Lord giveth and the Lord taketh away, and blessed be the name of the Lord." Jesus himself comes near you, and exclaims, "suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The son of the righteousness gilds the dark valley of death. The Gospel faith arises, and thereby you behold your son his ransomed spirit, borne by angels up to the regions of eternal day!—where it peacefully rests, in the bosom of its God. O my christian friends, cherish these sentiments, lean upon these hopes, let them buoy up your spirits, cheer your hearts, and enlighten your minds. In this, and in all your afflictions, keep faithfully in view the example of the Saviour. His soul was exceeding sorrowful. In view of death, he wept. In time of suffering, he prayed, and the more deep his afflictions, the more fervent were his prayers. And when the bitter cup was given him, with heavenly, godlike resignation he exclaimed "the cup which my father giveth me, shall I not drink it; not my will but thine, O God be done." With like resignation, may you take this cup of adversity—drink it—drink its bitter dregs, realizing it is borne to your lips by the hand of God. And when you shall return to your homes, when all around you shall be shrouded in darkness, and when more than ever, perhaps, you will think upon your child, and the spot where he lies, then, and as oft as you think of him; O let it be, not in the agonies of death, but in the embraces of Jesus—Not in the winding sheet, but clothed with a Saviour's love, and a Saviour's grace. Think then of Jesus, think of the resurrection, think of heaven, of eternal life, and unending bliss; and know, that tho' your child cannot come to you, yet you shall go to him.

Thus improving the providence of God, by all you suffer, you will learn wisdom, these shall lead you more than ever, to love the religion of Christ—the riches of his grace—the blessings of his death, and resurrection to eternal glory. The seeming ills of life, will but wean your affections from its vanities, and its deceptive hopes.

The witnessing of the ravages of death, shall but lead you to hate sin, the sting thereof, and to cleave to Him who alone can destroy death, and bring life and immortality to light. The removal of those dear to you, to another world, to the regions of the blessed, shall carry your affections there, and constrain you to seek that faith, and cultivate that love, by which, or through which alone, we can have hope of such joys—such blessful fruitions.

To you, my christian friends, who have come here to weep with those who weep, may this providence be duly sanctified. As children, may it remind us, that the most tender age is no protection, against the distructive hand of death; may it lead us to devote those years, or months, or days, alloted us, to the exercise of filial love, and early piety.

As parents, may it lead you to look upon your children as the property of heaven loaned you, but for a few days; that when God shall call them away, you may be enabled to give them up without a murmur.

Finally may this sudden death, together with the many voices of mortality which are so often speaking to us, the shortness, the uncertainty of life, move us to do for each other, and for the world, what heaven demands, for to-morrow we too may die! soon, it must be—very soon it may be, and seeing these things are so, O may we live, while we do live, in love, in peace, in the exercise of kind offices; then shall the God of Love be with, abide with, and divinely bless us.

In view of these things, may we go hence—In view of these things, may we spend the remainder of our days in the love of God, the gospel's faith, and heaven's bright hope. O, may we triumphantly die—pass to those blissful regions, those unfading joys, eternal and in the heavens, where in the fulness of time, a universe shall meet, no more to part, no more to suffer, no more to weep, no more to die; but to live forever, in the love of Jesus, the bliss of heaven. To chaunt the honours of redeeming grace, and shout the glories of a gracious God.

For the Evangelical Magazine.

Mr. Skinner, I wish to communicate through the medium of your valuable paper, a brief exposition of

A few sentiments of the Rev. Mr Snyder, of Herkimer, advanced in a sermon preached at German Flats on the evening of August 5th, 1828.

As I did not arrive at the house of worship in season to hear the text, I cannot advert to it. But it appeared by his discourse, that he wished to prove the *infinity of sin*; and in order to this, he sums up sins committed in various ways.

In the first place, he calls *every breath* a sin; and not satisfied with that, he goes on

to calculate the *amount* of sins committed simply by breathing in different periods of time. To use his own words, "It is estimated by physicians that we breathe fifty times a minute; therefore we commit fifty sins in one minute; and in an hour, at that rate, we commit three thousand sins; and in a day, or sixteen hours, allowing eight for sleep, we commit forty eight thousand sins; in a week we commit three hundred and thirty six thousand; in a month one million four hundred and forty thousand; in a year 17 millions five hundred and twenty thousand; in ten years 175 millions 200 thousand; in twenty years 350 millions 400 thousand; and in thirty years we commit 525 millions 600 thousand sins;" and then he goes on to forty and fifty years, where he ceased his calculations; probably through fear of wearying the patience of his hearers, or he would have continued up to seventy years, the common age of man. This is an important discovery of modern theology, hitherto unknown, and one that has never been revealed to any other but the Rev. himself; and doubtless it will transmit his fame down to the latest posterity. Neither Christ himself, nor any of his apostles, were able to make the discovery; and it probably would have remained *incognito* as long as time lasted.

To undertake to confute so absurd an assertion may appear useless. Our breath is an effort of nature which we cannot stop without some artificial means, such as hanging or choaking in some way or other; and if the breath ceases, life is extinguished with it. Upon the same principle he should have accounted every wink of the eye a sin, (and I have no doubt he would consent to it now) which will make his amount of sins appear to much better advantage. Some persons from necessity wink much faster than others, and therefore sin much faster. What a misfortune! But for an average, admit that we wink only as often as we breathe; this will double his calculations, and instead of 876 millions, we should commit 1752 millions of sins in fifty years. But I cannot exactly see why he allows 8 hours per day for sleep, while estimating sins by the breath; for we breathe while sleeping as much as we do when awake, and these should be considered equally as aggravated sins. Again he says "In addition to the sins enumerated, all the *thoughts* are sins, and every imagination of the thoughts is continually evil." In this assertion he comes a little nearer the truth, as we find a passage of similar import in the Bible. But to me it does not appear that *every* thought, even of those who are styled sinners, can be considered a sin. I admit the possibility of sinning by the thoughts, and many of them may be considered sins. But others that have no evil tendency, and are not cherished for evil purposes, cannot consistently be called sinful; as they violate no important law of reason, neither the laws of God. But "sin is the transgression of a law, and where there is no law there is no transgression." Now I would ask do we violate the laws of God by breathing? If not where is the sin? Do we disobey any law by exercising our mental faculties? If not where is the sin? For what purpose are we endowed with these faculties? To remain dormant and inactive? But admitting every thought a sin—What a fine stock of sins to add to the former calculation; and I almost wonder why he omitted to do it. Our thoughts are continually active while we wake, & probably when we sleep; the latter are all harmless, I suppose. By the rapidity with which our mind contemplates ideas, and passes from object to object, not only the nearest at hand but to the most distant conceivable part of the universe, in the same time; we must conclude that our thoughts are very numerous, much more so than our respirations. It has been a disputed point among philosophers, whether two ideas can exist in the mind at the same time. But admitting that we think only twice, while breathing once, which is a very low estimate, it will, swell the amount already estimated, from 96 to 192 thousand for the sins of a day; and for fifty years, to 3504 millions! If these are all *infinite*, they must overbalance the Almighty who is *no more* than infinite, 3504000000 of times!

Again he says, "all who omit to pray twice a day commit two sins a day which will be but a small amount in proportion. However this in fifty years is thirty six thousand five hundred sins; which, with many others equally as criminal, would swell the amount as he supposes, ad infinitum. But I forbear to calculate any further the amount of sins, so important, and leave them to the Rev. Mr. S. who I suppose is as well skilled in mathematics as in theology. No doubt he would consent to the calculations I have made, and perhaps add a few more. And to cap the climax, after he thinks he has proved the infinity of sin to a demonstration, he says, "We deserve an eternal punishment for the commission of *every one* of them!" Yes, for one breath, for one thought, [however innocent] we are to be banished from the presence of the Almighty, and tormented in fire and brimstone, with devils and damned spirits, through eternity, which is, time without end, and yet we have got to suffer as many eternities as we have committed sins, in order to be rewarded according to our sins; not according to our works and words, as we read we shall be, Mat. xvi; 27. "Every man shall be rewarded according to his works." Mat. xii; 37. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

According to the above calculation it would require 3,504,056,500 eternities to punish a person justly for living fifty years!!! O, Orthodoxy, Orthodoxy! thou hast surely run mad.

Another very important sin he has discovered, which I had almost forgotten to mention, that "all sinners are murderers." But who have they murdered? This charge has of late been imputed to the masons, who it is said, killed Morgan; but I had not learned that "we are all murderers." Yes, says he, "Sinners are all accessary to the murder of the Lord Jesus Christ; who consented *to come all the way from heaven*, to save lost and ruined man." But what! are we guilty of the murder of a person who was killed by the authority of, and among the Jews almost two thousand years ago!! This is visiting the iniquities of the fathers upon the children down to the hundredth generation; and we do'nt read in the bible of the iniquities of the fathers being visited only "to the third and fourth;" and this it is said is done away, in the similitude of sour grapes. But mark the idea he has of the situation of heaven to our earth. He says, "*He come all the way from heaven.*" A phrase which is very common with the Rev. in speaking of Christ's mission upon earth. I suppose he considers it a long journey to the heavenly palace. He expects to "go all the way to heaven," when he is summoned by the trump of death. His ideas of heaven and hell must be like many others, who take the literal meaning of the words, and attach to them the idea of locality and distance. Perhaps he thinks the Lord is sitting upon his throne, away to heaven, with a literal body, and yet the earth is his footstool!

But to give my own views of heaven, I think the distance not quite so great as many imagine. We must consider the Supreme Being is Omnipresent, and if heaven is his dwelling place where he is, is heaven, which is in every place and every one is *in heaven* who is conformed to his moral likeness.

It is the general opinion that heaven is a place situated at a great distance above the earth; but how do we know which is up or down with the earth? There is a zenith point to every place on the surface of the earth, which to our antipodes is exactly opposite to ours. Therefore if they go up, or towards the zenith of their situation, they go exactly in a contrary direction from that of our heaven; and those one quarter round the earth, take another direction, that of our sensible horizon; so that the departed spirits on different parts of the earth, are continually diverging from each other; and the farther they go from the earth, the farther they recede from each other. This heaven talked of so much I acknowledge I know but little about; or not quite as much as many *pretend* to. But one thing I am confident of, that, to do right—to do good to mankind, to imitate the perfections of the Almighty, which may be infered from the contemplation of his manifold works, is heaven, whether in this life, or the next; whether here upon earth, or in a heaven situated—I know not where.

But one more unscriptural idea and I have done; that "Christ did not die for those who continue in sin, but for those only who become Christians." This I shall dispense with in a few words by referring to the words of Christ himself. He says he "came not to call the righteous, but sinners, to repentance." "God commendeth his love to us, in that while we were yet sinners. Christ died for us." Christ died for all. He came to save that which was lost, and will do it, or he will not accomplish his mission.—These remarks from one in search of truth, have originated, not from any animosity entertained against Mr. S. nor from any scruples of his candour or sincerity; but from the abhorrence of sentiments which are founded neither on scripture nor reason, and therefore ought to be exploded. PAUL.

POETRY.

For the Evangelical Magazine.

THE COURT OF VICE—AN APOLOGUE.

VICE on a solemn night of state,
In all her pomp of terror sate;
Her voice in deep tremendous tone,
Thus issued from her ebon throne.

"This night at our infernal court,
Let all our ministers resort;
Who most annoys the human race,
At our right hand shall take his place."

"Raised on his throne, advanced in fame;
Come then ye crimes, assert your claim,"
Eager for praise, the hideous host
All spake, aspiring to the post.

PRIDE said, to gain his private ends,
He sacrificed his dearest friends;
Insulted all with manners rude,
And introduced ingratitude.

'Twas he infused domestic hate,
And party spirit in the state;
And justified his high pretensions,
By causing envy and contentions

INTEMPERANCE loud demands the place,
He'd long debas'd the human race;
None could such right as he maintain,
Disease and death were in his train.

THEFT next appears to claim the station,
E'er constant in his dark vocation;
He thought the place might well repay
The crime, that laboured night and day.

MURDER before the footstool stood,
With tattered robes distained in blood;
"And who," he cries with daring face,
"Denies my title to the place?
My watchful eyes mankind survey,
And single out the midnight prey;
Not coward like I meet the foe,
With foot-steps insecure and slow,
Or cause his death by languid strife,
Boldly this dagger ends his life.
Give back, ye crimes, your claims resign,
For I demand the post as mine."

AVARICE declared his love of gold,
His nation or himself he sold,
He taught the sin of pride betimes,
Was foster-father of all crimes,
He pawn'd his life, he stak'd his soul,
And found employment for the whole;
Acknowledg'd that he gain'd his wealth,
By fraud, by murder, and by stealth:
On one so useful in her cause
VICE well might lavish due applause.
The haggard host bow low the head—
The MONSTER rose and thus she said:

"Ye ministers of vice, draw near,
For fame no longer perverse;
No more your various parts disclose,
Men see, and hate you all as foes.
ONE yet remains among your crew,
Then rise SEDUCTION! claim your due;
Your baleful presence quickly parts,
The tie that binds the happiest hearts;
You rob what wealth can ne'er repay
Like Judas with a kiss betray.
Hence come the starving trembling train,
Who prostitute themselves for gain;
Whose languid visages impart
A smile, while anguish gnaws the heart;
Whose steps decoy unwary youth,
From honor, honesty and truth,
Which followed till too late to mend,
In ruin and the gallows end.
Be thine the post. Besides, who knows
Where all the consequences close?
With thee, Seduction, are alli'd,
Horror, despair, and suicide;
You wound; but the devoted heart
Feels not *alone* the poignant smart;
You wound, the electric pain extends
To fathers, mothers, sisters, friends.
Murder may yet delight in blood,
And deluge round the crimson flood,
But, sure his merits rank above,
Who murders in the mask of love,
Then views the vict'ry he has won
And leaves the weeping fair undone.
She views with pain her blasted fame,
Tortur'd with guilt remorse and shame.
Infernal Sprite, come take your place
At the right hand of hells black race.

ELIZA.

POWERFUL LANGUAGE.—All the performances of human art, at which we look with praise and wonder, are instances of the resistless force of human perseverance. It is by this that the quarry becomes a pyramid, that the distant countries are united by canals. If a man were to compare the effect of a single stroke of the pickaxe, or of one impression of a spade, with the general design or last result, he would be overwhelmed by the sense of their disproportion. Yet these petty operations, incessantly continued, in time surmount the greatest difficulties; and mountains are levelled, and oceans bounded, by the slender force of human beings. It is, therefore, of the utmost importance that those who have any intention of deviating from the beaten roads of life, and acquiring a reputation superior to names hourly swept away by time, among the refuse of fame, should add to their reason, and their spirit, the power of persisting in their purposes—acquire the art of sapping what they cannot batter, and the habit of vanquishing obstinate resistance by obstinate attacks.

COMPLAINT OF THE TIMES.

"This querulous reflection upon the evil of the present times stands obnoxious to the charge of folly. Thoughts and words alter not the state of things. The rage and expostulations of discontent are like a thunder without a thunderbolt, they vanish and expire into noise and nothing, and, like a woman, are only loud and weak. States are not altered, nor governments changed, because such an one is discontented, and tells us so in a sermon, or writes it in a book, and so prints himself a fool. Sad, undoubtedly, were our case, should God be angry with a nation as often as a preacher is pleased to be passionate, and to call his distemper the word of God.

APPROPOS PSALM SINGING.—Many years ago, in "old continental times," an obscure parish, in a corner of the town of W———, in Connecticut, set about the erection of a house for public worship. As not unfrequently occurs on such occasions, a disagreement took place about the location of the house; which, after the frame was raised, grew to such a height, that the work was stopped; and the uncovered frame stood for years exposed to the elements, until it literally tumbled down. An attempt was then made to rebuild the house—a new frame was provided for the purpose—and the "society" gathered together for the raising. Among those present was the late Dr. Lemuel Hopkins, of witty memory. (then a boy) together with his father, of the adjoining parish.

As was customary in those times, it was proposed to have prayers and singing before the raising commenced; but there was no psalm book at hand. Young Hopkins, however, suggested that he could remember a psalm, and was accordingly requested to give it out, in the old way, by lining it. He therefore began—

"Except the Lord doth build the house,
The builders work in vain—"

these being duly sung to the good old tune of *Mear*, he continued—

"Except the Lord doth finish it,
'Twill tumble down again."

NEW PRINTING PRESS. Messrs. Laird, William & Kidd, of Pittsburgh, Penn. have patented a new printing machine, which promises to be a great improvement. The pressure is communicated by a roller, the power of which is regulated by springs. An impression is made by the forward and backward motion of the carriage or roller—either of which may be made moveable—so that the loss of time and power in the backward motion of the screw press is avoided.

PULPIT ASTRONOMY.—Mr. Irving announced last week, to one of the crowded congregations his ministry in Edinburgh has attracted there, that the planets are not yet inhabited; but that after the dissolution of this, our globe, they will be possessed by the souls of unjust men made perfect.

JUST RECEIVED AND FOR SALE BY D. SKINNER and L. WILLIS, Rev. Hosea Ballou's Discourse, preached in Philadelphia at the Ordination of Rev. Theo. Fisk, on the 2d of June last, price, 12 1-2 cents.

Likewise a Discourse, entitled 'The Pleasures of Sin,' delivered at the Capitol in the city of Washington, in December last, by Rev. T. Fisk. Price, 12 1-2 cents.

By D. Skinner only, Balfour's Second Inquiry, Bound, $1,25, in boards $1.

Life of Murray, 1, 25

A few copies of Brown's History of Universalism, bound, Price $1,25.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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ORIGINAL COMMUNICATIONS.

For the Evangelical Magazine.

SHORT SERMON, No 3.

"*But he turned, and rebuked them, and said, ye know not what manner of spirit ye are of, for the Son of man is not come to destroy mens lives, but to save them.*" Luke ix. 55, 56.

This subject reminds us most forcibly of the nature and character of the christian religion, as exhibited in the life of its divine auther :—whose whole object, seemed to be, to make men holy, and consequently happy.

This he did, by his pure instructions, and his spotless examples. What he was in his conduct towards the Samaritans, he is, and ever will be towards the whole human race. And however afflictive some of his dispensations may be; nevertheless, he can know no variableness, nor the shadow of a change. He always will continue to be influenced not by the frail creature man, but by that eternal spirit of compassion and forgiveness, which is so fully displayed in the words of our text, and their connexion.

Upon the truth of this, in our minds, depends essentially the importance of the subject. If we do not feel *this* to be *truth*, the words of our text, cannot display to us their beauties;—the character of our Redeemer, as here set forth—its charms cannot be discovered; and the instructions herein contained, cannot exercise their due influence upon us.

The circumstances which gave rise to these words, are as follows. Our Lord and his disciples were journeying to Jerusalem, & he sent messengers before him to make provisions for his entertainment at a village of the Samaritans. The villagers refused to receive him because his face was as tho' he would go to Jerusalem. This offended James and John, who exclaimed, "*will thou that we command fire to come down from heaven, and consume them, even as Elias did?*" Our Lord "rebuked them and said, *ye know not what manner of spirit ye are of.*"

However much the disciples might have felt justified in their conduct, it is evident from our Lord's reproof, that he did not consider the circumstance to which they referred, (that of Elijah's destroying the soldiers sent after him by Ahaziah the idolater,) any justification for their conduct, or palliation of its criminality. Our subject invites us to notice more particularly.

1st, The spirit displayed by James & John.

2nd That of the Redeemer.

That of the disciples, was highly reprehensible. It was solely a wish to gratify their pride, ambition or revenge, that prompted them to desire to consume the Samaritans. This act in them, speaks that they were but men, subject to all the passions and temptations, common to human nature.—And tho' they did give very many evidences of the power of God working in them, nevertheless, when left to themselves, they were as liable to deviate from the path of rectitude as others. But we should, with feelings mingled with reverence and regret, contemplate this conduct of James and John. We should reverence them, with all their imperfections—in view of their high calling,—their exalted destiny—their many noble deeds. And the more we possess of these feeling, the more deeply shall we regret their hasty act towards the Samaritans. We may think that this gives great occasion for the enemies of inspiration to cavil. Be it so, if it must, but it's being here recorded is evidence of the candor and faithfulness of the sacred historians. In this, we find what we could not expect from men who assumed the character they assumed, if they had been impostors.—It would be unreasonable & ungenerous in us to feel less respect or less reverence for the sacred writings, on the account of that inconsiderate conduct here recorded. Bad as this conduct may appear,—sharply as it was reproved by Christ; much as we may wonder at its existence; it was similar to what we find in a measure in most of the world now.—Not only in heated politicians & blinded partisans, who to gratify their envy, ambition or revenge, would gladly destroy all that may impede them in the accomplishment of their selfish ends.

This spirit of darkness displays itself in all those who aim to exalt themselves upon the ruin of others—who would further their own prosperity and happiness at the expence of another's good name. Not in these only, but in many who have borne, and many who now bear the christian name, hath also existed, and does exist, this malicious spirit. It was this which fired the soul of Calvin, in the burning of Servetus. We behold it in the persecuters of our forefathers, and in those who destroyed the innocent Quakers. We see it in all those "blinded bigots, who seem to know no law but power" who would take from us our rights and privileges, and heap upon us anathemas and persecution, because we refuse assent to doginas assumed by them as orthodox. In all this, there is the same spirit; a spirit, dishonourable to christianity,—ruinous in its influence, and disapprobated by heaven. It is the same in essence, tho' it may vary in degree, as that which disgraced the cruel "Nero, who wantonly destroyed Rome"—burnt its innocent inhabitants—diverted himself with the awful splendor of the flames and then charged his abominations to christians; and all this, to gratify *his* pride, ambition, selfishness and revenge!

But one there is, and he alone, who is free from all its influences—and this is Jesus,—the auther of our text:—In *his* words, and in his life, we find exhibited most beautifully, the spirit of love, mercy, humility, and forgiveness—All active in promoting the happiness,—the salvation of man.

How striking is this sentiment displayed in his conduct towards the offending Samaritans. They—for whom he lived, suffered and died—had refused him a few hours entertainment, and perhaps even a cup of cold water,—whose conduct excited the indignation of his friends. But *he* submitted without a murmer, & passed on to another village, declaring that he came

not to bring destruction, misery and death—but salvation.

We have already stated that, what Christ was in his conduct towards the offending villagers he ever will be towards the whole human family. By this we mean that the whole object and design of his ministry on earth—his sacrificing his life, and his glorious exaltation—was the emancipation—the redemption of the world from sin, and death—and their full enjoyment of eternal life. This we consider to be abundantly testified in his word—in his principles and feelings, as set forth in revelation.

Angels proclaimed him "*Jesus*," the *Saviour*. John the Baptist hailed him as 'the Lamb of God, who taketh away the sin of the world." St. Paul pronounced that he was "the Saviour of the world." Prophets unite in testifying the fulness and freeness of his Salvation. And Jesus himself, instructs us, that he visited the world, suffered upon the cross,—poured out his life,—arose from the grave—ascended into heaven,—that the "lost" might be found,—man might be justified,—death be destroyed,—all have eternal life;—and finally, that they might be brought home to God, and He "be all and in all."

Our faith in these sentiments, which are taught us in various parts of the sacred volume, is strengthened, our love for him increased, when we contemplate his character while on earth. When, by faith, we behold him, healing the sick—giving sight to the blind—hearing to the deaf—pardon to the penitent; and when we witness his lamentations over that people devoted to destruction,—or with Martha and Mary at the grave of Lazarus—when he speaks to the dead, and they come forth,—or when he himself hangs bleeding upon the cross—praying for his murderers! These all conspire to convince us that he is indeed the Christ, the Saviour of the world; that he did not come to *destroy* men's lives, but to *save* them. Blissful is that assurance, given by the spirit of God—"He shall see of the travail of his soul and be satisfied."

With such views of the Redeemer, his reproof must have been most deeply felt by his disciples. With such views of his character, *we* cannot but feel deeply condemned, when conscious of having indulged in that spirit which is reproved by our Lord. But had they possessed different sentiments,—had they looked forward to a time when this merciful, compassionate Jesus, (who so freely pardoned the offender, while on earth,) would throw off his robe of love, pity, and forgiveness—unsheath the "sword of Justice"—sever that cord which united man to the hope of salvation, (the mercy of God) and let millions on millions sink! sink into the pit of destruction, misery unending, and hopeless despair, where, to all eternity, they should continue to send forth the smoke of their torments!—torments never ending! forever increasing!—we say, had *such* been their views, of how little avail, must have been his reproof!—Through all his seeming compassion, they would have beheld the true character of vindictive tyranny and merciless power. In vain would have been his declaration, "ye know not what manner of spirit ye are of; the Son of man is not come to destroy men's lives, but to save them." So also with us, without correct views of his character,—without a consistent faith in the principles of his gospel, we cannot be duly influenced by the examples and directions of our blessed Lord. Possessing a true, living and active faith, we shall love, reverence and ever desire to obey him.

Finally, may we strive to resist, in every form, that spirit which is reproved and disapprobated by Christ. Amidst all the trials and disappointments incident to life, may we cultivate, and be governed by that which shone so brightly in the Messiah. To this end, like him, may we place our affections, and seek our strength, in and from the fountain of all wisdom; believing that in the fulness of times we, with every creature, shall live eternally in the enjoyment of heaven's resplendant glories, and God's unchangeable love. N. W.

For the Evangelical Magazine.

A Dialogue between a Calvinist and an Arminian.

Arminian. Yes, I believe with you that a part of the human family will be endlessly miserable. But I cannot agree with you that God *intended* any of them, from the beginning for that awful situation; or that he, by any fatal decree, against any part of them irrevocably *fixed* this awful fate upon them, even after the transgression of Adam. For the scriptures teach us, that he gave his Son a ransom for all; and that he tasted death for every man. It is likewise declared that "as in Adam all die, even so in Christ, all were to be made alive," *This I think is conclusive evidence,* and is enough to convince every rational man that your doctrine of a *partial atonement* is false. Besides all this, your doctrine of partial election and reprobation makes the character of God appear the most abominable; it accuses God of making rational beings on *purpose* to make them endlessly wretched! This would be cruelty, the most wanton cruelty, and makes God appear worse than any being in the whole universe. I would sooner believe the doctrine of the Universalist, than such an abominable doctrine as that. For *God has said that he is no respecter of persons,* and that he is "Good to all and his tender mercy is over all his works;" that he is "not willing that any should perish, but that all should come to repentance." It is plain that the creature is a free agent, to *choose* or *refuse.*

Calvinist. Just so people talk that have never been humbled by divine grace, and are too proud to acknowledge the doctrine of divine *sovereignty,* and are unreconciled to God. This sweet doctrine of election is all my hope—yes my soul can bear witness that I fought against the calls and invitations of God with all my might, till I was overpowered by divine grace, and God showed me the awful situation that I stood in, exposed to his wrath and curse, and liable to the pains of hell forever; and in this dreadful situation I groaned and wept, till mercy appeared for my soul, and snatched me like a "brand from the burning." Yes, I was instantly delivered from all my fears and I saw the justice of God so clear in my condemnation, and was so *reconciled* by divine love, that I became perfectly willing to be cast out of his sight forever, and to be made eternally miserable. The very idea that I, who was no more worthy than the thousands who are left to perish eternally, should by the *special favor* of the God of heaven, be made a subject of divine grace, so humbled my proud heart that I felt perfectly willing to be damned for the glory of God. Yes, I believe that all the elect of God had their names written in the Lamb's book of life from the foundation of the world—for we read in the scriptures, that some vessels are *made* for honor, and some for dishonour, and that "the potter hath power over the clay" to make them so; and that God loved Jacob and hated Esau, before they were born, or had done good or evil. Here I think is proof enough to convince every reflecting person that your notion of free agency is false—You seem to make great dependance on the word *all:* but *all* does not mean *every body;* and I can prove it by scripture. It is said that all Jerusalem &c. was baptised by John, in Jordan. Now do you suppose that every person in Jerusalem was baptised by John? In another place it is said that "all are not Israel that are of Israel:" No, no, all means only *all the elect.*—The rest are counted as nothing with God; and you don't quote scripture right; which is an evidence that you are one of them that are blinded, that you should not see. Your doctrine is far worse than Deism itself; and leads to Universalism and Atheism. For you *said* that you would *sooner* believe in

Universalism, than in this sweet doctrine of election.

I think *myself*, that Universalism is *more rational* than your doctrine; because ti comes *nearer* the truth: but still, I think it the most *dangerous*, as a counterfeit coin that comes nearest to the true, is most likely to pass for good money.

Arm. I repeat again, that man is a *free agent*, or else he cannot be an *accountable* being. For if he were not, he must be a mere machine, and act by propelling force—he could not be justly punished for acts that he was forced to do—God calls upon *all* to repent. "Look unto me and be ye saved, all ye ends of the earth; for I am God," &c. Now will you accuse God of such hypocrisy as to call upon any to *look* to him, to whom he had given *no eyes*? This would make the character of God appear as base as that of the Adversary of God and man.

When Christ was born, the Angels published tidings of great joy which should "be to all people"—But you say that all does not mean the whole. I acknowledge it does not in some places, but in those places that I have quoted it certainly does. You accuse me of quoting the scriptures erroneously. Have you not done the same, and evidently with a design to misstate their meaning.

Cal. Beware, I caution you, beware how you use such passages of scripture, for while you think you are proving your doctrine by them, you may be in danger of supporting that *dreadful heresy universalism.* For if Christ was given a ransom for all, were not all ransomed? and if he tasted death for every man—if all who died in Adam are made alive in Christ, will they not inherit eternal life in him? 'for if any man be in Christ he is a new creature.'—These are dangerous passages, if not very carefully handled—Look once at this—If Christ was sent into the world to save the whole world, and all power in heaven and earth was committed to him, will he not effect the object for which he was sent? If he does not, it will not be for the want of power; for he must possess power abundantly adequate. And if the Father sent him to save the world, can it be supposed that God did not know how difficult a work it would be to accomplish the object? And would infinite wisdom undertake to perform something that could not be accomplished? Or would the Eternal Jehovah enter upon a work, and declare his intention to perform it, that he never intended to accomplish? These are things that we ought to see to; for the enemy is watchful, and Zion's children ought not to contend about vain words and questions, to give occasion to the world, who are watching us, to eat up the sins of God's people. Let us strengthen each other's hands against the common enemy to our holy religion. Universalism is making rapid strides amongst us, and unless we lay aside our quarrels and strife, and unite against it, we shall be overthrown.

Arm. The case I know is truly alarming—we must attend more strictly to our duties—let us appoint *union prayer meetings* and *conferences* for the purpose of *putting down this growing heresy.* O brother I feel a forgiving spirit—how the children of God will run together when danger appears—like a flock of lambs when a wolf or dog comes amongst them; they will huddle together for their common protection.

Cal. I concur with you, dear brother, in the propriety of having *union conferences* and *prayer-meetings*, and that immediately, (for this heresy is daily gaining ground among us.) I think it best to appoint one to-morrow evening. But I must suggest one thing before we part. It is this: you must avoid saying any thing on, or quoting, those texts of scripture which speak of the universal atonement—of Christ's dying for *all*—of God's *willing* the *salvation* of *all*, &c. and I will engage on my part to say nothing about the *sovereign* and *distinguishing* grace of God in *election*—the *certainty* of Christ's saving all for whom he died, and who were given him in the *covenant of grace*, the certainty of the salvation of all that God willed should be saved—and that he "worketh all things after the council of his own will. By avoiding these things we shall give no occasion for the spread of that awful heresy.

For the Evangelical Magazine.

LETTER No. 2.

To Rev. Joseph Chamberlain.

My Dear Sir—In my last lettes addressed to you, I advertised you that I should take the liberty again to address you on some of the important instructions laid down in the scriptures, & your faith with regard to their import, as expressed by yourself at your installation. And first. You informed your inquisitors that, "you did not believe that Jesus Christ died for all; for if he did, (said you) then all men will be saved." In the last clause of the above sentence, Sir, I had cause really to admire your conclusion; and believed it to be legitimate and tenable from the hypothesis laid down.

But, Sir, I do abhor from the bottom of my soul, your false assumptions, as laid down in the first clause of the above sentence. It is certainly discordant with the bible and repugnent to common sense. It is hostile to the enjoyment of Angels, to the wishes and prayers of the Saints, to the fitness and reasonableness of things—to the testimony of all God's holy prophets; and in short, it is opposed to the will of God, and Jesus Christ. Nothing then, but the Devil and bad men can wish to have it prove true!! I will now sir, pass on to prove that *Christ did die for all*," (your assertions to the contrary notwithstanding.) When I have established this point, which of course will prove your theory to be incorrect, "I will then take you upon your own conclusions, that "if he died for all, then all men will be saved." And first. The scripiures declare that Jesus died for all. See Heb. 9th chap. 9th verse, "But we see Jesus, who was made a little lower than the Angels, for the suffering of death, crowned with glory and honor; that he by the grace of God, *should taste death for every man.*" But what says Mr. C. kind reader? Why this, that Jesus Christ was *not* crowned with glory and honor, that he should taste death for every man. Now will you believe, Saint Paul the apostle who was made such "by the will of God," or Mr. C. who is made a minister, as it appears, by John Calvin, and his followers?

Again, 1 Tim. 2; 6, "For there is one God, and one mediator between God and men, the man Christ Jesus, who *gave himself a ransom for all* to be testified in due time." Paul then tells us, "I speak the truth in Christ, I lie not." &c. If Paul was correct, and "did not lie," when he said that, Christ "gave himself a ransom for all' the conclusion is that Mr C. must be the liar; for he is diametrically opposed to the apostle, & it is certain both statements cannot be true." Again, "if any man sin we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but *for the sins of the whole world.*" 1 John 2: 1, 2. Again, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all; that they who live, should not henceforth live unto themselves, but unto him that died for them, and rose again." 2 Cor. 5; 14—15. Again, "all we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him (Christ) the iniquity of us ALL." Isaiah 53; 6. Again "By the which will we are sanctified, through the offering of the body of Christ once for all," Heb. 10: 10. See also Rom. 5th Ch.

I need not multiply passages to prove that Christ died for all; for tho' the universality of the atonement by his death is not expressly asserted, in *every* text where it is mentioned that he died, it must always be understood; because it *is never denied in any place*, and is *plainly and positively declared* in those texts which

I have quoted, and implied in many others. And, besides, it is evident that in the Apostles' time, the fact that Christ died for all was a fixed principle of christianity, universally acknowledged; and therefore, St. Paul and the rest of the apostles reason from it, as such, which would have been highly preposterous had they not believed it.

I think sir, if you are disposed to read your bible, and to read it prayerfully and candidly, you will find abundant cause to embrace the opinion that "Christ gave himself a ransom for all," and consequently (according to your assertion,) 'all men will be saved.'"

Having fairly and incontestibly proved, by two or three respectable and unimpeachable witnesses, that Jesus Christ died for all—"tasted death for every man," &c—and having thereby (of course) exposed the egregious error contained in your assertion, that "Jesus Christ did *not* die for all," I shall proceed to show from the facts produced above, and from your declaration, "that if he died for all, then all men will be saved." That such are the facts, I have shown above: and that such will be the results, flowing from the universality of the atonement, there is more evidence than it will be necessary to adduce.

And here permit me to observe, that to introduce or quote particular scriptures to prove the ultimate salvation of all men, if the salvation of any is admitted, seems almost superfluous; as the fact is so well supported by the universal voice of nature, by the similarity of the condition of mortals, by the daily goodness of God our common Father, and by all his works and providences of impartiality and munificence that are so widely dispensed throughout his vast domains. It appears also much more unnecessary, when we reflect that friend C. stated that "if Christ died for all, then all men will be saved;" and we have clearly shown that "he died for all." But lest brother C. should be led into the erroneous opinion that we cannot find Bible proof to prop our edifice, or rather, the temple of the living God, I shall exhibit a few texts to his notice, and for his investigation.

"When we were yet without strength, in due time, Christ died for the ungodly: for, scarcely for a righteous man will one die; yet, peradventure, for a good (kind, benevolent, generous) man, some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ DIED for us. Much more, being now justified through his blood, we shall be saved from wrath through him. For if when we were *enemies*, we were *reconciled* to God by the *death* of his son, much more, being reconciled, we SHALL BE SAVED by his life." Rom. v. 6—10. Here the death of the Lord Jesus is laid down as the ground, and the salvation of men inferred from it, with the greatest possible certainty. And we see here that the universal restoration stands connected necessarily with the universality of the atonement by the death of Christ, and deduced therefrom in the clearest manner. Paul goes on, in the same chapter, to show that salvation, through the obedience and the death of Christ, shall be as universal as that death introduced into the world by the sin of Adam. "Therefore, as by the offence of one, judgment came upon ALL MEN to condemnation; EVEN so by the righteousness of one, the free gift came upon ALL MEN unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did *much more* abound. That as sin hath reigned unto death, *even so* might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord." Another principle upon which the universal doctrine is based, is, the unchangeableness of God. Whom he loves once, he loves eternally. He loved his creatures when he made them; their sins he *never* loved nor ever will. He hath declared, that he loved us *when* sinners, but never *as* sinners. His eternal and constant hatred of all sin, and his unchangeable love to all his creatures, are of the nature of primary truths, from which the doctrine of the salvation of all men may be well demonstrated. In this light we may understand those many threatenings and gracious promises made to the same people. Both shall be fulfilled; the first, while they continue as rebels, which are designed to humble and subdue them; the last, when they shall have accepted of the punishment of their iniquity. When their uncircumcised hearts are humbled, their stubborn knees shall bow to Jehovah, and their formerly rebellious tongues shall swear allegiance to God, and in extatic joys exclaim—"unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever. Amen." Rev. i. 5, 6. The salvation of all men is deduced from the immutability of God's counsels, which he hath confirmed by his oath. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear; surely shall say, 'In the Lord have I righteousness and strength: to him shall come: and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." Isa. xlv. 22—25. From this quotation the following facts are evident: 1st. That God is the God and "Saviour of all the ends of the earth;" 2d. That all men will be brought to confess the fact, that in Him they "have righteousness and strength;" 3d. In consequence of the oath of God, all will finally be brought in humility "to lick the dust;" and 4th. That in the Lord all *shall be* justified and glory. It is therefore evident, that when this declaration of heaven shall have been accomplished, all who have tongues shall use them, and say, "In the Lord have I righteousness (not destruction) and strength." And all who have "knees will bow them" in humility to God, and 'shame' for their 'sins.'

It is frequently said, in order to get around and evade the force of this passage, that "the damned in hell will confess the sentence to be just," &c. But, sir, your good sense must have taught you that such was not to be their confession, but the reverse: "in the Lord have I righteousness and strength," are the words used. Now if sinners have not "righteousness and strength" in God, & some men are for ever to remain sinners, then God has sworn to an untruth! Again: you, sir, will admit, that we are not called on to confess any thing but what we know; therefore, when God's oath shall have been accomplished, "every tongue will confess" what they will then know to be true; and consequently, that truth which they will then know will make them free. Much more might be said, and perhaps with utility, upon this important subject; but what has been advanced must suffice for the present.

To conclude: I think I have fully shown that Christ died for all, and that all men will be saved, as the consequence flowing naturally therefrom, and from the exercise of the power that is given him over all flesh for that very purpose. Now, sir, as you declared "that if Christ died for all, then all men will be saved," I request you faithfully to read the Bible—lay your hand upon your heart, and with your spiritual eyes uplifted to God, solemnly invoke him in his boundless love and mercy, to reveal unto you the truths of his word and will; and I believe he will deign to hear your humble voice, answer you in peace, and bring you to the knowledge of him "who is the living God, and the Saviour of all men." I. Tim. iv. 10.

I am, sir,
Your humble and obedient servant,
J. B. SHANNON.

South New Berlin, Aug. 15th 1828.

For the Evangelical Magazine.

MANNER OF PREACHING.

"Rebuke a wise man and he will love thee."

Why is it that many of our ministering brethren occupy so much of their time, in their labours with their people, in preaching the doctrines of others, and in dwelling upon subjects which do not concern the objects of the Sabbath? that is, in telling us what this man believes, and what that man believes? Why do they dwell so much upon the inconsistencies of Calvinists, and Armenians, and the abominations of Divines, and Doctors of the day? Can it be, that we need to be told, Sabbath after Sabbath, of the evils of Missionary Societies, Bible Societies, and Tract Societies? Are these things so *sweet* a morsel, that they must be dealt out thus *freely*? Do they think we are ignorant of these subjects? Or is it, that they expect to make us better & happier by such instructions? if indeed these, can be called instructions. It does appear to us, a waste of time, and an abuse of privileges, so *often* to drag these subjects into the sanctuary. We do most seriously question the good influence of such a course. There are already prejudices enough, and these strong enough, against christians; yea, our hearts oft times sicken at the bare remembrance of these things. If *it be true*, that there are great evils to be avoided, by being reminded of what others believe, which is erroneous, or what others are attempting to do, which is dangerous;—all the information needed upon these subjects, can come through *other* channels, beside the sacred desk; and upon more suitable occasions, than those of christian worship. When we employ a preacher, and when we attend church, we do expect to hear those truths proclaimed, which will expand our views, elevate our affections, and inspire within us, the love of God and the love of man.—And if we could hear constantly, the doctrine of "Jesus and the resurrection," life and immortality, impartial salvation by grace, the pure principles of morality, which are so beautifully set forth in the scriptures of truth, we should "hear the word gladly," and we hope, be made better, and happier thereby: and we would not care much, if we lived, and died, ignorant of all the errors, inconsistences, and abominations of one half the christian church. We do hope, that, ere long, they who live of the gospel, will preach nothing but the gospel,—that our speakers, from whom we have already received much profitable instruction, will *feed* their people with the bread of life, give them "things new and old, from the *treasury of the Lord*," and nourish us with "the sincere milk of the word." By so doing they will prove themselves faithful ministers of the New Testament; and having been thus faithful unto death, they will receive a crown of life. Give this note a place in your valuable Magazine, and you will oblige your friends, and gratify

MANY LAYMEN OF THE WEST.

For the Evangelical Magazine.

Messrs. Editors,—It appears to me that something ought to be done to remedy the evil we now have to endure, in consequence of the multitude of dogmatical and pernicious Tracts that almost inundate our houses, as rewards to our children at school; many of which are not fit to be read to a rising family; and we cannot consistently forbid their receiving rewards. Is there no remedy for this evil? can nothing be done to remove or counteract it? Suffer me to propose a plan—Could there be an arrangement made for publishing a sufficient quantity of Tracts containing all the *useful* & *necessary* instruction for the youth; and these be distributed for sale (at as low a rate as possible) in all our principal towns and villages, so that they might be had by parents to deposit with their school teachers for rewards, I think much good would be done, and much evil prevented. I consider myself incapable of devising the best means to remedy this evil, and therefore I have but simply hinted at it; but if you should think the subject worthy of notice, may I not expect to hear something further on the subject. M. D.

Moreland N. Y. Aug. 9, 1828.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY SEPT. 6, 1828.

A NEW PROJECT.

Of the numerous schemes instituted for sectarian purposes, the last, not least, has of late been started in Philadelphia: which is the issuing of a *printed circular*, (rather a *summons*) to be sent to such as it shall be thought expedient.

This anonymous summons is directed without any official authority, (unless it is unearthly and therefore, not expressed.) It seems that some hasty spirit has availed himself of this stratagem to show his "*zeal for the Lord.*" While the junior editor of this paper was a few days, since at Philadelphia, Dr. B. a gentleman well known, of high standing in society, and by many, much respected of late for his able speech made in the Senate of the Pennsylvania Legislature against the passing of the "*bill for the incorporation of the Sunday School Union*," merely because he was a Universalist, shared the respectful regard of this unknown somebody, as did many others also. The following is a copy of the summons:

"REMEMBER TWILIGHT!!"

"Dear Sir;

Your conversion to God from a state of sin and wrath, is an object of such great importance, that two of your friends have agreed to set you apart, as a subject of special prayer, every evening at twilight, for two weeks. These friends, dear sir, whould begin this business by beseeching you in the name of Christ, before whose bar you must soon stand, to stop and ponder on your eternal concerns.

"If the bible be true, you are going to perdition. Stop now!—step into some secret place *this evening at twilight*, and while *we* pray for you, give your heart to Christ.—REMEMBER AT TWILIGHT."

Every person who is not as blind as the persecutors of Jesus will discover that the inventors of this scheme have in some measure, made sure the object of their pursuit. For the individual who is thus forewarned will of course think, when *twilight* comes, of the proposed prayers of these two *pretended friends*. And the effect on the person who is thus summoned to unite in prayer at the *specified* time, will be precisely the same, whether these "two friends" offer prayers or not. No doubt it was calculated that the individuals thus set apart, would at this season *imagine* that some persons, with great concern and ardent desires, were in the attitude of prayer, entreating and beseeching God in their behalf, and would continue to be haunted with this idea till they were frightened to *go and join the church*. Prayers and supplications should indeed be offered by, and for *all men*; and in that manner taught and practiced by the disciples and apostles of our Lord,—which was, to "lift up holy hands without wrath and doubting," and "trust in the living God, who is the Saviour of all men, especially of those that believe." W.

THE SABBATH AGAIN.

"THE WOUNDED BIRD WILL ALWAYS FLUTTER."

We understand some of our "orthodox" neighbors are very much disturbed and "all in arms" about the article published in our last number on "*the observance of the Sabbath*," and begin to cry out, "*heresy! dangerous doctrine to hold up to community!*" &c. This was what we naturally expected from those whom we knew to be, from *interested* motives, peculiarly sensitive on this subject. But we regret to learn that their *piety* and "zeal for the Lord" have transported them so far, that they have not only reproached and aspersed us, on account of that article but *have basely and wilfully misrepresented and belied us*. They have stated that we '*endeavoured to lessen the respect for the Sabbath, and finally to do away all regard for the institution*'—that we have "spoken *against the obsevance of the Sabbath*," &c. &c. Now those who have read that article and made these and similar statements, do absolutely *know* them to be *false*, TOTALLY *false*, without even the semblance of truth. For the very first sentence in that article, is, "every friend to humanity, to religion, and to good morals, must be a friend to

the institution of the Sabbath ;" and the second sentence was, "we are bold to confess our *high regard and veneration* for the institution ;" &c. We then went on to point out the necessity, and some of the principal advantages and blessings of the institution of the Sabbath. It was from these considerations that we regarded, and believed the institution ought to be maintained. But *here* was one of the principal grounds of our offending ; because we stated that no *command* had ever been given by God, to Gentiles, to observe any day as a Sabbath ; and none to the Jews that was *now* binding on them. For this statement we are called irreligious, ungodly and profane. But we repeat the same sentiment again ; and we call upon those 'orthodox' slanderers to prove to the contrary if they can. Point us, Gentlemen Sirs orthodox, to the verse, chapter, or even *Book* in the Bible, where such command is recorded, and we will acknowledge our offence. But no such command is to be found. Is it not then more consistent to maintain the institution of the christian Sabbath on the ground of its known and acknowledged utility, so that the argument will have its foundation in *truth*, than on the assumed ground of its being an institution expressly *commanded* by God, when the latter has no foundation in truth, but is absolutely *false ?*

But, why are our orthodox neighbors so peculiarly sensitive on this subject ? Why, reader we will tell you. In the article in our last, we spoke of the *National Society*, or "General Union," lately formed in New-York "for the sanctification of the Sabbath ;" of its auxiliaries ; of the "Pioneer" line of stages ; of the "Sabbath keeping" lines of boats, as they are called ; all of them links in the same chain intended to be riveted on the free people of America by a set of aspiring and bigoted ecclesiastics, who bind heavy burdens on men's shoulders and will not move them with one of their fingers—all, parts of that grand machinery which is moving on in this country towards the establishment of a '*National religion*,' '*National creed*' and '*National costume*'—which by forming a '*christian party in politics*,' bringing 'millions of sound Presbyterians' to be 'zealous *at the Polls*,' by introducing *non-intercourse in business* with, and the proscription and abuse of, all who will not become a *party with them*, is intended to *coerce*, to COMPEL men, (whether they will or not) to SUBMIT, or————!!! We will not name the penalty, for it is too awful to mention. In short, because we spoke freely and plainly of these dangerous projects, (which if not timely checked in their mad career in grasping wealth and power, will soon consummate an ecclesiastical hierarchy more oppressive than the see of Rome,) we have given great offence, and incurred the severest censure of our pious neighbors. For, ah me ! they were an interested party. As Nathan said to David 'thou art the man.' The bird is evidently wounded, or she would not flutter. They had embarked in the 'Pioneer' or some other establishment of the kind, and feared being brought to the light, lest their deeds should be reproved. Their craft was evidently in danger, and therefore they cry out mightily and bitterly against all who expose them. But if they have no other way of rebutting our statements but by slander, misrepresentation and falsehood it will not require the gift of prophecy to predict their failure. For Gentlemen Sirs, we are not in the least intimidated by your threats and reproaches. We have no peculiar partiality for 'Orthodoxy.' We no more venerate her name or dread her proscription than Protestants generally do that of his holiness the Pope. And therefore we shall not submit, in silent awe, to hold the stirrup for her to mount her Rosenante.

But, Gentlemen, we have not yet told the whole story. We have not yet informed our readers that the *very leaders* and most zealous advocates for the sanctified and sanctifying 'Pioneer," have done, and do now *frequently travel on the First day of the week*, when they are so great a distance from home, that they imagine *nobody will know them !* We have not yet informed them that the coaches for the 'Pioneer' line, were transported upon the canal, *on Sunday*, in *Sabbath keeping* lines of boats, with boards nailed over the gilt letters upon the doors, to prevent people from reading the *name* of the line to which they belonged ! We have not yet informed them that one gentlemen concerned in the new line, who has been the most clamorous in his complaints against us for daring to publish the article alluded to, in the last Magazine, has, within a few weeks, *for the sake of the pay or it*, lent a horse and waggon for the writer of this article to *ride sixteen miles on Sunday, to preach Universalism !* and back again the same day ; (his family being sick so that he could not leave them till Sunday morning, and was obliged to return the same evening.) We have not yet informed them of many other stubborn facts, and given the proofs of them, as we might do, together with *names, places* and *dates*, if necessary. But, gentlemen, we *shall* do it, if ye are not cautious what ye do, and how ye speak—if ye do not cease to slander and misrepresent us—for we are determined to draw the mask from the face of the painted hypocrite, and expose his iniquity in open day.

One circumstance more we mention and wish our readers to keep it in view. One of the proprietors in the Pioneer line, true to his party and profession, undertakes with *cants* and *sneers*, to awe people into submission to the Holy Alliance. He affects to be much "pleased" that we have taken the side we have, and come out boldly in our last No. against the measures of the "Pioneer" party &c. "because the public, when they see that Universalists are opposed to this party, and in favor of the Old Line, will at once all take a stand for the "Pioneer" and the Old Line will be deserted because patronised by so despisable a class of people as Universalists ;" &c. Now what are the opinions of Universalists *generally* on this subject we know not ; but regret to learn that *some* universalists have been duped by their orthodox neighbors to give their support to these monopolising schemes. What we expressed was the *individual* views of the *writer*, without a knowledge of what others might think. We have no interest in either line, and care nothing about the success of individuals or parties, any further than *principle* is concerned. It was therefore, not against *men* or *parties* that we spoke, but against *measures* and *schemes, monopolising, compulsory, pernicious* and *dangerous !* Perhaps, however, if Universalists were as a body, all to take a stand either *for* or *against* one line of stages and boats, they might not appear as despisable and their *number* as diminutive as this orthodox gentleman affects to believe they would. It is possible too, that the Magazine has more readers than he is aware of, and more who embrace the principles inculcated in its columns. For, as near as we can learn, we have, at least one *quarter* or one *third more subscribers* in this village, (yes, in the *orthodox* village of Utica) than the "Recorder"—Presbyterian ; and *twice* or *three times* the number of the "Register"—Baptist paper. And we believe, if all who are truly "orthodox" in the full belief of *endless damnation* were to patronise the 'Pioneer' ; and all who believe in the final salvation of all men; to patronise the other line, the support of the latter would vastly exceed that of the former. This idea is corroborated by the comparative support given to the different religious papers published in this village, as well as by the comparitive size of the two meetings lately held in this village in relation to the sabbath and to certain measures now in progress ; tho' the latter of those meetings was not sectarian. So much for this orthodox sneer.

To show our readers that the ground we have taken in relation to the sabbath is not peculiar to us, nor to Universalists, as a denomination of christians, we quote the language of John Calvin himself, the founder and oracle of modern orthodoxy. Speaking of the 4th commandment, he says, "The fathers frequently call it a *shadowy commandment*, because it contains the external observance of the day *which was abolished with the rest of the figures at the advent of Christ*." Again he says, "It was the design of the heavenly Lawgiver under the *rest* of the 7th day to give the *people of Israel* a *figure* of the *spiritual rest* by which the faithful ought to refrain from their town works, in order to have God to work with them." See *Calvin's Institutes* vol. I. p. 418. Tho' Calvin went so far as to kindle the faggot for the burning of Servetus, to check the progress of heresy, it seems he did not arrive to that degree of sanctity (as some of his followers in these days have) that he deemed it necessary to establish a "Pioneer" line of stages to assist the Lord in sanctifying the Sabbath. However, Calvinists of the present day are not all agreed in the necessity or propriety of these measures,

Some of them seem to retain as much reason and scripture on their side as the founder of their religion had. We make a few extracts from an article on the subject of the Sabbath, written by *Rev. John Leeland* of Berkshire co. Ms. one of the most celebrated Calvinistic Baptist preachers this country ever produced. He says:

"From the creation of the world down to the giving of Manna in the wilderness (more than 100 years) is there a line in the Bible that intimates that any of the saints, Abel, Enoch, Noah, Abraham, Melchizedec, or Joseph, ever observed a Sabbath day? Or is there any reproof given to any for neglecting it? * * * *

"Has the blessed Saviour, or his inspired Apostles, left on record any command for all men, or for any men, to observe the *seventh* day—the *first* day, or *any* day in the week, as a christian sabbath? deriving its morality, either from the rest of God, on the seventh day, or from the law of Moses; but varying its mode of exercise to suit the christian economy? If so, where is the precept to be found? * *

"Among other *perfect qualities* of the Lord Jesus, his example for gospel preachers was one. He found the men of the world where they were; the Jews in particular, in the constant habit of synagogue worship, and his custom was to enter into the synagogue every sabbath day; thus availing himself of their customs, for opportunities to preach unto them, and heal all that had need of healing. The old Sabbath was yet in force; but it was not an article which he enforced. He gave no information that the sabbath should be changed, the *seventh day* for the *first*; or that synagogue worship was ordained by God.

"With this view of the subject, I have constantly attended public worship on the *first day* of the week, for a number of years. When I travel among or live amidst those who conscienciously keep the *seventh day*, it pleases me equally as well. And on any other day of the week, public worship is alike interesting. Did I live on the opposite side of the globe, where the day begins 12 hours before it does in this longitude, I should not be galled in my conscience about the hour. And if in the most northern Island that is peopled, where days are long,—If I found christian saints—we should harmonize: For I would never worship *a day* and make a Saviour of it; but worship the Lord, in spirit and truth, every day; and publicly assemble as often as duty called and opportunity served.

"Among us, the *first day* of every week is attended to, by a majority of the people. The Jews among us, and those christians who prefer the *seventh day* to the first (though a very respectable body) are a minority in these United States. If this day is clothed with a legal establishment to enforce its observance, it loses its christian character and becomes a tyrant over conscience. Otherwiee it is harmless in nature and may be salutary in its effect. * * * *

Those who believe that christianity is a principle of state policy—that the state should be divided into religious districts, and that each district should be bound to have a preacher—that the preacher must pass through the expensive stages of literature and divinity to be eligible—and that his hearers must pay the back rents for his education as well as his yearly wages; as a link of the same chain, will strongly plead for a *day* to be *set* apart *by law*, as an *auction day*, in each week, for the priest to vend the production of his toils to the highest bidders. But for christians to judge and set at naught a brother who differs with them in respect of observing a day or not observing it (*when every one is to be fully persuaded in his own mind*) shows a great lack of the meekness of Christ.—Cruel must that censure be, for one christian to condemn another, for not observing a day, no where enjoined in the christian code! If such a command is to be found in the New Testament, let the text be designated, and I will take conviction."

We offer no comments on the above extracts from a Calvinistic divine; but call on our orthodox neighbors, who declaim so bitterly against us for advancing similar ideas to controvert the truth of them if they can. We offer them the use of our columns for that purpose.

To conclude, we would exhort all liberal christians to a strict and careful observance of the Sabbath & to the performance of its duties, as being an institutian highly beneficial to us, and of great moral advantage to community. Let us show to the world, and to spiritual tyrants that we can attend to the duties of the christian Sabbath, from a love of those duties without any penal laws, human or divine, to enforce them—without the dread of eternal torment for the neglect of them, or the fear of being injured or ruined in business or reputation by those secret conclaves and combinations of aspiring sectaries, who grasp at power, seek dominion, dictate to consciences, monopolise business and trade, and seek to *enforce* the observance of the sabbath by *coercive* and *compulsory* measures, and by inspiring a dread of *their* holy indignation. S.

New publications.—Rev. N. Stacy has lately published (at the request of those who heard it) a Discourse delivered by him on the 4th of July at Hamilton Centre, It is a true and faithful exposition of the dangerous plans and unhallowed devices of the orthodox clergy and their sattelites in the United States, showing from their own testimony, their intentions, and the danger of their success, in destroying the civil and religious liberties of our country, and uniting Church to the wheels of State. We cheerfully recommend it to the careful perusal and serious consideration of all who love that liberty bequeathed to us by our patriot sires.

We have a few copies only of this discourse for sale.

Rev. Stephen R. Smith late of Philadelphia, has just published (at this office) a Discourse delivered at the hall of the Franklin Institute in that city, in March last, on the *certainty*, the *nature*, and the *object* of PUNISHMENT, which we cannot but highly recommend to the attention of a reading community. We know not when we have seen or heard a sermon more concise, clear, argumentative and scriptural, or better calculated to convince the candid reader of the utter incompatibility of the doctrine of *endless punishment*, with reason, scripture and the moral attributes of Deity.

The advocates for the doctrine of *endless punishment* put great dependence on *Mat.* 25; 46. "And these shall go away into everlasting punishment," &c. for proof of that unmerciful doctrine. Now *we* want no better proof tha pun ishment *is limited* in duration than *this very text affords.* For the original word (*kolasin*, in the Greek) that is here rendered, *punishment*, signifies properly, *correction or chastisement for the good of the punished.* Now as endless punishment cannot be for the good of those who receive it, this text of itself, when correctly understood, proves the doctrine to be false.

Questions concerning the result of the present nominal union of the orthodox sects. It is a fact of which several of the professedly orthodox denominations are not yet aware that the Presbyterians in this country aim at nothing short of universal diminion over all other sects and parties; an entire control of all the funds obtained for filling the treasury of the various "*Union*" and "*National Societies*;" (such as the "Bible," "Tract," "Sabbath School," & "Sabbath Sanctifying" Societies;) and the final union of Church and State. When the Baptists, Episcopalians, Methodists, &c. who have united with Presbyterians in these societies, shall discover the *real* object of the latter, as above truly stated, what will they do to prevent their accomplishing these wicked designs? Answer—withdraw from them. But alas! what will become of the *funds* they have contributed to these mammouth institutions? Ans. They will *remain in the hands of the Presbyterians!* and all the united strength of those denominations cannot *then* successfully oppose the march of the latter to universal dominion, who have *at this moment* in connexion with the former, *a greater amount of wealth and money in their hands than the U. S. Treasury can command!* Think of this brethren of these various denominations, before it is forever too late.

To Correspondents:—"A Deist" is received, but cannot be admitted to a place in our columns under existing circumstances. We shall require of him, in the first place, his *real name*; (which shall be kept a secret with us if he wishes.) Secondly, that he come *directly to the point* at issue between us, with fair and honorable arguments, without wandering or declaiming as much as he has done in the communication which he has furnished: (for in this he has not touched the arguments we brought forward, in the discourse alluded to, on the subject of the resurrection:) and Thirdly, we shall require of him to write in a *legible* hand, and express himself *grammatically.* If he will comply with these requisites, his arguments shall be admitted and *fairly met.* Or, if he is *seriously in search of the truth*, and will call upon us in private, we will cheerfully give him all the information on this subject that we are capable of.

"Elihu" is informed that the lengthy article published in this day's paper on the same subject on which he writes, will preclude the necessity of inserting his in this No. We may insert it hereafter as we find room.

Subscribers who left the 1st vol. of the Magazine with the Editor, to be bound, are informed that their volumes are now ready for delivery.

POETRY.

THE PALMER'S HYMN.

The following beautiful lines are from the pen of the "Ettrick Shepherd." They are designed to represent the morning prayer of a maniac, who voluntarily became an outcast of the desert.

Lauded be thy name forever,
Thou of life the guard and giver,
Thou canst guard thy creatures sleeping,
Heal the heart long broke with weeping.

* * * * *

God of stillness and of motion,
Of the rainbow and the ocean,
Of the mountain, rock and river,
Blessed be thy name forever.
I have seen thy wondrous might,
Thro' the shadow of the night,
Thou who slumberest not, nor sleepest,
Blest are they thou kindly keepest.
God of evening's yellow ray,
God of yonder dawning day,
That rises from the distant sea,
Like breathing of eternity.
Thine the flaming spheres of light,
Thine the darkness of the night,
Thine are all the gems of even,
God of angels! God of heaven!
God of life that fade shall never!
Glory to thy name forever

From the Christian Examiner.

"Remember now thy Creator in the days of thy youth."

O happy creature! on whose brow
The light of youth is shed,
O'er whose glad path life's early flowers
In glowing beauty spread—
Forget not Him whose love hath poured
Around that golden light,
And tinged those open buds of hope
With hues so softly bright;
But grateful to His altar bring
The garlands of life's glorious spring.

Thou tempted one! just entering
Upon "enchanted ground,"
Ten thousand snares are spread for thee,
Ten thousand foes surround.
A dark and a deceitful band
Upon thy path they lower—
Trust not thy own unaided strength,
To save thee from their power.
Cling, cling to Him, whose mighty arm
Alone can shield thy soul from harm.

Thou, whose yet bright and joyous eye
Must soon be dimmed with tears,
To whom the hour of bitterness
Must come in coming years—
Teach early that confiding eye
To pierce the cloudy screen,
To where, above the storms of life,
Eternally serene,
A Father's love is beaming bright,
A Father's smile still sheds its light.

MISCELLANEOUS.

MAINE S. S. UNION.—"There is nothing *sectarian* in the instructions of the Maine Sabbath School Union." is there? Look at the following extracts, which we make from '*Lessons for the First Sabbath in August*,'' published in a late Portland Mirror. 'The souls of men, at death, do immediately pass into glory, or into the fire that never shall be quenched.'———'neither God, nor saints, nor angels, will show rich sinners [those who do not give their money to missionary medicants] any more mercy; even *pious parents* who *here prayed for* and *wept over their children*, will hereafter approve of their final condemnation,' i. e. *pious* parents who, in their piety prayed for and wept over their children, that they might be saved, will become hereafter so impious, that their hearts will be changed from a fountan of benevolence to a fountain of hellish spite, that with devils 'they will *approve of their final condemnation!*" Heaven save us from such a change as *this*. Christian parents! Are you willing your children should be taught such blasphemous stuff as this? Then send your little ones to some Sunday School under the control of the 'Main Sabbath School Union.'—*Ch. Int.*

THINK OF THIS.

The orthodox clergy in the United States have by means of their various societies which obtain money from the public under the profession of benevolence, already a geater amount of money in their hands than the United States' Treasury can command. Remember, fellow citizens, that money is power; and remember, too, that every cent you contribute to those societies goes to increase that strength which is preparing to bring this country "in ten, or at farthest, in twenty years," under the control of the Calvinistic clergy. We repeat, fellow citizens, think on these things! "Am I your enemy because I tell you the truth?" Slumber a little longer, content yourselves that there is no danger; and in an hour when you think not, the storm will break upon yonr liberties and scatter the fair fabric of our national freedom to the four winds of heaven. The alarm we make is not a false one: Dr. Emmons will tell you it is well fonnded. He is as orthodox as any one, but he is also an honest man, and has the good of his country at heart.—*Ch. Int.*

From "Death's Doings."

"Death is Life, and Life is Death," said Euripides; and so said Plato, and so said the eastern sages. If, then, Death be Life, as the wise and virtuous of all ages have believed, the question recurs, what is Life?—*Life*, says the Beauty, is admiration and gay attire;—it is dice and dash, says the Spendthrift;—it is gain, says the Merchant and Miser;—it is power, says the Prince. Yet the Alchymist looks for it in elixir. But Death dethrones the Prince—breaks the Merchant and Miser—outdashes the Spendthrift and the Belle, and spils the elixir of life.

Life is action, says the Cricketeer;—it is a feast, says the Glutton;—it is a bubble, says the Philosopher: but Death bursts the Philosopher's bubble, gormandizes the Glutton, and bowls out the Cricketeer.

It is fees, says the Physician;—it is judgment and execution, says the Judge;—it is vanity, says the Parson; but Death humbles the Parson's vanity, executes the Judge and his judgment; and takes fee of the Physician and his Patients too!

Thou art then a very Proteus, Death, at once a Miser, a Merchant, & a Prince,—thou art a Game, a Glutton, and a Bubble—thou art a Justice to the injured, a Physician to the sick, and a humbler of vanity—thou art Master of the Ceremonies of Life, sporting with it in every form, and we have sported with thee!

Thus, view them however we may, Life and Death are endless paradoxes; the love of the one and the fear of the other, are undoubtedly fixed in our natures for wise purposes—they gain and lose strength—they rise and fall—and in all their movements, they *dance together*.

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Hudson's Letters to Ballou, in vindication of Future Punishment, -	$1, 00
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UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy, N. Y.

DOCTRINAL.

TO MR. WILBERFORCE.

LETTER No. 2.

SIR,—As the preceding letter was principally devoted to the examination of your arguments, and proving the insufficiency of the mode you have adopted to defend the doctrine of hereditary depravity, it has unavoidably assumed the appearance of a personal attack, which cannot be pleasing to yourself, nor is it to the author, who contends not for victory nor wishes to irritate, but sincerely aims at your conviction. Confiding in the liberality of your disposition, and in the accuracy of your judgment in cases where you dare to exercise it, he is not without hopes that the observations already suggested, will not only explain, in a satisfactory manner, the cause why you cannot possibly convince the sceptic of the futility of *his* reasoning, but dispose you to doubt the validity of *your own*. He flatters himself also, that if you will accompany him through a more minute review of the doctrine you so warmly espouse, than you may hitherto have taken it will appear in every point of view totally unworthy of your patronage. This expectation is encouraged by several symptoms which indicate your dissatisfaction at a tenet you think it is your duty to embrace and enforce. Your efforts to suppress the exercise of reason, could only have been made in consequence of your perceiving something unreasonable in the doctrine itself. You obviously consider such a suppression as a sacrifice due to a revealed truth; as a species of *auto de fe*, the severity of which you very sensibly feel. You frankly allow that "unbelieving doubts are ever springing up in the heart:" could you but entertain the idea that these unbelieving doubts proceed from the understanding, rather than from the *heart*, instead of suppressing, you would think it right to encourage them. Or, if you choose to ascribe them to the heart, conceive that they may be seated in the *best* of its affections, its *benevolence*, and its *love of rectitude*, and you will be prepared to suspect that there must be something essentially wrong in your hypothesis, which can be inimical to feelings like these. Such circumstances strongly indicate that you are open to conviction, and that you would gladly renounce the doctrine, did you not believe it to be of divine authority.

It is, good Sir, so painful for a sensible, conscientious man to hold a faith which is at variance with his judgment, that it becomes an office of charity to endeavour to relieve him from his embarrassment, by collecting incontestable proofs that such sentiments cannot be true, and that it is the duty of every reasonable being to dismiss them from his creed.

The strong objection which was the subject of animadversion in the former letter, is by no means the only one to be proposed to the doctrine which you have unfortunately espoused; and had you been more successful in your attempts to confute it, your victory would have been incomplete. There are many other objections which you have passed over in silence, that deserve your most serious attention; and these shall be considered in the present and some following letters.

In order to do justice to the subject, it will be requisite to state the doctrine of original sin, not in the partial and delicate manner which your regard for its character has induced you to pursue, but as it is boldly expressed in the creeds & confessions of those who have enforced it with synodical authority.

That no suspicion may be entertained of exaggeration, or of a design to "set down aught in malice," the catechism composed by the assembly of divines shall be our guide. In that summary of christian faith, the subject is thus treated

"God created man in his own image; in knowledge, righteousness and holiness; with dominion over his creatures. When God created man, he entered into a covenant with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Sin is any want of conformity to, or a transgression of the law of God.

The sin whereby our first parents fell from the estate wherein they were created, was the eating of the forbidden fruit.

The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in the first transgression.

The fall did bring man into a state of sin and misery.

The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, the corruption of his whole nature, which is commonly called original sin, together with all the actual transgressions which proceed from it.

All mankind, by the fall, lost communion with God; are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever. This constitutes the misery of that estate wherein to man fell.

God, out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into a state of salvation by a Redeemer; and thus God did not leave all mankind to perish in a state of sin and misery."

Although the doctrine of original sin, as it is taught in most of the protestant churches in Europe, is essentially the same, yet they indulge to a variety in their amplifications. The *Walloon* churches, or those of the French protestants for example, enlarge considerably upon the moral incapacity of man in consequence of Adam's fall. Thus to the question, "Are all our works so reprobated that they cannot merit any favor before God?" the answer is, "All the works performed by the natural man,

(*de notre propre nature*) are vicious in themselves, consequently they must displease God, and be condemned by him." *Minister.* "You say that before God has received us into his favor, we cannot avoid sinning, as a bad tree necessarily brings forth bad fruit ?" *Catechumen.* "Doubtless, for however beautiful our works may appear externally, they are inevitably sinful, because the heart, which God regards, is corrupt."*

The German protestants tells us, in the Heidleburgh's confession, that we are naturally prone to hate both God and our neighbor ; that we are totally incapable of any good, and inclined to every evil, before we are born again by the Spirit of God. It is asked of the catechumen, "Is not God unjust, when he requires of man what we are not able to perform ?" and it is answered, "not in the least. For God has made man perfect, so that he was able to fulfil the law, but he has deprived himself and all his posterity of this power, by listening to the suggestions of the Devil." *Ques.* "Will God leave this disobedience and apostacy unpunished ?" *Ans.* "By no means ; but he will manifest his terrible wrath both against original guilt and actual transgression ; and he will punish both by a righteous judgment in time and in eternity ; for it is written, *cursed is every one that continueth not in all things which are written in the book of the law to do them.*" *Ques.* "But is not God compassionate also ?" *Ans.* "Yes, God is compassionate. but he is also just ; and justice demands that sin, which is committed against his infinite majesty, should be punished to the utmost ; that is, with the everlasting punishment of both body and soul."

These, Sir, are the sentiments imposed upon us, by a conspiracy of fallible men, as the oracles of the living God ! These are the glad tidings of salvation, which a merciful Redeemer came to proclaim ! God so loved the world, that he sent his Son to preach these horrors, from which the multitude cannot possibly escape ! This is the last and best dispensation from him who will not always chide, nor hold his anger forever ! If these doctrines be true, and if it be true that the Divine Being delighteth not in the death of the sinner, what insufferable violence must this vindictive justice commit upon the compassion of his nature !

But it is time to inquire, what foundation is there for this horrid hypothesis ? A doctrine so tremendous, that it harrows up one's soul as we are stating it, ought to be established upon the firmest foundation. It ought to be proclaimed from heaven by a voice which all can hear, and no one misinterpret ; and all the powers of natural reason, and the best feelings of humanity, ought to be brought into submission by some incontestable authority.

You confess that it is difficult to reconcile this doctrine with the principles of reason ; but you think that it is taught in the scriptures, and countenanced by the moral state of mankind. We will therefore first consider the evidence from scripture, and inquire whether that be so convincing as to deserve being placed in competition with the powerful objections which natural reason suggests. By pursuing this plan, your reluctance to attend to the voice of reason may possibly be subdued.

The doctrine of original sin, as stated above, presupposes the perfection of Adam's nature before the fall ; teaches the depravity of human nature, in consequence of the fall ; and the eternal punishment of the majority of the human race in consequence of this depravity.

Respecting the first article, if we had been taught to understand by the perfection of his nature, Adam's innocence, & the rectitude of his disposition, simply, the position would have been admissible. He must have been innocent before he was guilty, and his dispositions upright before they were perverted. But much more has been understood. It has been asserted, that the powers and propensities of our first parents were vastly superior to the present standard of human nature : once "beams etherial," now 'sullied and absorbed." These, however, are mere phantoms of the brain, unsupported by a single proof. The sacred historian informs us, that God made man in his own image. *Catechisms*, not *scripture*, have added, in *knowledge*, *righteousness* and *holiness*. Now the only instance upon record of knowledge, is, that of his having given names to the various animals, as they were brought before him, which is too circumscribed to be worthy of an encomium ; and as to his righteousness and holiness, the scriptures are perfectly silent. It is true Adam was created with a thirst for knowledge, which induced him to eat of the "tree to be desired to make one wise ;" but he manifested his ignorance, in not discovering the artifices of the evil one, and in imagining that he could improve his situation by disobeying the divine command.

The expression, "let us make man in our own image," has been variously interpreted. It has been considered by some as referring to the spirituality of our natures, or to our possessing an immaterial principle, in distinction from every other class of animated beings. Whoever admits this sense, must also admit that it is equally applicable to the offspring of Adam, in their present dishonored state. This, of consequence, is not the high dignity forfeited by the fall. Some imagine that the expression relates to the exalted powers conferred upon man, in distinction from the lower creation, by which he is rendered capable of mental improvements and mental enjoyments. In this sense also is the term applicable to the offspring of Adam, even in these days of their supposed degeneracy.

The scriptures themselves obviously confine the expression to the universal dominion given to the human race, over all the other creatures of God. "And God said, let us make man in our own image, and after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, & over every thing that creepeth upon the earth : so God created man in his own image," &c. In consequence of this wonderful superiority in his mental powers, is man become the sovereign of creation, and able to render every part subservient to his will. He is able to subdue the strength of the strongest, and bow their necks to his yoke ; he arrests the flight of the swiftest, and exceeds by his inventions, the craft of the most crafty. "He has more wisdom than the fowls of the air, and more understanding than the beasts of the field ;" and thus may he be viewed as the vicegerent on the earth, the representative of the Universal Sovereign. This interpretation is also as applicable to the offspring of Adam, as to their first parents. In no sense therefore, can the passage be confined to that state of high perfection ascribed to Adam during his innocence ; and yet it is the strongest argument in favor of the position that has ever been adduced.

Another passage of the scripture has indeed been pressed into the service, which is, the observation of the preacher in Ecclesiastes : "God made man upright, but they found out many inventions." It will be necessary to detain you in attempting to prove that the preacher is not, in this place, speaking of Adam's transgression ; but simply making observations upon common life ; that by man, we are to understand mankind in general ; for we are told, *they* found out many inventions ; nor is the phrase in any way applicable to that single transgression of our first parents : the invention manifested in this transaction, was found out by Satan, by which Adam was unfortunately deceived.

Not being forbidden by any express declarations in scripture, we may innocently presume that the powers and faculties of Adam and Eve were as limited

*See *Les Articles de la Foi Dimache* 19 *me*

as our own, and that their propensities to good and evil were perfectly similar. Whence comes it, otherwise, that they should fall an easy prey to so slight a temptation? The conflict they had to sustain, in order to manifest their obedience to the divine will, was far inferior to many over which multitudes of their posterity have triumphed. If we consider the Mosaic account of this event as a literal fact, and not allegorical, the temptation was scarcely beyond the powers of a school-boy to resist; their ready seduction was totally inconsistent with that superiority, that exaltation of character arbitrarily ascribed to them. To manifest that a supposition of this kind must be destitute of evidence, we have only to recollect that no opportunity could possibly present itself for their displaying this elevation of their natures, had they really possessed it. No scenes could possibly present themselves favorable to the exercise of numberles virtues which have adorned so many of their offspring. In the infantile state of the world, it was the easiest thing in nature to be perfectly innocent, for scarcely could a vice be committed. When the first pair were the only inhabitants of the globe, there could be no temptation to fraud, oppression, deceit, avarice; nothing to excite anger, jealousies, envyings, lawless ambition, or to infuse implacable malice. Social and relative duties were the same, and circumscribed within the narrowest bounds. Benevolence to every creature newly subjugated to their will, was so natural, that they must have been monsters not to possess the disposition: They could not have experienced a series of vexations and disappointments, to irritate their minds, and render them peevish or discontented; nor have suffered an accumulation of unmerited evils, which might tempt them to doubt the existence of a Deity, or suspect the wisdom and beneficence of his government. Placed in a garden replenished with delights, by the hand of their Creator; and in a world where every thing new, grand and wonderful, burst upon their astonished sight, must not the lowest of their degraded offspring have felt an impulse of admiration, love and gratitude?

Where then are the evidences of a superiority, which would render our first parents a different class of beings from their offspring? What proofs, that they were qualified by the transcendancy of their intellectual and moral powers to associate with angels, and hold special communion with God? The position is as void of evidence as it is of probability; and though it may be viewed as the chief corner stone of your superstructure, we perceive upon close examination, that it is destitute of solidity. Sir, it is porous and crumbles at the touch. Nor does the sacred history present us with stronger proofs that the children of Adam derived sinful propensities from his first transgression. The scriptures represent Adam as the parent of a moral race, and they ascribe this law of morality to his disobedience. But let us remember, that as life is the free gift of God, the continuation of our existence to a perpetuity cannot be claimed by us as a natural right. We may add, that it would prove a perpetual curse before the minds of men were fully prepared for so vast a design; and however repugnant it may be to our feelings, there is neither injustice, nor the imputation of an unnecessary severity, in the temporary dissolution of our frames. Infinite wisdom can best decide concerning the mode of introducing this law of our dissolution, and infinite wisdom is able to convert the greatest seeming evil into the most substantial good. But we are not taught by any passage of sacred writ, that the vices of men, or their vicious propensities, are inheritances derived from the offence of Adam. This idea is merely an induction from expressions which were intended to convey a very different meaning.

Had it been the object of the sacred writings to make us acquainted with so singular a fact, it surely would not have been passed over in total silence by Moses in the account given us of the first transgression. Shall we suppose him to have been inspired to write the history of the fall, and that he should have omitted the chief circumstance? Or that it should have been withheld from him, & revealed at a very remote period to others, who were appointed to be the historians of the event? The supposition is extravagant. This is unquestionably the properest place for the narrative, but here we find it not. The first sin recorded after the grand offence, was the murder of Abel by his brother Cain; and this horrid instance of fratricide is ascribed to the passions of anger and jealousy which have multiplied murders since that event; there is not the most distant insinuation, that those passions were implanted by the disobedience of his father. When the wickedness of the world was so great, that, according to the strong figurative language of the scripture, "it repented the Lord that he had made man on the earth, and it grieved him at his heart;" we are not informed that the sin of Adam was the cause of this wickedness, or that it grieved the Lord that he had permitted man to pollute his offspring. The event is represented as arising from the progressive degeneracy of men, "as they began to multiply upon the face of the earth,' that is to the contagion of evil example, and not to the developement of that grand germ of corruption implanted in the heart of man at the fall.

Again, as Jesus Christ came into the world to repair the ruin of the fall, it is natural to imagine that he would, in the course of his ministry, have made us clearly acquainted with the nature and extent of this ruin. We are assured that the world was in a state of sin and misery; but the derived corruption of human nature in consequence of the fall, is not intimated by the author of the Christian dispensation, nor was it, previous to his appearance. We find no declaration, that he came to save a sinful world from hereditary sin. This doctrine is not mentioned in the commission given to the apostles to preach repentance and remission of sins; nor do we discover, in the execution of their commission, that they either lament the state of mankind, or upbraid the children of Adam on account of the depravity derived from him.

Thus it is incontestable, that this article of your creed is not mentioned where it was most natural to expect it; neither is it enforced by those who must have been the best informed, and who alone could possess authority to propagate it.

How, Sir, can you account for so very singular a circumstance? How comes it that a doctrine deemed so essential to Christianity, should have been forsaken or omitted by those, whose peculiar province it was to place it in the most conspicuous point of view? How comes its foundation to rest solely on the interpretations given to a few phrases scattered in different parts of the Old and New Testaments, which from their connexion, and from the manner in which they were uttered, are very capable of a different construction? Expressions, some of which were obviously the strong language natural to occasional emotions, some proverbial, some descriptive of particular classes and characters of men, without any reference to the sin of Adam, and some were spoken by persons whom it would be ridiculous to suppose were possessed of inspiration.

Yours, &c.
A LAYMAN.

"UNIVERSALISM IN A DYING HOUR."

An account is going the rounds of the limitarian papers, written by an anonymous 'Veritus,' and communicated, originally, for the Rochester Observer,—a calvinistic paper in New-York,—concerning one David W. Bell, who "was once a zealous advocate for the doctrine of Universal Salvation," but who was taken sick, renounced his belief, embrated the doctrine of endless misery, and, after having done this, begged his Maker

to damn him, forbid persons praying for him ; and as he was about to expire, exclaimed : " I must be damned ! I am damned ! damned to all eternity !" Now we know not but this story is true. There may, for aught we know, have been a David W. Bell, who in his right mind and sober moments, was a zealous advocate for the doctrine of universal salvation. He may, too, in a time of weakness, have renounced this doctrine. No doubt he did, or he would not have been in such a horrible, such a lamentable condition in his dying hour. But why, in the name of common sense, is such a state of mind to be charged to the account of " *Universalism* in a dying hour" In his dying hour he *had* no Universalism. He had renounced that doctrine & become a believer in orthodoxy. The story should have been headed, " *Orthodoxy* in a dying hour." *This* was his belief, when he wanted to be damned and knew he should be. Let the orthodox then have all the credit of rendering the dying hours of this poor man so intensely miserable as Veritas describes it. It is certain Universalism has nothing to do with it.—*Christian Intelligencer.*

EVANGELICAL MAGAZINE.

UTICA, SATURDAY SEPT. 20, 1828.

FURTHER OBJECTIONS AGAINST UNIVERSALISM.

MATHETES No. 2.

Mr. Skinner—I feel a peculiar satisfaction in the reflection, that my letter, imperfect and hastily written as it was, has not been passed by unnoticed. The promptness and friendliness of your reply are worthy of commendation. To elicit truth is the design of my enquiries.

Truth—" has so fair a face and mien,
That to be loved, needs but to be seen."

In justice to myself, I must say, that the ' difficulties which labor in my mind' are not fully removed. If there be no other punishment, to which sinners are exposed than that which they actually suffer, from what are they saved ? Does not the term itself suppose something to which they are exposed, but which they do not suffer ? You ask if I "cannot conceive how salvation can be ascribed to God and the Lamb, without the sacrifice or violation of justice ?" I reply, that I cannot conceive how this can be done, if there is nothing to which they are exposed, and nothing from which they are saved. Will you tell me how we can be *saved* by *grace* or *favor*, and at the same time suffer the penalty of the law, the full demerit of our crimes.' The scriptures say, ' by grace are ye *saved* ;' not, after having satisfied the demand of inflexible justice shall ye have, as a free bequest, the high and immortal bliss of heaven.

It seems that our views respecting a proper definition of Mercy do not exactly agree. Had you given your definition of this attribute, it *might* have been the means of showing me my error Am I to nnderstand you to believe that *Justice* and *Mercy* are the same ? If I nnderstand you correctly, you seem to insinuate that both of them require the same thing ; if this be the case, will you have the goodness to point out the difference between them. The apostle speaks of some who receive sentence, condemnation or punishment unmixed with mercy. "He shall have judgment without mercy, that hath showed no mercy." Would it be proper to say of a man who had been accused of crime, but, on trial, was found innocent, that it was a merciful act that he was acquitted and not sent to prison ? And yet could it not be said, with the utmost propriety that it was an act of justice ? Could it be said of a man who had murdered, that in *mercy* to him he was sent to the gallows ? And yet would it be improper to say that it was in *justice* ? If the sinner, after having satisfied the demands of justice, has no proper claim to heaven, and if salvation or rather, an admittance into heaven is the free gift of God, undeserved, unmerited by the creature, may not God in justice withhold it, and leave him to sin and suffer forever ? In my understanding of your views, you suppose me to believe that you confound punishment too much with salvation. I have never supposed that you identify punishment with salvation ; but simply that you consider it as the means of preparing the sinner for the enjoyment of heaven. Whatever prepares us for the presence of God and the society of the blessed in the regions of purity and felicity, must, undoubtedly, be a blessing. And if our sins deserve that fatherly chastisement only, then do they not deserve a blessing ? Then is not the just desert of sin on this hypothisis, a blessing ?

In reply to your first query, I would remark, that justice, with respect to every one who enters heaven, is satisfied, not on the transgressor, but on a substitute. The sacred volume most plainly teaches, that sinners are saved through Christ, " Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness ; by whose stripes ye were healed." "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." " By whom we have now received the atonement." " For ye are bought with a price." "He shall save his people from their sins." These and kindred other expressions of scripture, warrant us, I apprehend, in the conclusion, that Christ laid down his life a ransom for sinners, in consequence of which alone, God can be just and the justifier of him that believeth. I would remark in reply to your second question, that the argument drawn from the declaration of the apostle that ' God is no respecter of persons,' is, if I understand the passage correctly, without much force. If that passage means that God treats all men alike, it is most certainly a mistake. Some men are born the possessors of wealth, and pass through life calmly and undisturbed ; while others inherit poverty, disappointment and wretchedness from the cradle to the grave. If, in this world, there may be so great a variety in the dispensations of providence, and he not be guilty of partiality, it may not be so easy to show why it may not be so in the next. Let me ask, by way of reply to the next interogation, what earthly parent would give to some of his children an immense fortune, and suffer others to wade through poverty and inherit misery ? But God does it ; is he therefore less bountiful than man ?

When I have proposed another query for your solution, I will relieve your patience. Does it not have a tendency to encourage the impenitent in a course of vicious conduct to tell them, that, notwithstanding their iniquitous practices in this life, in the next they shall have a seat with the blessed ?

As the evening bell admonishes me to retire, I must bid you good night.

MATHETES

REPLY.

" Mathetes" it seems has not yet got out of his difficulties, or rather, has not yet got the difficulties out of his mind, with which he has been laboring for some time past. We are however pleased with his still apparent candor, and shall feel amply compensated for our labor if we can assist him in the least to get out of them. In his first paragraph he still urges, in amount, the objection to our views embraced in his first communication : viz ; That it is impossible for man to be saved, and ascribe his salvation to God and the Lamb, unless there is something, to which he is liable, far more dreadful than that which he really suffers. He still seems to have but a vague, or rather erroneous idea of what salvation consists in ; imagining that it consists in deliverance or salvation from *deserved punishment*, which deserved punishment he supposes is endless misery. Now we nowhere read in the Bible of any such salvation or deliverance as this. By consulting the scriptures we shall learn what salvation by Christ *does* consist in. The angel, speaking unto Joseph of Christ, says, " Thou shalt call his name Jesus ; (i. e. Saviour ;) for he shall save his people"—from what ? from endless misery ? No ; for they were never threatened with, nor liable to, such a fate. Was it to

save them from deserved punishment? No; for God "will render to *every man* according as his work shall be." What then was he to save them from? Ans. "*He shall save his people from their* SINS." Again, Peter says, "Unto you first, God having raised up his Son Jesus, sent him to bless you"—(how? by saving them from deserved punishment? No: but "by turning away every one of you *from his iniquities.*" Again, St. Paul "There shall come out of Zion the Deliverer, and shall *turn away ungodliness* from Jacob." These, and many other passages that might be adduced, prove that Christ came, not to save mankind from *deserved* punishment; but from *deserving* punishment—that is, from *sin* which incurs, and brings along with it, punishment and misery. This is the primary sense and most common acceptation in which the word *salvation* is used in the scriptures. In a higher and more perfect sense it signifies, deliverance from mortality, salvation from death—from the grave—from annihilation—and the crowning of man with immortality and eternal glory.

If "Mathetes" cannot yet conceive how man can be saved, unless it is from *deserved* punishment or misery, we will, in order to help his mind on the subject, introduce to his notice the following case or cases—God saved or delivered ancient Israel from Egyptian bondage and from the cruelty of their oppression: But will "Mathetes" contend that the Israelites *deserved* to remain slaves all their life time, or they could never have been saved or delivered? The people of America were delivered from the cruel oppression of British tyranny: But will "Mathetes" contend that our patriot sires *deserved* to suffer oppression all their lives long, or they could never have been delivered? Unless 'Mathetes' answers these questions in the affirmative, he must concede that *salvation* may consist in *deliverance from existing evils that are actually suffered*; without supposing *deserved* or threatened evil which is not suffered.

In his second paragraph "Mathetes" again introduces the subject of *Justice* and *Mercy*; wishes a definition of the latter term; and asks, "Am I to understand you to believe that Justice and mercy are the same?" Tho' we supposed our ideas were expressed in sufficiently plain terms in our former reply, to be understood by "Mathetes," yet we will briefly reply to his question here proposed. *Mercy is that disposition of mind which excites to pity and relieve those* WHO ARE IN TROUBLE. Justice is that principle of perfect equity which requires that to be done, which it is *right should be done.* Justice and mercy are both attributes of God, "*God is Love*"—and Justice and Mercy are but different modifications, or modes of operation, of the same principle of eternal love. Justice and Mercy are not the same, any more than the two disciples, James and John—who were brothers—are the same person, tho' both belong to the same family. They are however never at variance—if they were, God would be divided against himself. The text, "they shall have judgment without mercy," &c. quoted by Mathetes in support of this sentiment, it will be perceived, gives no countenance to it; when explained by comparing scripture with scripture. It simply signifies that judgment will overtake the hard-hearted transgressor—that he shall be punished according to the demerit of his crimes—and that for the time being, without experiencing the rays of divine mercy in delivering or relieving him of his troubles. But nothing is said but what he should afterwards experience and enjoy mercy and deliverance, pardon and salvation. Indeed the scriptures clearly prove that this shall be the case. "For I will not contend forever; neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him: I will lead him also and restore comforts unto him and to his mourners." Isa. lvii; 16, 17, 18. See also the latter part of 16th Chapter of Ezekiel; and other kindred texts.

As to the question proposed by Mathetes relative to the mercy or justice of sending a murderer to the gallows, it will be sufficient to answer it when he will prove from the New Testament that either of those attributes *require* such a punishment; or when he will justify such punishment on any *principles* laid down in that sacred code.

In answer to Mathetes' question, whether God cannot in justice withhold salvation from the sinner, after he has suffered according to the demerit of his crimes, we observe, The *sinner* has then no *claims* on God for salvation: But God cannot withold salvation from the sinner in justice to *himself* and his *own veracity*—for he has *promised* salvation, and he cannot lie.

Mathetes again urges a former objection in a little different dress. After speaking of punishment as a "means of preparing the sinner for the enjoyment of heaven," [the *gift* of God] he says, "Whatever prepares us for the presence of God and the society of the blessed," &c. "must undoubtedly, be a blessing. And if our sins deserve that fatherly chastisement only, then do they not deserve a blessing? Then is not the just desert of sin, on this hypothesis, a blessing?" We supposed that the explicitness of our answer to thi question in a former number would have prevented a repetition of it from Mathetes. But it seems he is still in difficulty, on this point. We would ask Mathetes if he cannot distinguish between *means*, and the *object* to be effected by those means? Punishment, which the sinner has deserved, is not a blessing *in itself considered*, aside from the end proposed by it. *Eternal life* (for the enjoyment of which, punishment may be a means of preparing the sinner,) *is the blessing*—a free *gift*, unmerited, undeserved. A *preparation* for happiness, or heaven, would be no blessing, if happiness, or heaven, were never to be enjoyed. The *preparing* of a field for the reception of grain, would be no blessing, nor do the least good, if the grain were never to be sown. But if Mathetes still considers his question as weighing against our views of salvation by *grace alone*, we will endeavour to bring him to his senses by the following supposition: Suppose Mathetes to be a father—he has a froward and disobedient child—the child *deserves* punishment—he punishes the child with a 'fatherly chastisement'—this has the desired effect to humble, subdue and reclaim the child—he becomes an obedient, useful and happy son—and in the end a great blessing is the result. Now we ask, Did the *frowardness* and *disobedience* of the child *deserve* this blessing? When Mathetes will answer this question, he will find a solution to his own. He will also *learn* (if he is what his signature imports) that the blessing consists, not in the punishment itself, which has been deserved by the sinner, but in *directing* that punishment to a beneficent end; and that even *this* blessing is nothing in itself, as it regards man's salvation, without the still *greater blessing—the gift of eternal life.*

In answer to our first question proposed to Mathetes, he resorts to the following convenient subterfuge: viz; "That justice, with respect to every one who enters heaven, is satisfied, not on the transgressor, but on a substitute." Passing by the extreme injustice and cruelty of such a hypothesis, we would ask, If justice demanded the infliction of endless misery upon the transgressor, has justice been satisfied? Has endless misery been inflicted on the substitute? If so, then Christ has suffered *endless misery!* And if he has suffered the penalty due to all, on Mathetes' supposition,—as we read he 'tasted death for *every man*'—he must have suffered endless misery as many times as there ever have existed, and ever shall exist, individuals in the human family!! O, friend Mathetes, do think of these things, and think seriously too. Ask yourself, can these things be so? And again, think of the absurdity of attempting to maintain endless misery for any individual of the human family, after admitting this theory. For we ask, can perfect justice require the penalty to be inflicted *twice* for the same offence—once on the substitute, and once on the actual transgressor? But the above doctrine of substitution, as advocated by Mathetes, we conceive, so far from showing the way in which justice is satisfied, is opposed to reason, common sense and scripture; and exhibits the most striking *injustice* and *cruelty.* How would such principles answer to put in practice among men? to punish the innocent for the crimes of the guilty, and let the guilty go clear! Would not Mathetes himself esteem it extreme injustice and cruelty, if he

were sent to the State's Prison because his brother or his neighbor had been guilty of theft? And can that principle be justice in God, which is injustice and cruelty in man? Besides, the scriptures declare that God "will by no means clear the guilty"—that "He will render to every man according to his works"—and that "he that doeth wrong, SHALL receive for the wrong that he hath done." We believe in the scriptures Mathetes has quoted, to establish his theory of substitution, as firmly as he does: tho' we do not understand them in the same sense—We do not so understand them as to make them contradict those texts we have just quoted, and at the same time oppose reason, sanction injustice, and countenance impunity to the transgressor. As we propose giving our views upon this point in a separate article, ere long; we shall dismiss it now with this one remark.

We cannot but marvel after reading Mathetes' views of the doctrine of substitution, at the question contained in his last paragraph, viz: whether our views do not "have a tendency to encourage the impenitent in a course of vicious conduct?" And we would ask him in our turn, which doctrine will most "encourage the impenitent in a course of vicious conduct"—*his* doctrine of *substitution*, which teaches them that tho' they may "sin as with a cart rope" and be guilty of the most atrocious wickedness all their life time, yet a substitute is provided to bear the penalty, and *they* may escape all punishment both here and hereafter; or *our* doctrine which teaches them that they *cannot* escape the punishment due to their crimes by any means, but *must bear it themselves?*

Mathetes in attempting a solution of our second question, instead of relieving his system from embarrassment, has but involved it in still greater difficulties. He says if the text, "God is no respecter of persons," means that "God treats all men alike, it is most certainly a mistake." He then goes on to point out what he supposes a great difference in the condition and enjoyment of men in this world, and concludes that if this difference can exist here without proving God partial, it may exist eternally, and yet God be impartial. Now we never stated that the text above quoted meant that "God treats all men alike," in every respect in this world. But we now state that, if the text has any meaning, it appears to us, to prove that God is equally good to all men, and that he will, during the whole of the existence of all. bestow on them an equal share of happiness, according to their capacities of enjoyment—that the cup of each will finally be filled full. Altho' we see mankind in a variety of conditions and circumstances in this life, yet we cannot believe there is so great a difference in their happiness as Mathetes and many others imagine there is. We cannot always judge correctly from outward appearances and circumstances. The poor are often as happy or happier than the rich—the ignorant are sometimes as happy as the wise and the learned—and not unfrequently the sick, and those that are generally thought sorely afflicted enjoy sources of happiness, to which the well, and those generally thought prosperous and happy, are total strangers. A tub was large enough for Diogenes; but the world was too little for Alexander. But allowing the real difference in the happiness of mankind in this world to be as great as Mathetes supposes it to be; will the supposition of a *future, endless*, and *infinite* difference between them, remove the difficulty, and "justify the ways of God to man?" Or will it not rather increase the difficulty *ad infinitum?* As the scriptures teach us the impartiality of God, we should naturally suppose, if some men were less happy than others here, (unless their unhappiness were owing to misconduct, instead of fortune or outward circumstances) that they would have their share of enjoyment made up to them hereafter, so that they would enjoy as much happiness during the whole of their existence, as those that were more happy here than they. But Mathetes seems to think otherwise; and to imagine (according to the question he proposed at the end of this paragraph) that if a small difference exist here, there must an infinite difference exist hereafter—and that, if "an earthly parent gives to some of his children an immense fortune" at one time, while others remain without their share, he must, in order to prove himself *impartial*, in the end, bestow his *whole estate* on those that had *received* their portion, and forever disinherit the rest that *had never* received any of his estate!! This we must confess is a strange way to vindicate the character of God.

As we have in part anticipated the answer to Mathetes' last question, and have already extended this article to a greater length than we intended when we sat down, we shall dismiss it with only one or two remarks. We think the doctrine of the final salvation of all men, so far from being of an immoral tendency, holds out the greatest possible encouragement to virtue and the most effectual restraint to vice; inasmuch as it teaches the infinite justice and benignity of God, and the indubitable certainty of equitable rewards and punishments for all men, according to their merits or demerits. We think also if the doctrine had been of immoral tendency, or if it had not on the contrary been of the best moral tendency, it would not have been inculcated by all God's holy prophets since the world began, by Christ himself, and all his inspired apostles, as we are certain, if the bible be true, it was. See Acts 3: 21. Isa. 45: 23. Ps. 22: 27. John 3: 35 and 6: 37—40. Rom. 5: 8, 9, 10, 17, to the end. 8: 38 39, the whole of Ch. 11. 1 Cor. 15: 22, &c. 1 Tim. 2: 1—6. 4: 10. Eph. 1: 9, 10. Phil. 2: 10, 11. Col. 1: 20. 1 John 4: 8. Rev. 5: 13. And other passages of similar import too numerous to cite.

Hoping Mathetes will retain the profession & maintain the character of a true *Disciple*, and diligently and prayerfully "search the scriptures," which are able to make him, and us, and all men, wise unto salvation, we bid him for the present an affectionate adieu. S.

A New Association of Universalists was organised in Turner (Me.) on the 22d ult. called the *York, Cumberland, and Oxford Association*, and constituting a branch of the Main Convention of Universalists. Seven ministering brethren, and a large number of delegates attended; a constitution was formed and accepted; a standing clerk (Br. G. Bates) chosen; four discourses were preached—two by Br. W. A. Drew, one by Br. B. B. Murray and one by Br. H. Hawkins. The Minutes as published in the Christian Intelligencer indicate a prosperous state of the cause in that Region.

A Quarterly Conference of Universalist ministers was holden at Cumberland Hill on Wednesday the 20th ult. It was attended by Brs. Jacob Frieze (of Wilmington N. C.) D. Pickering, R. L. Killam, S. Cutler, A. Ballou and B. Ballou; and adjourned to meet again at Cumberland Plains, near Diamond Hill on Wednesday the 15th of October next.

The Northern Association of Universalists will be holden at Jt. Johnsbury Vt. on the first Wednesday and Thursday (1st and 2d days) of October next.

The Franklin Association of Universalists will be holden in Dover Vt. on the 15th of October next.

The Cayuga Association of Universalists will be holden in Sempronius on the First Wednesday and Thursday in October next.

The Genesee Association was to have been holden at the centre of York, Livingston co. N. Y. on the 1st Wednesday and Thursday of this month.

Ancient and Modern History of Universalism.—We publish in this days paper the prospectus of those long desired and much needed works. We rejoice that they are forthcoming immediately; and that too from authors whose opportunities and situations have been such as to furnish them with the means of giving us interesting and correct histories of that doctrine which we believe was taugh by Christ & his apostles, and has been believed in all ages of the christian church, from that day to the present, by some faithful disciples of our divine Master. Tho' there are extant many sketches of the history of distinguished universalists in various ages of the church, yet nothing like a connected and regular History of the doctrine, from the apostolic to the present age, has ever before been attempted. We have no doubt of the utility of these Histories, Ancient and Modern; and hope our friends in this region will generally patronise them, that we may be able to return to the Publishers a respectable list of subscribers.

Progress of Truth.—We rejoice to learn by the last *Trumpet and Magazine* that the doctrine of Universal salvation is rapidly advancing in Lancaster co. Penn. that there is a zeal and engagedness among the believers in this heart-cheering doctrine, in that place,

worthy the good cause in which they are enlisted. There is one able German Preacher (Br. Jacob Myers) lately converted to the 'faith once delivered to the saints,' who is all engaged; and a prospect of several more Germans soon engaging in the work of the ministry. Proposals are issued for publishing, in the German language, a monthly paper entitled "*Der Frohliche Botschafter*," the *Bearer of Glad Tidings*, at Marietta, for the benefit of the numerour German population in that section of country. May the Lord bless these laborers and the means they are employing for the dissemination of the truth, with abundant success.

Another Conversion in the Ministry.—From the same paper we learn that *Rev. Abraham Hull*, a Methodist preacher near Balpre Ohio, has recently renounced the doctrine of endless misery, and embraced the more scriptural doctrine of the salvation of all men.

OBITUARY.

Died—In this village, on Saturday evening last, 13th inst. after a long and distressing sickness of thirteen weeks, *Francis W. Skinner*, only son and child of the Senior Editor of this paper, aged one year, one month, & 22 days. In the death of this darling son, his bereaved and now childless parents have sustained the loss, the irreparable loss, of one of the most interesting and promising children that ever blessed the fondness of parental love.

To see an innocent little sufferer, for weeks and months together, consuming and wasting away with one of the most distressing diseases that ever afflicted mortals—a disease that defies the power of medicine to aid, or the utmost skill of the ablest physicians to arrest;—to witness the closing scene, the dying throes, the expiring agonies—to hear the shriek of distress—to see his little hands and eyes imploringly raised to his parents for aid, and expressing by looks, the petition he could not utter, "*My Father, my Mother, why have ye forsaken me?*"—and at the same time, to be *denied the power to relieve*—these are scenes that possess a heart-rending, an anguish-giving power which no language can express, which none but parents can feel and know; and which are only explained or accounted for by resolving them

——"Into the will,
And arbitration wise, of the Supreme;"

whose counsels are in the great deep, & whose ways and thoughts none can search out or know unto perfection. To see a lovely, an only child thus snatched from our fond embraces in the morning of its existence, by the cold hand of death, and at so interesting a period, when the powers of body and mind were rapidly expanding—to part with an only child, in whom all our parental affections were centered, and on whom so many fond hopes of domestic happiness were hung—to see his eyes forever closed in death, and the once so lovely form consigned to its cold and narrow house of clay—no more to embrace or see again on earth—imparts a bitterness of soul, for which there is no antidote, save in that Gospel by which life & immortality are brought to light, and that hope

"That looks beyond the bounds of time,
When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more."

Though this dispensation is peculiarly afflictive, and our loss unspeakable, yet we trust that all will finally work together for good, and that what now is our loss is the immeasurable gain of our departed child. He is now delivered from a world of sorrow, trouble & pain, and gone home to the bosom of his Creator God, where tears, and sorrows, and sickness, and pain, and death, can never reach him more—to the arms of that Saviour who said, "Suffer little children to come unto me, and forbid them not, for *of such is the kingdom of God.*" "The Lord gave, and the Lord hath taken away; & blessed be his holy name."

Adieu, Sweet Babe, thy tender form,
No more shall racking pain distend;
No more shall life's tempestuous storms,
Upon thine helplessness descend.
Sweet child, thy loss to us is great,
But unto thee 'tis boundless gain;
'Tis for *ourselves* alone we weep,
For *thou* art free from all *our* pain.

To kinder arms art thou received,
Than earthly Fathers e'er could be;
On pillow softer, art relieved,
Than Mother's bosom was to thee.
A holy quiet reigns around,
A calm which nothing can destroy;
Naught can disturb that peace profound,
Which thine enfranchised soul enjoys.

Adieu SWEET CHILD! thy fond caresses
No longer can we ask below;
May He in whose divine embraces
The springs of life forever flow—
May He permit us all to meet thee,
In yon supernal world above,
With harps seraphic there to greet thee,
'Mid deathless realms of LIFE & LOVE.

In Sauquoit village on the 6th inst. of the dropsy in the Chest, Mr. Baily Hull, aged 35. He died as he had lived fully believing in Jesus as his Saviour, and not as his alone, but as the *Saviour of the whole world.*

In Westmoreland N. H. Aug. 17th ult. of consumption, Miss Raney B. Simmons, in her 23d year. She was the first of a numerous family on whom death has ventured to lay its paralizing hand—a large circle of friends mourn the departure of one so lately numbered with them—one so amiable and so interesting. Her mind was enlightened, liberal, and fraught with the tenderest sensibilities. But that body once so active, is enshrouded in death—that mind adorned with graces that ennoble, which dictated "every good word and work," no longer imparts to all around, its cheering light, except as it has transferred its virtues to be embalmed in the mournfully pleasing recollections of those who knew her, and consequently loved her. Is she gone? she has left her friends for a short season, till they shall meet her—but her memory lives. Is she dead? she sleepeth in the tomb.—Did she hope? She said on the day of her departure, "had I gone yesterday, I should have been happy to day." May her friends emulate her virtues, and like her, trust, in life and in death, in the living God who is the Saviour of all men."

"The graces lov'd with chasten'd light,
To pluck its pure celestial bloom;
And all its blossoms were so bright,
It seem'd not formed to die so soon."

In Troy, of consumption on the 25th of July ult. Mrs. Phebe Scott, aged 77 years. It is just to the memory of this deceased friend, to say, she adorned the doctrine of God her Saviour. She was kind, faithful, devoted and much beloved. Among the first in Troy who had the independence of mind to avow their faith in the final Restoration of Adam's race, she was numbered. She was one of the first who associated in church fellowship—she was the first member of the Restorationist church in that place. She was resigned to the will of God, and departed well persuaded of her own, and the world's salvation.

FRAGMENT.

Important concession of Bolingbroke.

No religion, said that deistical nobleman, ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind, as christianity. No system can be more simple and plain than that of natural religion, as it stands in the gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion natural and revealed. Christianity as it stands in the gospel, contains not only a complete, but a very plain system of religion. The gospel is, in all cases one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity.

To Preserve Milk.—A spoonfull of horse radish, put into a pan of milk, it is said, will preserve it sweet for several days.

POETRY.

HEBREW MELODY.

In Judah's hall the harp is hush'd,
Her voice is but the voice of pain;
The heathen heel her helm has crush'd,
Her spirit wears the heathen chain;
From the dark prison house she cried,
"How long, O Lord! thy sword has slept
O quell the oppressor in his pride!"
Still Pharaoh ruled, and Israel wept.

The morning breezes freshly blow,
The waves in golden sunlight quiver;
The Hebrew's daughter wanders slow
Beside the mighty Idol river,
A babe within her bosom lay—
And must she plunge him in the deep?
She rais'd her eyes to heaven to pray!
She turn'd them down to earth to weep.

She knelt beside the rushing tide,
'Mid rushes dark, and flow'rets wild;
Beneath the plane-tree's shadow wide,
The weeping mother plac'd her child.
"Peace be around thee—though thy bed
A mother's breast no more may be;
Yet He that shields the lilly's head,
Deserted babe, will watch o'er thee!"

She's gone! that mourning mother! gone;
List to the sound of dancing feet,
And lightly bounding, one by one,
A lovely train the timbrels beat.
'Tis she of Egypt—Pharaoh's daughter,
That with her maidens come to lave
Her form of beauty in the water,
And light with beauty's glance the wave.

Oh! woman's heart is like the rose,
That glows beneath the tropic's flame,
That blooms as sweet 'mid northern snows
For ever lovely—and the same.
What'er her rank—what'er her lot
Where'er her gentle influence ranges,
The art to bless is ne'er forgot,
The will to comfort never changes.

The monarch's daughter saw and wept—
(How lovely falls compassion's tear!)
The babe that there in quiet slept,
Blest in unconsciousness of fear.
'Twas her's to pity and to aid
The infant Chief, the infant sage;
Undying fame the deed repaid,
Recorded upon heaven's own page.

Years pass away—the land is free!
Daughters of Zion, mourn no more!
The oppressor's hand is weak on thee,
Captivity's dark reign is o'er;
Thy chains are burst—thy bonds are riven;
On! like a river strong and wide,
A captain is to Judah given—
The babe that slept by Nile's broad tide.

A SUBLIME IDEA.

WRITTEN BY ONE WHO WAS SUPPOSED TO BE AN IDIOT.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade;
To write the Love of God above,
Would drain the ocean dry—
Nor would the scroll contain the whole
Though stretch'd from sky to sky.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION

THE

ANCIENT HISTORY

OF

UNIVERSALISM:

FROM THE

Time of the Apostles to its Condemnation in the Fifth General Council, A. D. 553.

TOGETHER WITH

AN APPENDIX,

TRACING THE

DOCTRINE DOWN TO THE ERA OF THE REFORMATION.

BY HOSEA BALLOU, 2 d.

Pastor of the First Universalist Society in Roxbury, Mass.

Some notice of the plan of this Volume may be expected. It is purely *historical;* it begins immediately at the close of the New Testament, so as to pass in review all the other christian writings extant of the early ages; it is from these original authorities that the account is for the most part gathered and composed; the narrative, it is believed, is complete, to the Fifth General Council in A. D. 553, containing all the information now accessible, concerning Universalism in that period; and there is interwoven a pretty full account of the views entertained the meanwhile, by the christians in general, both Catholics and heretics, concerning the future state.

In the Appendix, which forms but a small part of the Volume, the plan is different, as a regular and connected history of Universalism from the Fifth General Council to the Reformation, is now unattainable. Here, nothing but a sketch is attempted, pointing out those traces of the doctrine which the author has discovered in the course of his reading.

THE

MODERN HISTORY

OF

UNIVERSALISM:

COMMENCING

At the Era of the Reformation, and extending to the present time.

BY THOMAS WHITTEMORE,

Pastor of the First Universalist Society Cambridge, Mass.

This work is not a discussion of the doctrine of Universalism; but *a history* of its progress, notices of the authors and preachers who have defended it; of the works in which it is found; and the opposition with which its defenders have met, &c. &c.

It will embrace a brief notice of the Anabaptists, among whom this doctrine was propagated about the time of the Reformation; of its spread and proscription in England previously to the commencement of A. D. 1700; of the principal writers on this subject from that time, with a view of their standing in society, extracts from their works, correspondences. &c. and particularly of the rise of the Universalists, as a sect, under the preaching of James Relly. A full history of American Universalism will be given, containing a view of its commencement through the labors of John Murray; the difficulties at first encountered; the conversion and subsequent course of Elhanan Winchester; biographical sketches of other eminent, early Universalists; the history of the General Convention, and the rapid spread of the sentiment, with the present state of the denomination in the United States, so far as the same shall be attainable.

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Boston, August 23, 1828.

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UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. OCTOBER 4, 1828. NO. 14

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DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy, N. Y.

DOCTRINAL.

TO MR. WILBERFORCE.

LETTER No. 3.

Sir,—The passages you quote in support of your sentiments, illustrate and confirm the truth of the above observation; for not one of them has the most distant relation to the subject.* They all refer to a state of actual depravity, without reference to its cause; and they describe, in striking language, those vicious propensities too frequently observable both in individuals and in large communities, which may be the result of perverse education, evil habits, the force of bad example, and other causes which are known actually to exist, and whose influence is universally acknowledged, without insinuating that they are the streams which necessarily flow from the original transgression of Adam. This propensity to sinful errors is fully expressed by "the imagination of man's heart is evil from his *youth*;" and to this it is necessarily confined, if you will not compel it to start from its context in order to support an hypothesis. The phrase is mentioned twice in the book of Genesis. In the first instance it refers to that accumulated wickedness, that acquired corruption, which preceded the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In the second instance it is expressive of the weak and imperfect state of our natures, which, instead of exciting the wrath, is a subject of commiseration. "The Lord said in his heart, I will not again curse the ground for man's sake; for the imagination of mans heart is evil from his youth; neither will I again smite any more every living thing as I have done."* Your second and third quotations are rather unfortunate; for as it has been judiciously remarked,† they are no revelations from God, but exaggerated representations made of human infirmities by Eliphaz, the Temanite,‡ which provoked even the patient Job to reply, "miserable comforters are ye all;—Shall vain words have an end, or what emboldeneth thee that thou answerest?" &c. Again, "ye are all forgers of lies; ye are all physicians of no value; oh that you would altogether hold your peace, and it should be your wisdom."

Let this instance of the absurdities and inconsistencies which result from an indiscriminate quotation from scripture, be added to those mentioned in a preceding Letter; and let them exert their influence to dissuade you from a practice which is the fertile source of every error; which renders the Oracles of Truth as equivocal and contradictory as the Delphic Oracles, or the Sibylle's Leaves.

As all the other passages you have quoted relate merely to the state in which either individuals or large bodies of men may be occasionally reduced, they are equally irrelevant to our subject. They express truths which no one has ever disputed, but they give you no assistance in forming your hypothesis explanatory of these truths. They mention facts alone; and it is the hypothetic abettors of an extravagant system alone that presume to trace the cause to the sin of our first parents.

You may perhaps still argue, that the declaration of David, "Behold I was shapen in iniquity, and in sin did my mother conceive me;" and that of the apostle, "we were by nature children of wrath, even as others," are too explicit to be included in the above remark. We will therefore pay them more particular attention.

The expression of David is generally allowed to be a part of the penitential Psalm he composed, upon his having been guilty of the sins of adultery and murder. It is manifestly the strong language of contrition and self abhorrence. He adopted the phrase proverbial among the Jews, by which he intimated, that his vicious propensities were so great, that had he been born with them they could not have been stronger. Such terms are common in all countries, and cannot be mistaken by natives and contemporaries, whatever interpretations they may suffer from the comments of foreigners, or from the changes which may take place in the modes of expression. Let us suppose, Sir, that you in the warmth of your laudable zeal for the abolition of the slave trade, should declare in the Senate, that those who persevere to carry on that detestable commerce, must be *devils incarnate*. We will suppose your speech to descend to posterity, and that the expression should meet with a commentator who explained the terms in their literal sense, seriously adducing them as proofs, that they were not *men* but *devils* in the form of men, who were used to engage in the trafic; we will suppose him to conclude, that it was customary for evil spirits to assume the human shape, that they might man the ships from Liverpool and other places, in order to deal in human flesh, torment the inoffensive negroes, & transport them into wretched captivity for sake of gain; would you not smile, though you might be disposed to excuse the blunder on account of the pointed satire it contained? That the terms being *born in sin*, were equally proverbial among the Jews, is evident from a similar expression being employed by the Pharisees, when they questioned the man who had been blind, concerning the manner in which he had received his sight. Upon his asserting, "if this man (Jesus) was

* They are the following:
The imagination of man's heart is evil from his youth. What is man, that he should be clean? and he that is born of a woman, that he should be righteous? How much more abominable and filthy is man, which drinketh iniquity like water? The Lord looked down from Heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no not one. Who can say, I have made my heart clean, I am pure from sin? The heart is deceitful above all things and desperately wicked; who can know it? Behold, I was shapen in wickedness, and in sin hath my mother conceived me. We were by nature the children of wrath, even as others, fulfilling the desires of the flesh and of the mind. O, wretched man that I am, who shall deliver me from the body of this death?

* Genesis vi. 5. Ib. viii. 21.

† See a Review of Mr. Wilberforce's Treatise, by T. Belsham, page 43.

‡ Job xv. 14, 16. Ib. xvi. 2, 3.

not of God, he could do nothing;" they answered, "thou wast altogether born in sins, and dost thou teach us?"

Nothing can be more obvious than that the expression was familiarly used as a mark of ignominy and reproach. It was applied to those who were really degenerate, or who were looked down upon with contempt as the refuse of the people. In the deep abasement of his soul, David appropriated it to himself, as in the haughtiness of his soul the Pharisee applied it to another. That the expression could not have the most distant reference to the doctrine of original sin, is most evident from this second mode of application; for the Pharisee, proud as he was, could not have the arrogance to deem himself or his sect to be exempt from a state of degradation that necessarily involved all mankind.

Respecting the other paasage, and 'were by nature children of wrath, even as others," let us suffer the scriptures to explain themselves, without the interference of crude ideas of our own. They tell us that "the wrath of God is revealed from heaven against all ungodliness and unrigeteousness of men." We learn from history, sacred and profane, that the world was plunged into the depth of corruption and depravity, before the appearance of the Son of God. Of this depravation St. Paul gives us a dreadful summary in his Epistle to the Romans. The same apostle writing to the Ephesians, who were also Gentiles, expatiates upon the regenerating nature of the christian doctrine; and draws the contrast between their present and their former state. "You hath he quickened who were dead in trespasses and sins, wherein in times past ye walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience, among whom we all had our conversation in times past, in the lust of our flesh, and of the mind, and were by nature children of wrath, even as others."

The word nature, it is well known, has various significations; and the precise idea to be affixed to it can only be ascertained by the subject in question, or by circumstances relating to it. Sometimes it signifies custom, sometimes prevailing disposition, sometimes particular laws in the physical, intellectual or moral world, sometimes characters that distinguish one class from another, or discriminate individuals in the same class. The context necessarily applies the word to that state and situation in which the Ephesians, together with the whole Gentile world, were placed before their conversion to christianity: and it points out the cause of their having been children of wrath, even as others; not on account of their original taint derived from thence, but on account of transgressions of their own. "Ye walked in times past according to the course of this world:—" among whom also we had our conversation in times past," &c. Is it possible for signfication to be more explicit and decisive?

You have remarked that assailants have generally the advantage over the defendant: but surely, Sir, you should have made some exceptions and limitations according to the mode of defence that may be adopted. If it be permitted to collect from all quarters, and pour forth a multitude of detached scriptural expressions, the defence is perfectly easy; it consists simply in quotations and assertions; where as the labor of proving that the true signification of these passages is perverted, & that they are not applicable to the subject, falls to the lot of the assailant. A mound is thus thrown up with expedition; and though it has no solidity in itself, it serves to retard the progress of the assailant, who is condemned to remove it.

Having shown that no evidence in support of the hereditary depravity of mankind, can be legitimately deduced from scripture; and that those passages which you have manifestly mistaken for a cloud of witnesses, are dissipated like mists, as you approach and penetrate them, we will now examine the merits of the arguments you have urged from experience and observation.—These you consider as being unanswerable; and confiding in the strength of your proofs, you pronounce every one to be obstinately dull, who does not admit them.

The cause of your mistake respecting the argument, and also the capacities of your opponents, has already been pointed out. It has been proved that you have hastily blended conclusions and inferences with facts, and imagined that whoever admits the latter, must yield to the former. We might readily concede that there is universally and permanently as much wickedness in the world as you have represented; we might grant that the principles of mankind are totally corrupted, that their practice is in every way correspondent; we might, in short, accept your statement, or even prefer that of St. Paul, which is much stronger, and yet deny that an original depravity was imbibed in consequenc of Adam's transgression. We might allow that all mankind had corrupted their ways, and not suppose that they were born in sin: and were it a literal fact, that "there is none that doeth good, no, not one," we might pertinently attribute it to that progressive depravity of which humanity is capable. But we are not under the necessity of making such large concessions. All the proofs you have produced do not demand it, nor will a strict attention to the general character and conduct of men admit it. All that you have said, all that the great Apostle has said; all that the sacred historian has recorded, concerning that universal corruption which occasioned the deluge, relate to particular periods, circumstances and characters, and are no more to be considered as the genuine history of the human heart, in its habitual dispositions, than storms, tempests and pestilence, indicate the general state of the atmosphere; or conflagrations indicate the natural malignity of fire.

It is an acknowledged maxim, *corruptio optimi est pessimi.* Whatever possesses very limited powers, cannot prove, in its worst estate, extensively detrimental: whatever possesses extensive powers, however excellent; may in certain situations be rendered dreadful. Those powers, and propensities characteristic of the human mind, which in their natural and placid operations are productive of much good, constitute the bonds of society, relieve distresses, and advance happiness a thousand ways, may, by being perverted, spread desolation and horror. But these perversions are extraordinaries; they are excesses which distort and deform the human heart, and not faithful portraits of its real character, or native propensities.

In the midst of the greatest excesses and most flagrant immorralities, much good is still observable. In the worst of times, there are many laudable exceptions to the general depravity of character, and in the worst of characters some remaining virtues. Vice being not only pernicious in its tendency, but often quick in its effects alarms, strikes, and we instantly complain. Virtue being in its nature placid, and like our aliments productive of habitual health, by imperceptible operations, in its usual tenor scarcely produces an encomium. It is some extraordinary and almost romantic virtue alone, that has power to arouse our attention. These are facts which cannot be denied; but they could not exist if the doctrine of original sin, as stated in catechisms, were true; they could not exist if man was naturally inclined to hate both God and his neighbor; if he were incapable of doing any good, and if he cannot avoid sinning, more than a bad tree can be productive of good fruit; or if the human heart were 'tainted with sin, radically, and to the very core.' If this were the wretched state of man, the pollution would be universal throughout the species, and so complete in each individual, that our natures would exhibit a mass of corruption inconsistent with a state of society. We should be as the fierce beasts of the forest; and the 'pestilence,' instead of 'walking in darkness,' would stalk forth at noon day.

(Concluded in our next.)

From the New-York Observer.

THEOPHILANTHROPISTS OF FRANCE.

In our last paper, we gave an extract from Dr. Alexander's work on the Evidences of Christianity, and we now give further extracts, containing an interesting account of the Theophilathropists of France. After describing several minor efforts of Deists, to establish and maintain religious worship among themselves, the author says:

The most interesting experiment of this kind, was that made by the Theophilanthropists in France, during the period of the revolution. After some trial had been made of atheism and irreligion, and when the want of public worship was felt by many reflecting persons, a society was formed for the worship of God, by the name just mentioned, upon the pure principles of Natural Religion. Among the patrons of this society, were men, beloved for their philanthropy and distinguished for their learning; and some high in power.

La Revelliere Lepaux, one of the directory of France, was a zealous patron of the new religion. By his influence, permission was obtained, to make use of the churches for their worship. In the city of Paris alone, eighteen or twenty were assigned to them, among which was the famous Church of Notre Dame.—Their creed was simple, consisting of two great articles, *the existence of God, and the immortality of the soul.* Their moral system also embraced two great principles, *the love of God, and the love of man;* which were indicated by the society. Their worship consisted of prayers and hymns of praise, which were comprehended in a manual, prepared for a directory in worship. Lectures were delivered by the members, which, however, underwent the inspection of the society, before they were pronounced in public. To these were added some simple ceremonies, such as placing a basket of fruits or flowers on the altar. Music, vocal and instrumental, was used; for the latter, they availed themselves of the organs in the churches. Great efforts were made to have this worship generally introduced, in all the principal towns of France; and the views of the society were even extended to foreign countries. Their manual was sent into all parts of the republic, by the minister of the interior, free of expense.

Never did a society enjoy greater advantages at its commencement. Christianity had been rejected with scorn; atheism had for a short time been tried, but was found to be intolerable; the government was favourable to the project, men of learning and influence patronised it, and churches ready built, were at the service of the new denomination. The system of Natural Religion, also, which was adopted, was the best that could have been selected; and considerable wisdom was discovered in the construction of their liturgy. But with all these circumstances is their favor the society could not subsist. At first, indeed, while the scene was novel, large audiences attended, most of whom, however, were merely spectators; but in a short time, they dwindled away to such a degree, that instead of occupying twenty churches, they only needed four, in Paris; and in some of the principal towns, where they commenced under the most favourable auspices, they soon came to nothing. Thus they went on declining, until, under the consular government, they were prohibited the use of the churches any longer; upon which, they immediately expired without a struggle; and it is believed, that not a vestige of the society now remains.

It will be instructive and interesting to inquire into the reasons of this want of success, in a society enjoying so many advantages. Undoubtedly the chief reason was, the want of a truly devotional spirit. This was observed from the beginning of their meeting. There was nothing to interest the feelings of the heart. Their orators might be men of learning, and might produce good moral discourses, but they were not men of piety; and not always men of pure morals.* Their hymns were said to be well composed, and the music good; but the musicians were hired from the stage.—There was also a strange defect of liberality in contributing to the funds of the society. They found it impossible to raise, in some of their societies, a sum which every Christian congreation, even the poorest, of any sect, would have collected in one day. It is a fact that one of the societies petitioned government to grant them relief from a debt, which they had contracted in providing the apparatus of their worship, not amounting to more than fifty dollars, stating that their annual income did not exceed twenty dollars. In the other towns, their musicians deserted them, because they were not paid, and frequently no person could be found to deliver lectures.

Another difficulty arose which might have been foreseen. Some of the societies declared themselves *independent;*—and would not agree to be governed by the manual which had been received, any further than they chose. They also remonstrated against the authority exercised by the lecturers, in the affairs of the society, and declared that there was danger of their forming another hierachy.

* Thomas Paine was one of them.

There were also complaints against them, addressed to the ministers, by the agents of government in the provinces, on account of the influence which they might acquire in civil affairs.

The Theophilanthropists were moreover censured by those who had made greater advances in the modern philosophy, for their illiberality. It was complained, that there were many who could not receive their creed, and all such must necessarily be excluded from their society. This censure seems to have troubled them much; and in order to wipe off the stigma, they appointed a fete, which they called the anniversary of the re-establishment of Natural Religion. To prove that their liberality had no bounds, they prepared five banners to be carried in procession. On the first was inscribed the word *Religion;* on the second, *Morality;* and on the others, respectively, *Jews, Catholics, Protestants.* When the procession was over, the bearers of the several banners, gave each other a kiss of peace; and that none might mistake the extent of their liberality, the banner inscribed *Morality,* was borne by a professed atheist, universally known as such in Paris. They had also other festivals peculiar to themselves; and four in honor of the following persons: Socrates, St. Vincent de Paule, J. J. Rosseau and Washington; a strange conjunction of names truly!

THE DAILY PRAYER OF PRINCE EUGENE.

O my God! I believe in Thee, do thou strengthen my belief: I hope in thee; do thou confirm my hope: I love thee; vouchsafe to redouble my love: I am sorry for my sins; Oh! increase my repentance: I adore thee as my first principle: I desire thee as my last end: I thank thee as my perpetual benefactor! I call upon thee as my Supreme Defender. My God! be pleased to guide me by thy wisdom, rule me by thy justice, comfort me by thy mercy, and keep me by thy power. To thee I dedicate all my thoughts, words, and actions; that henceforth I may think of thee, speak of thee, act according to thy will, and suffer for thy sake. Lord, my will is subject unto thine, in whatsoever thou willest, because it is thy will: I beseech thee to enlighten my understanding, to give bounds to my will, to purify my body, to sanctify my soul: enable me, O God to expiate my offences, to conquer my future temptations, to reduce the passions that are too strong for me, and to practice the virtues that become me. O! fill my heart with a tender remembrance of thy favors, and aversion for my infirmities, a love for my neighbor, and a contempt for the world. Let me also remember to be submissive to my su-

periors, charitable to my enemies, faithful to my friends, and indulgent to my inferiors. O God! help me to overcome pleasure by mortification, covetousness by alms, anger by meekness, and lukewarmness by devotion. O, my God! make me prudent in undertakings, courageous in danger, patient in disappointments, and humble in success. Let me never forget, O Lord! to be fervent in prayer, temperate in food, exact in my employs, and constant in my resolutions. Inspire me, O Lord! with a desire always to have a quiet conscience, and outward modesty, as well as inward; an edifying conversation, and a regular conduct. Let me always apply myself to resist nature, to assist Grace, to keep thy commands, and deserve to be saved. My God! do thou convince me of the meanness of Earth, the greatness of Heaven, the shortness of Life, and the length of Eternity! Grant that I may fear thy judgments, avoid Hell, and obtain Paradise, for the sake and merits of my LORD and SAVIOUR JESUS CARIST. Amen.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY OCT. 4, 1828.

A SOLEMN APPEAL TO ALL LIBERAL CHRISTIANS.

Awake, awake, put on thy strength, O Zion!

BRETHREN,—The time has come for us to act—the time has fully come for us to arise in the strength of the Lord, shake ourselves from the dust, put on the armour of God, and stand forth as the champions & defenders of religious liberty & freedom. Unless we would calmly submit to whatever burdens our spiritual taskmasters please to impose on us—unless we would help to rivet the chains upon our own hands, and fasten the fetters upon our children's feet, we must now act with decision, with energy, and with union.—Too long have we slumbered already—too long have we shut our eyes and folded our hands, and remained at our ease, supposing all would go well; that our cause would prosper; that liberal principles would prevail; and that illiberality, bigotry, and spiritual tyranny would fall, and hide their baleful heads in everlasting oblivion. This syren song has been sung, "*All is well,*" while the enemy has been advancing with rapid strides, and forced marches—his troops all marshalled and numbered, his costs counted, and his army in battle array—prepared to make the last desperate onset, and overthrow forever the fair temple of our religious freedom, and build on its ruins the tower of Babel anew, establish the universal worship of the beast and his image, and proscribe, by his inquisitorial tribunal, all who will not receive his mark or the number of his name in their hand or their forehead. We are already well nigh swallowed up in the all-devouring maw of modern "Orthodoxy." Not that our numbers are diminished in the least, or that we have not *now* the means of self-preservation, if we will but use them. But slumber a little longer, fold our hands in apathy and cry, *all is well*, for a small season only, and it will be too late for resistance; the chains that are now forging will then be rivetted; the burden will then be placed on our backs, and we must bear it without murmuring; in short, we must then be slaves for life, or die a miserable and ignominious death, and bequeath or entail this slavery to posterity.

The fact is, we have been feeding and strengthening our enemies; we have been pampering a voracious tyger to devour us; we have been upholding the hand of our oppressor, while he deals to us nothing but anathemas and abuse; boasts of his victories over us, and boldly declares his *real* object, which he has *secretly* desired and sought, for many years, to accomplish, Being emboldened with success, and encouraged by our supineness, he now throws off his mask, and goes forth in that strength which he has gathered from his enemies, and acquired by our lethargy, but which may be taken from him, if we do but awake in season to discover our danger.

To show that these statements are not without foundation, we appeal to existing facts, and to the confession of the orthodox leaders themselves. We behold the principal leader and mouth-piece of the orthodox party, (Dr. E. S. Ely,) in one of the principal cities of the U. S. where the declaration of American independence was first signed, prostituting the day of that hallowed anniversary to the vilest sectarian purposes, (and the example seems to be coming general among that class of people,) recommending the formation of a *religio-political party*, declaring that we must have a "sound Presbyterian for our chief magistrate, and ruler, and judge;" that all our public functionaries are bound to be ORTHODOX in their faith; calculating on no less than "*half a million*" to vote "*at the polls*," as he shall see fit to dictate; and adopting this as his motto;—"*what cannot be accomplished by moral persuasion, must be done by* PHYSICAL FORCE." Shortly after this, we see the same distinguished champion heading a party of his own stamp in the Pennsylvania Legislature, and because he could not so readily awe all the grave senators into humble submission to his orthodox schemes, and get them to enact such laws as he chose, he flies into a boistrous passion, vents his raging spleen, and hurls his anathemas and abuse at their devoted heads. Still undismayed, he persevcres, and, by the assistance of his subalterns, is determined to affect his purpose for uniting church and state, and compelling heretics to submit, or suffer the severe displeasure of *his* orthodox tribunal. He and his coadjutors have not forgotten to act their part to carry into effect the plan proposed in a notorious circular, sent out from their ranks a few years since, proposing a "NATIONAL CREED" for the people of these United States, a "*national and imposing costume*" for the *Clergy*, "a well defined course of (orthodox) education," and the security "from congress of an appropriation of a portion of public land to a limited but sufficient number of the clergy," "enlisting moral and religious, (alias orthodox, alias Calvinistic,) and consequently *numerical force*" in their ranks, to "*bear down* and *overpower all opposition.*" To accomplish this darling object, they have seized with avidity, and secured to themselves, almost every literary and religious, moral and charitable institution in the country, and converted them into instruments for the promotion of the vilest sectarian purposes. There is scarcely a college or seminary of learning in the nation that they do not entirely control and manage as they please. They have laid hold on Bible Societies, Tract Societies, Missionary Societies, Jew's Societies, Sunday School Societies, Sabbath Sanctifying Societies, and numerous other similar institutions, (many of which were truly benevolent and salutary in their influence when they first originated,) made them all "*National*" in their character, and *Sectarian* in their tendency; thus perverting the *best* of insitutions to the *worst* of purposes. From these numerous institutions, and from the well systematized schemes of lawless beggary now instituted throughout the country, wealth is now pouring into their gormandising coffers from all parts of the country, and all classes of people, in abundant and uninterrupted streams. However appalling the fact, it is true that *they have more wealth already in their hands than the United States treasury can command!* and this wealth it constantly increasing.

We appeal then, with solemnity and earnestness to all liberal minded Christians of every denomination, and particularly to every reader of this paper, and ask:—Brethren, will you still sleep on? will you still keep your eyes shut and your hands folded—or rather, will you still continue to give your wealth and influence to these mammoth institutions, and cry, "there is no danger,"—"all is well"? If so, be assured, the clouds that are thickening, the storm that is gathering, will soon burst with an awful vengeance on your devoted heads, and you will then find it too late to redeem your lost liberties.

S.

[To be continued]

THE CHRIRTIAN TELESCOPE, of Providence, R. I. is to be enlarged to a *super royal sheet, weekly*, at the commencement of the next volume. The RELIGIOUS INQUIRER, of Hartford, Conn. is likewise to be enlarged to a *royal sheet, weekly*, at the commencement of the next volume, and to be edited by Brs. M. Rayner and L. R. Paige. Each of the above papers is to be devoted principally to religious matters, but a portion of them will be taken up with the news

of the day and advertisements, and to be put to subscribers at two dollars, in advance, or two dollars and fifty cents for the latter, and three dollars for the former if not paid in advance.—There will then be five weekly papers of the size of common newspapers, in the United States, devoted to the cause of Universalism, and to religious liberty, besides those which are published semi-monthly, monthly, and once in two months.

The last number completed the first half year, and the present commences the last half year of the current volume of the Magazine. As the expenses of the publication are great, and payment now becomes due to printers and paper makers, our subscribers who are in arrears will confer an essential favor on us by forwarding, as soon as possible, the amount which is now our due. Those who neglected paying in advance, or within three months from the time they commenced taking the paper, will recollect that the price is now $1 50.

POSTAGE.—The postage on this paper is ONE CENT per number within the state, and ONE CENT AND A HALF per number out of the state.

DEVIL IN VERMONT.

Messrs. Editors,—The following production of Orthodoxy, was received by the post-boy a short time since, directed to B. Henry, Esq. Halifax, Vermont.—You are at liberty to publish it if you please, with such remarks as you think proper. GUILFORD.

Purgatory, May 10th. 1828.

Dear friend,—It is with pleasure that I hear you feel willing that my kingdom should be advanced in this world. Getting secret information that you and Capt. C. and Capt. H. are about to fix on some place in Halifax, and there start a reformation among the people, if you could get some one to take hold with you and assist you in the matter. Since you have been my faithful servant from youth up, depend upon it that I will not forsake you, in your old age; and as I have always attended you in all your undertakings in life, I will assist you all I can in this matter. But I do not know that I can attend personally; as our enemy, the Lord, is carrying his victories to such a degree at the West and South, that I must be there to oppose. Therefore I give you full power to manage the thing as you and your accomplices shall think best, only prove faithful to me and you shall have your reward.

I remain, yours with respect,
APOLLION, or the
OLD SERPENT.

. B. The above letter was addressed Nree respectable gentlemen of this vicinity, professing a belief in the final restitution of all things. G.

REMARKS.

It must be surprising to all who have seen cause to doubt the existence of a personal devil, that such undoubted proof of his personality, should, in these last days, be made. That it was a *personal* devil which wrote, originally the above letter, is unquestionable; and it will not be expected that Universalists will any longer deny the fact so clearly proved. It surely would be folly in the extreme to deny it now, or to pretend that the said epistle was not the production of *diabolical agency*, inasmuch as we have not only the *mark* of the beast, but we are furnished with his *whole signature*. Whether the Purgatory where this letter was dated be in this or some other world, we leave our readers to judge; but if it were really the "lake of fire and brimstone" talked of so much by our orthodox neighbors at the present day, it seems truly astonishing that the letter was not scorched in the least; neither was the smell of brimstone found therein. Another thing still more remarkable, is, that the devil should encourage and countenance the efforts of that class of people who are constantly foretelling his downfall, and determined on his own utter ruin and destruction, declaring that every subject over whom he has usurped dominion shall be wrested from his strong grasp, by the power of Christ, and the *devil himself destroyed*. But however much we may be astonished that his Satanic Majesty should write to and encourage those to proceed, who are determined on his destruction; we may nevertheless congratulate those who received the above letter, on the fact disclosed in it, that *the author* was not, nor could not be, *personally present* with them, but was obliged to be present where (the Orthodox pretend) "the Lord is carrying his victories to such a degree." This is authority from head quarters, that there is, at least, nearly, if not quite as much diabolical agency employed in those extraordinary commotions and movements of modern orthodoxy, as there is of an opposite character.

But to be serious, (though such a production as the above hardly deserves to be treated seriously) we would ask, is it not astonishing that an individual, professing the Christian religion, could be found capable of stooping to perform so mean and contemptible an act as that of writing the above farcical libel upon common sense, in order to degrade, or put down a liberal and respectable class of citizens?

For the Evangelical Magazine.

THOUGHTS ON JOHN III; 36.

"*He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*"

This passage is urged as an insuperable barrier to the salvation of all mankind from sin and misery, to consequent holiness and happiness: But with a careful investigation, I trust that all unprejudiced minds will agree with me, that the objection is but immaginary; at least when it is founded on that sentence only. I ask, would it be any objection to the salvation of an individual, if. to-day, the gospel of Christ was preached to him, which he should utterly reject now; but at a more distant period he should, from more mature consideration of the subject, become a believer in Jesus Christ and his gospel? Would his first unbelief be any objection against his subsequent belief taking the much desired effect? If so, who of all the race of Adam would be saved? The curse lies only on the unbeliever, and will continue to lie upon him so long as he is an unbeliever; but when he shall have been changed, and believes on the Son, then the curse no longer rests on him, because he is "passed from death unto life," and is a believer. If the sentence, "and he that believeth not the Son shall not see life," meant that the person that continued in unbelief one moment after he had heard Jesus Christ and his gospel preached, should never, as long as God continued to exist, see life; then it would be *evidence*, and that too of the most positive kind, that not only a part of mankind should not be saved, but that all mankind would be irrevocably doomed to everlasting misery!

But it is very evident that this is not the meaning intended to be conveyed; neither dare those that are the most inveterately opposed to the "restitution of all things," assert that this is its meaning, more than once: for they find it too certainly seals their own doom among the rest. It is not themselves that are going to hell, but it is some of their wicked neighbours, or some others that do not believe just as they do, or with whom they are at difference.

I would inquire here, first, *who* are called upon to believe? and second, *what* are those persons called upon to believe? In answer to the first, I say, (and I trust no one will dispute it,) that all and every man are called upon to believe; and secondly, that they are required to believe the truth, which is, that Christ is the Saviour of *them*. Now if every one is required to believe that Christ is the Saviour of them, why, then it is true that he the Saviour of them, not any the less for their unbelief. For if he was *not* their Saviour before they believed, then would they be called upon to *believe a lie* before they could be saved; and then would this hypothesis be destroyed, that all men are called upon to believe the *truth;* and the following fully substantiated in its place, viz.—that all mankind are called upon to believe a *lie* that they might be saved. I have read of "strong delusions" being sent, that certain persons "might believe a lie" and "be damned;" but I never read of any person being obliged to believe a lie that he might be saved!

But the question may arise, from what did Christ come to save man? In answer to which I would ask, did He come to save man from deserved punishment? If He did, what would become of justice? Does man deserve infinite punishment for his sins? If he does deserve it, I trust and believe he will receive it—for this reason—most certainly mercy cannot mitigate such punishment as justice requires to be inflicted. If it did, then would the two attributes of God be always at war with each other, like two conflicting passions in man, rendering at least their possessor unhappy.

Without a doubt, justice and mercy go before him, both agreed and undivided. What one requires, the other approves. Christ came to make an end of sin, to destroy the devil, and the works of the devil, to destroy death, to bring in everlasting righteousness, to make a reconciliation of all things unto God, to seek and to save that which was lost, to call sinners to reformation or repentance, to make a restitution of all things. In short, he came to do the will of the Father, which is, that all should be saved and come to the knowledge of the truth.—Christ said about the time of his departure, "I have finished the work which thou gavest me to do."

TERTIUS.

For the Evangelical Magazine.

LETTER NO. I,

To a young Brother in the Ministry, from his Friend in Boston.

BOSTON, JULY 28, 1828.

Beloved Friend and Brother,

Altho' a long time has elapsed since I wrote to you, I hope to make amends; and ere you have finished the perusal of this communication, that you will be willing to pardon me for delaying thus long. On Wednesday Br. Clarke and family took leave of us for Charlottsville, Va. Parting with friends, perhaps never to see them again this side the grave, is calculated to try the best feelings of our nature; and when they are bound to us by the ties of the purest love—united in the service of Christ, such a separation will call forth tears of the deepest sympathy.

A beloved brother and sister united to us by all that can render life desirable and happy—who have aided us in the course of duty—encouraged us in the cause of our blessed Redeemer—who have shone as lights in the world—carrying with them the prayers of an affectionate church, have bidden us a long farewell. While this providence tries the best feelings of our nature, and calls forth the sympathetic tear, we would not repine. No; we trust they have gone to scenes of more extensive usefulness—to the cause of Christ—of that religion which breathes peace on earth, and good will towards men. We do believe the hand of the Almighty, who ordereth all things according to the counsel of his own will, is in this; and we rejoice when we bring to remembrance the declaration of the apostle: "We know that all things work together for good to them that love God." This blessed truth raises the soul from this world to the realms above—to that blessed abode where we hope to meet our absent friends—yea, a ransomed world; and where there will be no more parting; where tears shall be wiped from off all faces, and where, through the life, sufferings, death, and the efficacy of the blood of the Lamb, we shall be received into the fulness of joy, which shall flow eternal, uninterrupted, and without alloy. This all-glorious and sublime subject I delight to dwell upon—I would that the thoughts, the affections, and the whole soul of man were always set upon it. O, what a happy world then would this be. But alas, it is not so. And it is a source of the deepest sorrow to the sincere Christian, that man voluntarily alianates himself from the great fountain of all true happiness, and prefers partaking of the streams of bitterness, to that fountain from whence flows life, and all that can render life blessed and happy.

While the Christian laments these things, he should be reminded of the important duties devolving upon him while sojourning upon the earth. He should keep unspotted from the world, and by precept and example encourage his fellow mortals in the things which make for their peace here, and which will strengthen their faith, and brighten their hopes of everlasting happiness in the paradise of God. In this path of virtue and piety he will find every thing to encourage him to persevere. He beholds in the Saviour a life of complete and perfect obedience—a life devoted to the welfare of the great family of man—a life of suffering and persecution; and learns that he gave himself a ransom for all—tasted death for every man—and this in all its bitterness. Surely from these considerations the true believer in, and follower of Jesus, must feel encouraged to persevere unto the end—he must feel animated in that work which has for its object, eternal life, and endless felicity at the right hand of the Majesty on high. From these blessed and happifying truths, the disciples of the blessed Jesus are not only encouraged themselves to run the race set before them, and to press forward to the mark for the prize of the high calling of God in Christ Jesus, but they also learn how important it is for the promotion of the cause of their divine Master, that they should, by every laudable means, incite others to enlist under the banner of the Captain of their Salvation—that the truths of the religion of Christ be faithfully promulgated—that its professors be active in its service—living a life of virtue and piety. Great indeed is the responsibility that rests upon the professed followers of the Lamb of God. They are called upon by every valuable consideration—the majesty, power, love and mercy of Jehovah—the life, teachings, invitations, miracles, sufferings, death, resurrection, and glorious assention of the Son of God—the joys, hopes, and bright and blissful prospects of heaven unfolded in the sacred oracles, and experienced by the true disciples of the meek and lowly Jesus, in every age. These all call upon him, in language the most powerful, to worship and adore the God of Heaven—to serve him with a perfect heart and willing mind—to depart from evil and do good—seek peace and pursue it. The apostle Paul has in a very laconic manner summed up the Christian's life. It is a warfare indeed: he has many powerful enemies within and without to contend with; he is commanded to take unto himself the whole armour of God, that he may be able to withstand in the evil day, and having done all to *stand*. His life then is an active one; and the more he advances in the service of his Master, the more important and glorious will that service appear:—he is animated and encouraged by every step he proceeds, to persevere, and to suffer no obstacle to impede him in his progress to the desired end. He looks forward, and by faith, beholds the prize victory will ensure to him. Heaven and all its glory is opened to his view. And while pressing on to its blest abode, he feels anxious that every creature should enlist in the service of him who will crown his life with fulness of joy and pleasures for evermore.

O my beloved brother, ever may our lives be active—may all the powers and faculties with which we are endowed by our Creator be faithfully exercised in the discharge of our duty to God, to Christ, and to our fellow mortals.

In my next I will give you a more full account of our meeting at the time of Br. Clarke's taking leave of us, together with his farewell address. Till then, and for ever more, peace be with you.

A—— L——.

LETTER TO THE SENIOR EDITOR.

The following interesting letter to the senior Editor of this paper, breathes so much devotion, benevolence and good feeling, that we gladly give it a place in our columns, knowing that it cannot be otherwise than interesting and highly gratifying to our readers. We sincerely thank the wri-

ter, and hope to receive similar communications from the same hand hereafter, though as yet entirely unacquainted with the author.

The request contained in the letter shall be attended to as soon as convenient.

Binghamton, Sept. 20, 1828.

Reverend Sir,—It is with no ordinary emotions I now retire from the busy scenes of life, to address you upon a subject that has lain upon my mind with great weight for some time. The reason why I have chosen you in preference of any one else, is on account of the satisfactory explanations of some intricate passages of Scripture which were brought up as objections to the "restitution of all things;" and the ability with which you have so ably defended your doctrine in your excellent Magazine. I have been a member of the *Methodist Episcopal Church* for a number of years, yet I never could reconcile the idea of endless torment, with the justice and goodness of God. Often while sitting under a sermon where the doctrine of inexorable wrath and hatred was preached, would questions of the following import arise in my mind. Will my dear and heavenly Father consign any of his intelligent creation to endless pain, and inexpressible anguish, where they must suffer all the terror of his wrath, throughout the countless ages of Eternity, for that, which was so closely interwoven in their natures the very first moment of their existence? My soul would start back with horror at the idea, and exclaim, No,—"God is Love." When the healing balm of religion was first poured into my wounded heart, and my dear Redeemer sweetly whispered, "thy sins be forgiven thee," how quick my *limited* views of the goodness and impartiality of God, "Vanished like the early dew;" I could embrace all mankind in the "Covenant of Grace," and bear them in the arms of faith and prayer, to my exalted Redeemer. And with an humble confidence, call God, *our Father, and our Friend.* What sweet sensations of peace have visited my soul, while repeating in faith, "God will have all men to be saved." But alas—how soon would the wings of love be clipped, to hear professed ministers of the Gospel say, but a small portion of the human family will ever be permitted to enter the "land of rest." My soul which had soared to heaven on the wings of universal benevolence, was again plunged in the vortex of despair. Oh, thou once bleeding Lamb, guide, oh guide me in the right way, and tell me, for whom didst thou ascend the mediatorial seat? Was it not for the "lost sheep of the house of Israel?" Dost thou not plead for every intelligent being in the universe? and will not thy Father, who sent thee to redeem the human family, to give thy life "a ransom for all, to be testified in due time," listen to thy prayers? Will he turn a deaf ear to thy intercessions? Surely not. He has said, "ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." it is enough, "The Lord reigneth, let the earth rejoice." I have been taught to believe that the Universalist doctrine was very erroneous, especially that part that denied endless punishment: "but thanks be to God who hath given me the victory, through our Lord Jesus Christ." My knowledge respecting that doctrine was, and still is, very limited. I am acquainted with none of your order, and know no more than what my Bible, and reason teach me respecting your sentiments. What ideas I have seen advanced in your Magazine, my reason approves. I have thought, could I get acquainted with a people that believed in the "final restitution of all things" this "people should be my people, their God, my God, where they live, would I live, where they die would I die, and there would I be buried." You will pardon me dear Sir, for begging you to explain for my instruction, the following passages,—*Rev.* xx;15 & xxii. 14, 15. 18, 19. A short explanation in your inestimabel paper, (as I have no other means of getting any information) would gratify an humble and sincere enquirer after the truth. May Heaven grant, to hasten the happy time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when every soul shall wait in sweet anticipation of eventually entering the gates of the New Jerusalem, with their robes washed and made white in the blood of the Lamb.

For the sake of "Peace" I subscribe myself MIRANDA.

LETTER TO THE SENIOR EDITOR,
DATED SEPTEMBER 15th.

Mr. Skinner—Enclosed I send you $6, in payment for the Magazine sent to myself and the other three subscribers in this town. One of them, Mr. R. complained some because he had to pay $1 50. Mr. B. paid his very cheerfully, and said that, though he might have got his paper for a dollar, if he had paid it in advance, the fault was his own in neglecting it; and added, "I think the Magazine is cheap enough at $1 50, and for my part I should rather pay $3 than not have it." Brother L. who is an honor to religion in this place, besides paying for his paper, sends his best respects to you and your family. He said he was at your house in Utica a few weeks since, and you informed him that you had been much out of health yourself, and had been afflicted with sickness in your family all summer long; that your expenses in that place, even with the utmost prudence and economy, were much beyond your income; and, what grieved me still more, that after devoting all the time that your health and the distressed state of your family would permit, to the faithful discharge of your editorial duties, you were still perplexed with the remissness of your subscribers, and through their neglect, often plagued to meet the expenses of the publication, which were absolutely necessary for its continuation. He said likewise, that you informed him you published a paper in Troy, about three years ago, while residing at Saratoga Springs, which was commenced by Mr. Streeter, just before he left Troy, and that, owing to your distance from the place of publication, and the necessity, therefrom, of discontinuing it at the end of the first year, you lost *one hundred dollars in cash*, which you had to pay out of your own pocket, besides all the perplexity and labour of conducting such a paper:—and in addition to this, that owing to the bad management of the Magazine in its first commencement last year, and the unfavorable circumstances under which you took charge of it soon after, you lost fifty or sixty dollars, which you had to pay out of your own pocket:—and that you have never received one solitary cent for all your faithfulness in your editorial labours, and all your troubles and perplexities, which certainly no man would be hired to do for $200 a year.

Now "these things ought not so to be." Subscribers ought always to pay cheerfully and promptly for their papers, so that you may have no perplexities from their neglect; for certainly you must have perplexities enough without their adding to them. The paper is well edited; all admire your faithfulness, boldness, and independence of mind; and never has a single number of the Magazine failed of coming, or of being interesting when it did come to hand. Subscribers would immediately complain should you fail on your part of sending them even one number, and yet they will often neglect *their* duty, of paying you your *just dues.*

Yours in faithfulness,
L. J.

ROCKINGHAM ASSOCIATION.—At the late session of the Rockingham Association of Universalists, in Kingston, N. H. a resolution was passed recommending to the brethren in every part of the state, where practicable, to form into societies; new societies in Atkinson, Hampstead, and South Hampton, were admitted into fellowship, and six sermons were preached—two by Rev. Hosea Ballou, and one each by Rev T. Whittemore, Rev. S. Cobb, J. Wood, and O. A. Skinner.

MARRIED.—At Russia Sept. 18th, by Rev. George Messinger, Mr. David Roberts, to Miss Elizabeth Whipple.

POETRY.

THE INFANT CALLED AWAY.

Let me go; for the day breaketh.—JACOB.

Cease here longer to detain me,
Fondest mother, drown'd in wo;
Now thy kind caresses pain me;
Morn advances—let me go.

See yon orient streak appearing!
Harbinger of endless day:
Hark! a voice sad nature cheering,
Calls my new born soul away!

Lately launch'd, a trembling stranger,
On the world's wide boisterous flood,
Pierc'd with sorrows, toss'd with danger,
Gladly I return to God.

Now my cries will cease to grieve thee,
Now my trembling heart finds rest,
Kinder arms than thine receive me,
Softer pillow than thy breast.

Through this calm and holy dawning,
Silent glides my parting breath:
To an everlasting morning;
Gently close my eyes in death.

Blessings endless, richest blessings,
Pour their streams upon my heart;
Tho' no language yet possessing,
Yet I speak them ere we part.

From the Boston Bulletin

POLICE COURT. *Donald M'Donald—108 years of age.*—This walking record of the past; this memento of ages gone by; this descendant of the land of "cakes and kail," this speaking chronicler of the events of the past century's youth, with the lamp of memory shining brightly in his brain; this eye-witness of the passage of human lives, as they bubble onward on the stream of time; this lone pine which has survived the decay of the forest, green at his birth; was brought before the Court this morning for being a *common drunkard!*

Where now are the companions of his youth? those young loves which clung around the hopes of his boyish days? his companions in arms? the Highland heroes of Fontenoy, with whom he fought? ask of their mouldered bones of the grave; darkness and silence engrosst;heir story. The folly of life, the atomnes of Time in comparison with the magnitudes of Eternity, the frailty and nothingness of earthly ambition, the *dignity* of man, all are illustrated and exemplified in the person of Donald M'Donald, at his age, before the bar of the Police Court on the charge of drunkenness!

The eye of wonder gazes upon him as he seemingly steps forth from the recesses of an age which is known only by history; on him alone rests the correction of many errors which have crept into its pages.—What he has witnessed he describes distinctly, even so far as it relates to persons, places, time and circumstances, and unless they are now embodied as they fall from his lips, error goes down to posterity as error has come to us. Donaldwas sent to the House of Correction, whenceprobably he will be removed to the House of Industry, and his remaining days made comfortable. He accompanied the officer with almost as erect a person as that of the officer himself. Since last released from the House of Correction, he has been a traveller and can walk 20 miles *per diem*, though upwards of 40 years older than the venerable Judge who sentenced him.

A little boy, aged 13 years, was committed to the tread-mill at Wilton goal last week, by Rev. Mr. George, of North Petherton, for one month, for stealing two apples from the orchard!—*Bridgewater Herald.*

For the Evangelical Magazine.

A duel was faught near Calais in the end of June, between Mr. Long Wellesley, and the *Rev.* Heaton W. Crespigney, a relative of the late Mrs. Wellesley—the Rev. gentleman being the challengee. *Query*—Was not the father or the **grandfather* of the Rev. C. a Universalist, or Unitarian, or some other heathen? Except the query, the above was copied from the Syracuse Advertiser.

T.

* What our correspondent alludes to in this expression we cannot tell, unless it is to the circumstance of a little child being drowned on Sunday in the town of Russia, a little more than a year since, because (according to the sage editor of the Recorder) his *Grandfather* was a Universalist: though it happened, as we afterwards learned, that he was *not* a Universalist, but the parents of the child were both orthodox.

EDS.

THE UNFEELING FATHER.

A FRAGMENT.

"Does nature refuse to plead for me," said Marinda, kneeling before him, "or does she plead in vain?" "You broke the sacred bonds of nature," said the old man, "when you left a father's fond protection, and a mother's tender care, to pursue the fortunes of the only man on earth whom they detested." "A heavenly father (exclaimed Marinda) forgives the sins of his children—and shall an earthly parent deny the charitable boon a repentant child demands of him?" "To that heavenly father, then, (replied he) I recommend you—I have made a vow which shall never be broken. Let the friends of your husband protect his darling—you are mine no more!" "But these children, Sir; alas, what have they done? Leave me to the cruel fate that awaits me; but suffer not them to perish."

"They are none of mine," said the stern parent, "I will never press them in my arms—they shall never sit upon my knees. I will foster no more ingratitude. Let him who begot them take the spade and mattock, and get them bread. No office is beneath the affection of a parent when children have been ungrateful—I am yours no more."

This was the fatal dialogue between Marinda and her father, in the porch of his house—for she was admitted no further. He shut the door against her, and retired to his chamber. The wind blew, and the rain beat hard, and she dared not encounter the tempest; she remained in the porch—pressed her shivering babes to her bosom, and hoped that the morning's dawn would bring mercy along with it. But when the morning dawned, she was no more! The servants found her a clay-cold corpse, and the two children weeping beside it.

When Malvolio was called to see the spectacle, he sunk down on the floor; life indeed returned, but peace abandoned him for ever. He loves the chileren; but says heaven, in all its stores of mercies, has not one for him.

THE ROSE.

BY MRS. SIGOUNEY.

I saw a rose perfect in beauty; it rested gracefully upon its stalk, and its perfume filled the air. Many stopped to gaze upon it, many bowed to taste its fragrance, and its owner hung over it with delight. I passed it again, and behold it was gone—its root had withered; the enclosure which surrounded it was broken down. The spoiler had been there; he saw that many admired it; he knew it was dear to him who planted it, and beside it he had no other plant to love. Yet he snatched it secretly from the hand that cherished it; he wore it on his bosom till it hung its head and faded; and when he saw that its glory was departed, he flung it rudely away. But it left a thorn in his bosom, and vainly did he seek to extract it; for now it pierces the spoiler, even in this hour of mirth. And when I saw that no man, who had loved the beauty of the rose, gathered again its scattered leaves, or bound up its stalk which the hand of violence had broken, I looked earneatly at the spot where it grew, and my soul received instruction. And I said, Let her who is full of beauty and admiration, sitting like the queen of flowers in majesty among the daughters of women, let her remember that she standeth upon slippery places, 'and be not high minded, but fear.'

DIED.—In Lebanon, N. H. Sept. 13, Miss Sarah A. Parkhurst, aged 22 years, youngest daughter of Dr. Phinehas Parkhurst. Early death has been beautifully called the boon which heaven gives its favorites:—if youth made more lovely by a pure and gentle heart—an unaffected resignation to the Divine will—a meek faith that triumphed over pain, and has no fear of death; if such could make a favorite of heaven, then was this child and sister one—

——"Before us gone: our loved of early years
Gone where affection's cup hath lost the taste of tears."

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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DOCTRINAL.

TO MR. WILBERFORCE.

LETTER No. 3.

(*Concluded.*)

No one who has studied the heart of man, free from the bias of systematic prejudices, has been able to discover such universal marks of innate depravity! Every attentive observer will contemplate a great variety of excellent qualities diffused over the human species.—he will notice that where the mind has been properly informed, and where self-love is not predominant to a shameful excess, it knows not the dominion of evil propensities: nor will he perceive the smallest traces of inherent, unprovoked, hereditary malice. He will perceive that in every case where this calumniated mind has emerged from ignorance, and has acquired the power of discrimination, it learns to know what is right, it acquires a delicate sense of what is right, loves and approves of it, severely censures and reprobates its contrary, unless some selfish pursuit, or ardent desire of immediate gratification, shall have hardened the heart for the instant, or perverted the judgment. We have instances innumerable in the history of human life, where the benevolent principle operates with wonderful energy; in which the human mind manifests itself to be liberal, generous, compassionate, forgiving; in which it has been compelled by exquisite sympathy to brave dangers, and face death itself, in order to succour the distressed. But as this subject has been so well treated by another writer, (Mr. Belsham, we will urge it no farther.

You have only two ways of solving this difficulty: the first is, to ascribe every remaining good observable in the unregenerate heart, to the influence of divine grace. But this will render the grace of God much more diffused than is consistent with your general system. It will break down that barrier which is so assiduously erected between the real Christian and the unconverted; and yet if the mere moral man and nominal Christian be supposed destitute of these divine influences, to what can we ascribe the good qualities so frequently observable in the professedly wicked, which in some instances have put the professed people of God themselves out of countenance?

The second method is to deny the facts; and, in the face of the strongest evidence, to assert, with the Walloon church, that all the works of the natural man are vicious in themselves, consequently that they must displease God, and be condemned by him; that its best deeds are only *splendida peccata*; and however beautiful they may appear to the undistinguishing eye, they are inevitably sinful, because the heart is corrupt. But this mode of evading the difficulty is a sacrifice to hypothesis, which no one who pretends to reason, will ever admit. Pre-determined that the doctrine of universal corruption must be true, and shall be true, the supporters of such an opinion render themselves wilfully blind to the strongest evidences of the contrary. They resemble some disciples of the acataleptic, or incomprehensible school, among the ancients, who denied the reality of motion, because its existence would entirely confute their system. Common sense knows not of any splendid sins, excepting such actions as are performed with a design to impose upon mankind, or which spring from unworthy motives. Ambition, vanity, hypocrisy, may be guilty of them; but where the heart of man is incited by the love of man, to deeds of justice, liberality, compassion and mercy, they must be sterling. Such deeds cannot be counterfeit, and he that gives them the name, knows not the nature of coin.

You strenuously maintain, Sir, the necessity of regenerating grace; you acknowledge this grace to be perfectly free in its operations, and yet you inform the poor impenitent sinner, that he must earnestly supplicate for its communications: but according to the principles now advanced, this very prayer, proceeding from a corrupt heart, must be offensive to the Deity, a punishable sin; the humblest supplication which the natural man can utter, instead of procuring the desired blessing, may render it still more remote. If your good sense should preserve you from such an absurd extreme, then you must be compelled to admit that the natural man is able, without any immediate interposition of divine grace, occasionally to imitate the good works of the true children of God so closely, that it is impossible to distinguish the one from the other; and the carnal man, unpurged from the corruptions of the fall, becomes a formidable rival to the spiritual man, with all his superior advantages: consequently this grace is not so absolutely necessary as you have conceived, or it is more liberally diffused than your system can possibly grant.

The assertion, that we are naturally prone to hate both God and man, is also an extravagant assertion. Considered in an absolute unqualified sense, it is a stigma which reflects dishonor upon the hypothesis which gave it birth, or upon the hearts of the theologians who first gave it a place in their creeds.

It is granted that our commerce with the world presents us with too many instances of jealousies, envyings, malice, revenge, &c. generated from rivalships, the disappointment of unreasonable desires, irritations at supposed injuries: but with no instances whatever of inherent hereditary unprovoked malice: and whenever these passions are carried to excess, whatever be their cause, common phraseology passes an encomium upon our species, by terming the disposition *inhuman*.

The hatred which wicked men may be said to entertain against their Maker, is also an acquired, not a natural vice. It can only proceed from the strength of corrupt affections, or from their entertaining erroneous ideas of the divine character. When inordinate desires arise, which the subject is determined to indulge at all events, the precepts of religion and morality are rendered irksome to him; the idea of divine presence and inspection becomes as insupportable, as

the presence of a tutor or a monitor to a disciple whose mind is bent upon some illicit pursuit. Under the influence of this perverted disposition, he may possibly "say in his *heart*, there is no God;" or becoming hardened in his iniquity, he may inquire, "who is the Lord, that I should serve him?" But this is an adventitious, perverted state of mind. It is so far from natural to man, that many conflicts must be maintained before this conquest of profaneness can be complete. The infant mind knows it not; early youth knows it not; it is alone the dreadful acquirement of a determined sinner.

Again, unworthy conceptions formed of the divine character, may also inspire an indifference, perhaps an hatred.—When men consider their Creator altogether such an one as themselves, it is not surprising that they should lose their respect for him; and those frivolities which are deemed essential to his service, naturally bring his service into disrepute. This has already been considered as a principal cause of the atheism so prevalent in a neighboring nation.—Some dogmata, also deemed essential to Christianity, by representing the Deity as implacable, revengeful, severe beyond the bounds of reason and justice, are not calculated to inspire love or filial veneration. Love has for its object, qualities which appear amiable and attractive.—Hatred, the reverse; its objects are qualities apparently injurious and repugnant. According to the ideas cherished of the moral perfections of the Deity, will be the habitual state of mind concerning him. Is there a being, can such a being exist; who habitually contemplates the great God as the source of every possible excellence, as the benevolent father of universal nature, and yet entertains the principle of hatred against him? If indeed any one should become a proselyte to the doctrine for which you are so strong an advocate, without presuming to entertain hopes of being one of the elect; if he believes that he shall finally be condemned for sins committed before his existence, and for actual transgressions which he could not possibly avoid; while he beholds others not more deserving, made participants of that grace which is denied to him;—you may urge upon him the sovereignty of God, with all your eloquence; it is an attribute he will never adore: nor can you point out to him any one that is entitled to his love. He may hate; such an offence may come; but woe to the principles that gave it existence!

You have cited the humors and froward dispositions of children, as proofs of your hypothesis. Take their sudden gushes of passion, or occasional instances of perverseness, as your argument, and we will oppose the innocence, simplicity, amiableness, confidential friendships, habitual to them, in support of ours. But these concessions are much too liberal, for we may securely maintain that the greater part of that frowardness of temper you behold as a mark of original depravity, is to be ascribed to a perverse education from the earliest infancy.—When that sublime fabulist Milton, whose poetic fictions concerning the fall have frequently been mistaken for scripture history, represents Satan infusing pernicious dreams into the ear of Eve, while sleeping in the bower, he may possibly have borrowed the idea from the conduct of mothers and nurses, who so frequently infuse poison into the minds of their infants while they are yet in their cradles. One of the first perceptions of the infant, is its unbounded influence over its guardians, whose fond indulgencies soon increase and multiply perverse desires, until the feeblest of all beings becomes the most tyrannical. Thus do their ignorance and imprudence pervert the young mind at the earliest period, and when the pernicious fruits appear, the mischief is unjustly thrown from themselves back to our primitive ancestors. When, Sir, you contemplate the malignant effects of a perverse education, at every period of early life; and behold the degree of good, powerfully operative in the human mind, under every possible disadvantage, will you not acknowledge that Providence has infused a large share of virtuous disposition into the human heart, in order to counteract the mischiefs which the professed guardians of the human heart are hourly committing.

Before we quit the infantile character permit me to call to your recollection a passage in scripture, the beauty of which is peculiarly striking. It is in Mat. ix. verses 13. 14. "Then were brought unto him (unto Jesus) little children; that he should put his hands on them and pray; and the disciples rebuked them; but Jesus said, suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven."

What, Sir, could Jesus, the son of an incensed God, the second person in the Trinity, and who, as God, must be, equally with the Father, offended at the first transgression in which these children were involved; whose vindictive justice also required the eternal punishment of these little heirs of wrath, these embryos of iniquity, these tainted germs of every thing that is vile and worthless; could he invite them to approach his presence? Could he pronounce, *of such is the kingdom of heaven?* Why, Sir, your creed tells you, that "all mankind, by the fall of our first parents, lost communion with God, and are under his wrath and curse, and so made liable to the pains of hell forever!"

Oh, Reason, how art thou humbled by system, when compelled to employ thy powers to reconcile contrarieties like these!

Much, much more could be urged upon this subject; but if you dare to consult your reason, the above must prove sufficient. If not, we will only subjoin that those very scriptures, the perversion of which constitutes the foundation of your faith in universal depravity, absolutely require you to renounce it. They speak as frequently and as copiously of righteousness, uprightness, perfection, purity of heart, observable among mankind, as they are free of their corrections and reproofs at the instances of degeneracy. "A wicked man," says Solomon, "hardeneth his face; but as for the *upright*, he directs his ways." "Judge me, O Lord, according to my *righteousness*," says the very David, who was conceived in sin, "and according to mine *integrity* that is in me. My defence is of God, who saveth the *upright* in heart." Again, "shout for joy, ye that are *upright* in heart; all the *upright* in heart shall glory." "Mark the *perfect* man, and behold the *upright*, for the end of that man is peace."

In the midst of the general depravity which occasioned the deluge, it is said of Noah that he was a *just* man, and *perfect* in his generation. Although the mistaken friends of Job indulged their unjust censures against him, yet the sacred historian assures us that he was *perfect* and *upright*, one that feared God, and eschewed evil. And Solomon bore testimony of David, that he walketh in *righteousness* and *uprightness* of heart before God.

Many other passages might be quoted of a similar nature, and were we to adopt your mode of reasoning, we should infer from such declarations, that mankind are naturally perfect and upright. You would then be compelled to qualify and explain, in order to protect your hypothesis. Permit us to use the same liberty with the passages you have advanced, in order to protect human nature and its author from being most unjustly libelled, and the contest will be terminated. We shall meet as friends on the centre of the plain; we shall mutually acknowledge that both scripture and experience unite to represent mankind as imperfect creatures, as a wonderful compound of good and evil; that in the midst of much depravity great excellencies are discernable; while many infirmities adhere to the characters which the scriptures themselves pronounce to be perfect.

Yours, &c.

A LAYMAN.

MINUTES

Of the proceedings of the Hudson River Association of Universalists, convened at Troy, N Y. September 10th & 11th, 1828 pursuant to adjournment of last year.

Wednesday Morning, Sept. 10th, assembled in the "Restorationist Church" in Troy, N. Y. and after uniting in prayer with Br. James Priestly, proceeded to organize the council by choosing

Br. Abner Kneeland, Moderator, & Br. Nathaniel Wright, jr. Clerk.

1, Called on Delegates to produce letters and certificates of their appointment, by which it was ultimately found that the society in Danbury, Conn. the society in Hudson, N Y., and the first Universalist society in the city of New-York, were not represented.

2. Appointed Brs. Job Potter, A. Kneeland, and L. Willis a committee to receive requests for ordination, or letters of fellowship at the present session.

3. The public services of this day were attended to as follows.

Morning.

Br. A. Kneeland, introductory prayer.

G. Messinger, the Sermon. John iii. 3. "*Except a man be born again, he cannot see the kingdom of God.*"

N. Wright, concluding prayer.

Afternoon.

Br J. Potter, Introductory prayer.

N. Wright, the Sermon. Mal. iii. 6. "*For I am the Lord; I change not, therefore ye sons of Jacob are not consumed.*"

J. C. Waldo, concluding prayer.

Evening.

Br. James Priestly, introductory prayer.

A. Kneeland, the sermon. Heb ii. 3, 4. "How shall we escape if we neglect so great salvation, which at the first brgan to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the holy ghost, according to his own will?"

L. Willis concluding prayer.

4. Adjourned till Thursday morning. Prayer by Br. Messinger.

Thursday Morning, Sept. 11.

5. Opened the council by uniting with Br. N Wright in prayer.

6. *Resolved unanimously*, That this Association approve of the revised constitution, as proposed by the Universalist Convention of the state of New-York at its last session.

7. Appointed Brs. Kneeland and Willis, ministers—and Brs. Adams of Troy, and J. B. Huling of Saratoga, laymen, delegates to attend the state convention at its next session at Utica, on the second Wednesday in May next.

8. *Resolved*, That the Delegates from this Association be, and they hereby are instructed to recommend to the Convention of this state, the establishment of a fund for the relief of widows and orphans of Universalist ministers of the state of New-York.

9. Appointed Brs. A. Kneeland, L. Willis, and Wm. Hagadorn, a committee of Discipline for the year ensuing.

The public services of Thursday were attended to as follows:

Morning.

Br. L. Willis, introductory prayer.

J. Potter, the sermon. Matt. vii. 11. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?"

G. Messinger, concluding prayer.

Afternoon.

Br. N. Wright, introductory prayer.

A. Kneeland, the sermon. Titus ii. 11, 12. "For the grace of God that bringeth salvation to all men, hath appeared: Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

J. C. Waldo, concluding prayer.

Br. Kneeland, assisted by Br. Willis, then administered the Lord's supper to all the believers present, who were disposed to participate, without regard to sect or denomination.

Evening.

Br. A. Kneeland, introductory prayer.

J. Priestley, the sermon. Prov. xix. 2. "Also, that the soul be without knowledge, it is not good."

L. Willis, concluding prayer.

10. The committee appointed to receive requests for ordination or letters of fellowship, reported in favor of giving a letter of fellowship to Mr. John Freeman, of Saratoga Springs, which report was unanimously accepted, and the letter granted accordingly.

11. *Voted*, That Br. A. Kneeland be, and he is hereby appointed to prepare the minutes of this association for the press, and to publish the same in the Olive Branch and Christian Inquirer, accompanied with a circular letter.

12. Adjourned the Association to meet at Saratoga Springs, the second Wednesday and Thursday in September, 1829. The throne of grace was addressed at the conclusion of the labors of the Association, by the Moderator.

Ministering brethren present. Abner Kneeland, James Priestley, Job Potter, J. C. Waldo, Lemuel Willis, Geo. Messinger, and Nathaniel Wright, Jr.

ABNER KNEELAND, *Moderator*
NATHANIEL WRIGHT, Jr. *Clerk.*

CIRCULAR LETTER.

To the several societies and brethren under the jurisdiction of the Hudson River Association of Universalists; to the many believers in the Lord Jesus Christ, who are no longer in bondage through fear of death; and to all inquiring minds to whom this epistle may come; the ministers and delegates composing this Association, send Christian salutation.

It has pleased the Father of all mercies to grant us another meeting, where all the business which came before us was conducted with the utmost order, harmony, and unanimity. No root of bitterness sprang up among us to disturb our minds, or to eclipse our joy.

It will be perceived by our minutes, that another brother in the ministry has been added to our fellowship; and the society at Saratoga are profiting under the labors of Dr. James Priestley, (nephew of the celebrated Dr. Joseph Priestley, F. R. S.) who is in sentiment with us, and whose labors we hope will be abundantly blessed to the furtherance of the cause in that place. The revised constitution of the Convention of this state has been unanimously approved and delegates appointed to attend it, which we hope will be the means of removing any existing jealousies and conciliating the good feelings of the brethren in the faith throughout the state.—The contemplated fund for the relief of the widows and orphans of the deceased brethren in the ministry will be a desirable object, and it is hoped that it may be carried into effect. Such a fund, while it would relieve the anxieties of our ministering brethren in relation to their widows or orphans, in case of extreme necessity, would not operate as a sufficient salvo to induce any one to neglect to provide for his own as far as he can, especially those of his own household, knowing that he thereby virtually denies the faith and becomes worse than an infidel. The subject of Tracts was also agitated in the Association, but no order was taken upon it. Our opposers are concentrating all their forces. The press, which affords such great facilities in disseminating the means of knowledge, may be made an engine, equally powerful, in scattering the seeds of error, bigotry, and superstition; and the only way that we can possibly compete with them, will be to follow their example in one respect, at least; that is, so far as to act in concert. Let us then have fewer presses in operation; but those which do operate, instead of printing hundreds, or even thousands, throw off their tens of thousands. The composition in type would be exactly the same; and with the power presses, much of the

manual labor of the press-work is also saved. In this way Tracts can be afforded for *one cent per ten pages;* whereas without such a union, they would cost at least three times the amount, or be a losing concern to the publishers. The same observations will apply to all our periodical works. If we had only THREE where we have now TEN, nearly all the original matter might be published in that ONE, it would be equally well, yea better, for the cause; better for the subscribers, as they would get more intelligence for the same or less money; and this would prevent its being a losing concern to the publishers, which is now too frequently the case.

The mask of our opposers is completely thrown off; their ultimate object can no longer be mistaken; and it does not require the spirit of prophecy to predict the result. Either the people must be enlightened, the machinations and craft of the enemy exposed, or the manacles of spiritual slavery will be fastened upon our posterity. Let Christianity, of any name or sect, or any other religion, no matter what, become the law of the land, and every *supposed* infidelity, whatever reason there might be for it, or under whatever garb it might appear, would be construed into *treason!* Then might reason raise her voice—it would be in vain—she would not be heard! Then would argument be stifled in the flames, or confined to the walls of a prison!!! Who can behold these things and be silent, or even indifferent?

We rejoice, yea, exceedingly rejoice, that our enemies have avowed their object so soon; it will be the means of opening the eyes of thousands who are now piously and religiously engaged in their cause. But we trust that men, when they percieve it, will not piously sell their civil, much less their religious freedom.

We live in an eventful period; and it becomes every believer in the doctrine of universal grace, to watch every movement of our enemies, and to set a double guard at every vulnerable point of our own fortress. To this end may all to whom this epistle is addressed, become enlightened into the knowledge and, as it were, born into the kingdom of God; remembering that he is unchangably good to all; hence may no one neglect his salvation, for should the neglect become general, the consequences will be dreadful; but while we are faithful, God will withhold no good thing from us, he will give even the holy spirit to them that ask him; even his grace which bringeth salvation to all men, teaching them all good things; but we have been assured, that for the soul to be without this knowledge, is not good. All herein addressed are hereby commended to God, & to the word of his grace, which is able to build them up in the faith, and will, as we trust, ultimately present them as perfect among those that are sanctified.

By order of the council,

ABNER KNEELAND.

THE PRESENCE OF GOD.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides among your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The emperor consented. The Rabbi took him into the open air at noon day, and bid him look at the sun in its meridian splendor. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight destroy you?"—*Hebrew Tales.*

CANCER.—Mr. Thomas Tyrrell, of Missouri, advertises that a cancer upon his nose, which had been treated without success by Dr. Smith, of N. Haven, and the ablest surgeons in the western country, had been cured in the following manner. He was recommended to "use a strong potash, made of the ley of the ashes of Red Oak bark, boiled down to the consistence of molasses, to cover the cancer with it, and in about an hour afterwards cover this with a plaster of tar, which must be removed after a few days, and if any protuberances remain in the wound, apply more potash to them, and the plaster again, until they all disappear; after which, heal the wound with any common salve." Cautery and the knife had previously been used in vain. This treatment effected a speedy & perfect cure.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY OCT. 18, 1828.

A SOLEMN APPEAL TO ALL LIBERAL CHRISTIANS.

(CONTINUED.)

Awake, awake, put on thy strength, O Zion!

BRETHREN,—In our last we noticed briefly, and endeavored to call your attention to, some of the movements and dangerous plans of the self-styled orthodox professors of religion in this country; and to rouse you to more vigorous exertions and united efforts for opposing their monopolising schemes, and preserving our civil rights and religious liberties from jeopardy and destruction, with which they are too evidently threatened. We now call your attention to the same subject again, and shall bring to view some other circumstances which go to corroborate our suspicions that the orthodox of this country are determined on effecting the union of Church and State, and establishing a religious hierarchy in this land, on the ruins of our civil and religious liberties.

The *National* Sunday School establishment, and the manner in which it is managed, (to say nothing of the other institutions mentioned in our last, all of which, however, have been perverted to corrupt and dangerous purposes,) sufficiently proves the design of the orthodox managers. This institution has an immense fund and an extensive printing establishment connected with it, both of which are under the entire control of the orthodox clergy. They talk familiarly, and in public, about altering books now in circulation, and expunging from them sentiments that are at variance with their creeds, and publishing new ones of their own stamp in such abundance as to "FORCE *out of circulation*" all the books that do not harmonise with orthodoxy. Their public declarations prove beyond the shadow of a doubt that they intend seizing the reins of government, and controling the destinies of the nation as they please. The immaculate Mr. Aikin of this place in his address before the Sunday Schools, delivered July 4th 1827, remarked that he was astonished that great men—our legislators and civil officers—viewed the institution of Sunday Schools, simply as a religious institution, and not rather, in addition to that, as a civil or political one. "For," said he, (in substance, as we copy only from memory,) "the children that are now training in these Sunday Schools will soon be men, and will fill our halls of legislation." "In fifteen years, if we prosper as we have done a few years past, we shall succeed in obtaining our desired object." What their desired object is, may be learned from the declarations of Dr. Ely, made on the same day on the same subject, in Philadelphia. He "proposes a *Christian party in politics,*" (alias *orthodox* party, for he will acknowledge none as christians but such,) which shall "*govern every public election in our country,*" and elect none to office but such as consider themselves "bound to be ORTHODOX in their faith." The Dr. says in his 2d Ann. Rep. of the A. S. S. U.—"*In ten years, or certainly in twenty, the political power of our country will be in the hands of men whose characters have been formed under the influence of Sabbath Schools.*" Our readers may judge what kind of legislators will fill our halls in 15 or 20 years, if all our thousands and tens of thousands of children must be trained in Sunday Schools, where no books are allowed to be read but such as Dr. Ely and his coadjutors shall please to sanction.

But another deep-laid and wily plot of the orthodox, in aid of the desired object, (the union of Church and State,) has lately been discovered and brought to light; which, if it succeeds, will effectually prostrate the liberties of this nation. It was first developed by a correspondent in the New-York (Methodist) "Christian Advocate & Journal," confirmed by the editor of that re-

spectable paper, and has since been corroborated by concurrent testimony pouring in from all parts of the country. Its substance is as follows: "For some months, one or more agents have been travelling through the United States, calling meetings of the clergy in every place, and after obtaining the promise of ☞SECRECY," entrusting them with the momentous plan; which is no other than to establish, in one of the principal cities of the Union, say Boston, New-York, or Philadelphia, 1st, a "Central Society," of a character both "*political* and *religious*." "The objects of this society are to raise a fund [yes, reader, you perceive they calculate on your credulity for obtaining your hard-earned money for their *immense funds*] to be expended in printing books of all kinds, approved as *orthodox*, newspapers," &c. &c. 2d, "To establish in every city and county in the United States, a press auxiliary to and dependant on the Central Society. By these means a tremendous engine may be brought to bear upon the whole country; for the books can be printed so cheap as to ruin all the book establishments in the nation, and render orthodox books &c. so abundant as to "force all others out of circulation," and thus raise up and discipline a "Christian party in politics," create an entire monopoly in both religious and political affairs, and *rule* the government of the nation as they please.

It is worthy of particular notice that all these establishments lately got up, and now under the control of the orthodox, have connected with them immense and rapidly increasing funds—that every means, fair and foul, is resorted to to obtain money from all classes of people, rich and poor, male and female, old and young, bond and free—that the "American Bible Society," "Tract Society," and "Sunday School Union" have already created a great monopoly in the printing business—and this monopoly is constantly acquiring strength from the misdirected charity of a credulous public—and that they will soon have all the monopoly they desire, even without this new project being systematically carried into effect, unless the public are aroused from their indifference and supineness, and take effectual measures for drying up the fountains and streams that are every day pouring silver and gold into these orthodox treasuries. Under these circumstances the orthodox have grown arrogant, and make their boast of *certain* success. Mr. Aikin of this village, says, "In some cases it is well that this blind apathy exists, for instead of it might have been opposition. *But it is now too late to oppose.*" [Ah, ha! friend Aikin, perhaps not *too* late—let the people, once convinced of your real object, arise in the majesty of their power, and you would soon see your Dagon lay prostrate, "flat on his face."]

There seems to be scarcely any thing too mean for the leaders in these schemes of the day to resort to, to get money and obtain influence. They have even descended to embark in the running of stages and canal boats for the attainment of their object. They have started a new line of stages, and begged money of the people to support it; obtained the control of several lines of boats on the canal and North River, in order, as they pretend, that they may more effectually *serve the Lord*, (as tho' the Lord travelled in stages and boats,) and all who do not patronise them and join their party, must be enemies of the Lord, and are accordingly denounced as such. They have drawn the line of demarkation, and proclaimed *non-intercourse* in business against all who can not or will not come up to *their* standard, see with *their* eyes, hear with *their* ears, and worship by *their* creed. In short, sectarianism is allowed to mingle, and ambitious and party purposes are sought to be served, in all their transactions and intercourse in society. They have an eye steadily fixed on the great desideratum, the union of Church and State, and every thing is made to bow before that all-momentous project. All these lesser machines are made to move in subserviancy and harmony with this mighty engine. And still the great mass of the people seem to sleep, unconscious of their approaching doom, which will be awful indeed, unless they speedily awake to avert it.

It is true, many of the orthodox party in sentiment, are opposed to the union of Church and State, but are really ignorant of the motives of their leaders to effect it. They would undoubtedly oppose the projects of their guides, were it not that they are blind to their real intentions, and do not see through the specious guise of their fair pretensions. Let those of this description, who still doubt the truth of our statements, consult those who are honest, well informed, and friends of the liberties of the country, among their own party—for instance, let them consult the venerable Nathaniel Emmons, D. D. who has long been a leader of the orthodox party in New-England, and he will tell them, as he has already declared, that Drs. Beecher, Griffin, Ely, and others of their stamp, are guilty of "duplicity, intrigue, and management," and that "unless they are soon arrested in their course, an ecclesiastical hierarchy *will* be established in this country, as oppressive and dangerous in its effects, as was ever exerted by the Pope of Rome."

Brethren—liberal Christians of all denominations—are these things so? Most certainly they are. What then do you say to them? Can any thing be done to avert the awful calamities with which we are threatened? And if so, *what can*, what *ought*, and what *shall* be done?

S.

[To be continued.]

The Old Colony Association of Universalists held its second session at Duxbury, Mass, on the 1st day of October inst. Sermons were preached on the occasion by Brs. T. Whittemore, H. Ballou, and R. Streeter; a Letter of Fellowship granted to Br. Allen Fullor, of Middleborough, Mass. The Universalist Societies in Plymouth, Carver, Hanson, Halifax, Brewster, and Chatham, were received into fellowship; the Association adopted a wholesome set of Bye Laws for its government and regulation; and adjourned to meet at Plymouth, Mass. on the 1st Wednesday in September 1829. The Minutes indicate the general prosperity and rapid progress of liberal christianity in that region.

UNIVERSALIST SINGING BOOK. A gentleman in this vicinity, well acquainted with sacred music, proposes making a new and extensive compilation of the best Church Music, and publishing a Singing Book, with words set to the tunes from Universalist Hymn Books, for the use and benefit of Universalist Societies and singing choirs, provided sufficient encouragement is offered to warrant the expense of publication. It is a fact that nearly or quite all the singing books now in popular use have words set to many of their best tunes, which Universalists cannot in conscience sing: the sentiments being dishonorable to God, abhorrent to reason, and at variance with the scriptures of truth. Words set to music to be sung in church, should represent the character of the Deity in the most amiable and lovely light, and should be calculated to raise in our hearts sentiments of devotion, love and gratitude to his adorable perfections. A book, therefore, of the above description, is much needed in our societies at the present time. And to ascertain whether the proposed work would meet with a patronage sufficient to warrant its publication, the publishers of Universalist papers throughout the country are requested to insert this notice, and to ascertain and communicate, as far as practicable, the wishes of Universalist societies and singing choirs on the subject.

LETTER TO THE SENIOR EDITOR,

East Moriah, Oct. 9, 1828.

SIR—Mr. Philo Kingsley, who some time ago became a subscriber for the Evangelical Magazine, says that he was deceived by the person who presented him your proposals; he says he was told it was a *religious paper;* but he can not find one word of *his religion* in it, and refuses to take any more of them out of the office. It therefore becomes my duty to inform you thereof. Respectfully yours &c.

WM. MEACHAM, P. M.

REMARKS.

What Mr. Philo Kingsley conceives to be a "*religious paper*," or what kind of religion "his religion" is, we know not. If by a "religious paper" he means, a paper that will *practice* religion for him, without *his* conforming his life to its precepts, we confess this is not a "religious paper;" for it requires its *readers* to *practice* the religion it inculcates. Again, if "*his* religion" is, to subscribe for and take papers, and not pay for them, he will not find one word of such religion taught in the Magazine. We shall however endeavor to make him practice so much of the

religion we profess, as to pay us for the present volume of our paper, for which he subscribed, above half of which he has received, and the rest of which is at his option to take, or not to take, as he pleases, after paying his subscription.

Editors.

Rev. T. Fisk has issued proposals for publishing the UNIVERSALIST REVIEW in Philadelphia. We sahll publish the prospectus in our next.

AN EXCHANGE.—Mr. Skinner, of this place, expects to preach in the Universalist church in Troy, and Mr. Willis of the latter place, in the court house io this village, on the 4th Sabbath in this month; *a week from to-morrow*.

TO CORRESPONDENTS.—J. B. S's third letter to Rev. Joseph Chamberlain, will find a place in our next number. The article headed "*Orthodox Slanderers*," we presume the author, Br. S. would choose, after a little further reflection, not to have published. For envy and slander will generally punish themselves, especially where they are of that malignant and vituperating character mentioned in the above named article. Besides, the author does not need the publication of this article for his own defence; as we trust his good character is too well established to suffer in the least by such malicious assaults of Satan. Innocence, when assailed by malice, in this yet free country, will generally triumph, and come off more than conquerer, through him who hath loved us." If the lower Baptist Church in New Berlin *rejoice* in the death of the venerable pastor of the upper Church of the same name, (whose obituary is inserted on our last page,) merely because he was more liberal than they, or because there was a competition between them, the time may, and we hope will come, when they will mourn for their present folly & uncharitableness.

ORIGINAL COMMUNICATIONS.

For the Evangelical Magazine.

LETTER NO. 2.

To a young Brother in the Ministry from his Friend in Boston.

BRO. SKINNER—The address contained in this epistle was delivered by a member of Bro. Dean's church, under whose preaching, about a year since, he became persuaded of the truth of christianity, and since which time he has been a faithful and devoted servant of its divine Author. The spirit here displayed cannot but recommend it to the approbation of every good mind. N. W.

BOSTON, July 28, 1828.

My Dear Friend and Brother,

Being satisfied that our beloved brother and sister Clark have embraced the truth as it is in Jesus—embarked in the heavenly cause of man's emancipation from the evil that is in the world—entered into the spirit of that religion they have professed—and having the assurance that they will exert all their powers in the spread of the truth—infuse into the hearts and minds of all who may come within the sphere of their influence, the happy effects which are ever attendant upon truth when welcomed and embraced in sincerity; and that they will faithfully endeavour to lead those under their influence to join them in their march to Zion's happy land, to the blest abode of the just made perfect. Being satisfied of this, we should feel rather to rejoice than otherwise in view of their having been taken from us. True, their society was pleasant, yea profitable; but seeing it is the will of heaven that we should be separated for a season, may we be fully resigned to the will and pleasure of our Creator. May this event lead us to serious and profitable reflection A beloved brother and sister, bound to us by the strongest ties, united with us in the blessed cause of truth, in the service of our Redeemer, have taken leave of us. It may be that we shall never again be blest with each other's society on earth; but blessed be God, sweet reflections gather in our breasts. We are all hastening to that haven where we shall meet, never more to part. And while we remain here, may we rejoice in the reflection that, though separated from each other in person, still we can remain united in the service of our Redeemer. O happy thought! blissful sensations fill the soul when we realize this—the true disciples of Christ, wheresoever placed in this world, are to his cause, what workmen engaged in rearing a building, are to that building. They have the same duties to perform—the same hopes to encourage them—the same happy end in view. What comfort, what consolation this, to the followers of the Lord Jesus! It ought, and will give to those who are sincere in their professions of the truth, new strength; it will increase their love to God, and urge them on in that work which has for its end, the complete and everlasting happiness of the whole human family.

The following is a copy of Br. C's FAREWELL ADDRESS, before alluded to.

"*My beloved Brethren and Friends*—

"A few brief months have only elapsed since first I obtained the pleasing privilege of addressing you by the endearing appellation of *Brothers, and Sisters, and Christian Friends*.

"The cheering light of gospel truth which then dawned upon my mind, has continued to increase in brilliancy and effulgence, and has now become the beckoning cloud by day, and pillar of fire by night, which indicate that pathway of duty which leads to the abodes of peace and happiness, prepared for the children of God, from the foundation of the world. The ways of Providence are dark and inscrutable, but, as we firmly believe, are guided by unerring wisdom, and result always in the greatest and richest blessings to all created beings. It hath pleased the Supreme Ruler of the world so to order the course of events, as to point out to me a new scene of usefulness in a distant land. But I go, not among strangers, for my presence is preceded and accompanied by the kind expressions of regard and confidence of numerous friends. Though destined to take up my abode for a season, and perhaps for my natural life, at a distance from you, my beloved friends, yet I have the gratifying assurance that I shall frequently hear from you; and I hope to be able, through our beloved and respected pastor, to hold frequent communion with you, and to keep you acquainted with my temporal and spiritual prosperity; and if it should so please Divine Wisdom, I hope to be able to communicate to you, ere many circling suns shall have fulfilled their destiny, the intelligence that a new church has been gathered in our southern region, composed of those who enjoy a fellowship of faith and hope with us:—to which end I shall zealously devote my time and faculties, and earnestly solicit the prayers of my brothers and sisters, that Heaven may crown my efforts with success.

"The pangs of separation are bitter to my soul. Having been long a resident of this city, and but recently entered into the enjoyment of the fellowship of those whom I now address; the events of months and years are called up into the mind, and pass in quick review before me. But trusting that I shall continue to deserve and receive the assistance and guidance of that great and good Being, whose all-sustaining hand has upheld me from my birth to the present moment, I am emboldened to persevere in the path I have chosen.

"In conclusion, I beg leave to tender to each one of you, severally and collectively, the expression of my most sincere and ardent affection. May the God of grace, of truth, and love make you his peculiar people—may his choicest blessings descend and rest upon you—May the sweet influence of his spirit animate your hearts, and descend, like the gentle and refreshing dew, upon every mind. And now extending to each one the right hand of fellowship and love, I bid you an affectionate *farewell!*"

The services of the evening were solemn, interesting, and instructing. In truth, I felt happy: the voice of peace sounded in my ears, and all within was calm. My wandering thoughts were called home, and never did I hold sweeter communion with my Heavenly Father, than at this time, although but a few moments before, my soul was depressed with sorrow, in view of the loss to the society of those dear friends who had but recently joined us in our Christian march. It pleased the Almighty to speak peace to my troubled bosom—I was convinced that God, the judge of all the earth, would do right, and that all things would work together for good to them who love him.

We now unitedly tender you our best

wishes for your prosperity and happiness—your temporal and spiritual welfare.

Your most affectionate Brother,

A——— L———.

For the Evangelical Magazine.

ORIGINAL ANECDOTE.

The venerable *William Farewell* was one of the earliest and most devoted preachers of the doctrine of impartial grace, in New England; and for many years resided in Vermont, and itinerated in that state, New Hampshire, Massachusetts, and various parts of this state. In one of his preaching and visiting excursions, (for he used to do as much or more good to the sacred cause to which he wholly devoted himself, by his visits and conversations, as by his preaching,) he fell in company, and spent the evening with two clergymen, the one a Calvinist, and the other an Arminian.—These reverend gentleman had previously got intelligence that Mr Farewell, a Universalist minister, was expected to spend the evening where they were; and accordingly they put their heads together to conjure up some method by which they might entangle and confound the "Old Universalist" in his conversation. They agreed that one should make the attack, and if his system and arguments failed of successfully opposing the Universalist, the other should come forward to his assistance, and by uniting the strength of both, they would be certain to shut up the mouth of the *heretic*, in one way or another. Accordingly when Mr. Farewell made his appearance, and after the ceremonies and compliments of introduction, &c. were over, the Calvinist commenced by asking a question. The question not being directed to any particular one, remained for some time unanswered. At length he put it directly to Mr. Farewell, and was very readily and cheerfully answered; after which Mr. F. remarked, "Sir, you have taken the freedom to ask a question for me to solve and if I shall give no offence, I would like the privilege of proposing one for your consideration." "With all the freedom in the world."—"Well, Sir, I would then ask, will not Christ save all mankind for whom he tasted death—all for whom he died on Calvary's rugged mount?" "Most certainly," said the Calvinist, "for he never died in vain for any man, nor spilt his blood for nought." Mr. Farewell then turned to the Arminian, and said, "Sir, do you not believe Christ gave himself a ransom for all men, without exception—that he tasted death for every man?" "Yes," said he, "for the scriptures most plainly and positively declare it." "Very well," said Mr. F. "I agree with you both, gentlemen, on these points; so we have no argument."

By this time the Calvinist and the Arminian were at sword's points with each other; and the venerable Mr. F. had nothing to do during the rest of the evening, but to sit and hear them dispute upon the question, whether Christ died for *all men*, or *only for a part*. S.

For the Evangelical Magazine.

LETTER TO REV. MR SNYDER OF HERKIMER.

German Flatts, Sept. 30, 1828.

Rev. Sir,—It is not without a degree of diffidence, that I address you at this time with a written communication; and yet I am prompted by the peculiar interest you appeared to manifest for my welfare. I assure you I entertain an exalted opinion of the ministerial character, although ministers may disseminate principles the reverse of mine; but it is more natural, I confess, for me to respect those whose sentiments coincide with my own, or at least those whose *charity* extendeth to all. This last principle, I thought I had great reason to distrust in you, from the reflections you have heretofore cast upon those who profess to believe "the Lord is good unto all, and that his tender mercies are over all his works;" but more particularly from the last lecture you delivered in this place; and I can but recommend to your consideration the 14th Ch. of the epistle to the Romans, with the 13th of I Corinthians.

My reason for assuming the liberty of communicating to you a few remarks, is, that you were disposed to notice, and question me very particularly, at Mr. S's after delivering the above named lecture. It was not, however, by any means the *first* time that I have been thus accosted by orthodox clergymen, zealous in making prosolytes to *their* kingdom, instead of *God's;* many of whom are absolutely the *terror* of weak minds, who through *fear* are drawn into the same delusion. The questions invariably made use of at the time of commencing an attack on those you are pleased to style sinners, are the following, and which I consider an insult to civil and moral people: "Are you a Christian?" If answered rather indirectly, "Do you belong to any church?" as though that determined for a certainty whether they are Christians or not. If answered in the negative, "What are you then, a nothingarian?" The consistant answer of course follows: "I do not profess to belong to any particular sect, though I am not as you say, 'a nothingarian,' for I have an established opinion on this subject." "But you must answer me again: are you a follower of the Lord, or of the devil? for there is no such thing as neutrality in religion." "I do not wish to do wrong, and I am sorry if you anticipate that I am a follower of the devil, or possessed of an infernal disposition." "Well, have you been born again?" To this question, which you proposed to me, I did not give a direct answer, but told you I supposed I had been, as much as any person ever was or ever would be; and that this birth was explained in a different light by some, from what we often hear from those believing in the endless torments of a greater part of the human race. This I was urged to explain, which I refused to do, having got somewhat tired of your inquiries; and, for other reasons which I assigned at the time, declined satisfying any further inquiries which you might make. But, Sir, had it not been that I was among people professing your sentiments, and entertaining an uncommon respect for you, being almost your sole supporters in this place, and that I feared to injure their feelings, notwithstanding the reasons I have assigned for declining, I should not have dismissed the subject as I did, and in turn might have asked you a few questions. I do not profess to understand the whole of the Bible, neither has this been my whole study; as has been, and is, the case with many; but a knowledge, so far as to be satisfied in my own mind, I have endeavored to attain, and no farther. This is an obvious duty that devolves upon all. And the sentiments I have embraced in this decision, I am not backward to defend, nor ashamed of in the least; and I intend, so long as I am favored with reason enough to judge between right and wrong, to let my light so shine, that others seeing my good works, may also be prepossessed in favor of a system of just and reasonable principles—principles which are founded on the immutable word of God; and by thus embracing the truth, be delivered from the bondage of superstition which continues to blind so many of the fallen race of Adam.

I am aware, when I come out thus boldly, and publish to the world my sentiments, and my determinations for defending them, that I am incurring the displeasure of some of my warmest friends, who are also as deluded as yourself with the enthusiasm so common to those, whose zeal, I have reason to think, is not according to knowledge. But to such, and to all, I must say, it has resulted from a candid & deliberate investigation of my own, without the basis of another's creed to build upon. Philosophy and reason have been the important landmarks in my decision, and whatever these combined sanction, I have adopted; and I am confident that whatever is opposed to these, involves the grossest absurdities. But the most that I have to regret in taking this stand is, that I am under the necessity of dissenting from the opinions of a beloved father and mother, and from long cherished prejudice in favor of their sentiments; but I cannot renounce my principles without assuming the odious mask of hypocrisy, which I shall not do to gratify even my parents—much less to gratify the entreaties of yourself.

[*Concluded in our next.*]

POETRY.

DOMESTIC HAPPINESS.

'Tis not scenes of festive pleasure,
Splendid equipage and dress,
Hoarded heaps of glittering treasures,
Can bestow true happiness.

No, the sweetest joy arises
From domestic, dear delights;
Where the peace, that virtue prizes,
With attractive power unites.

Far from scenes of sad vexation,
Happy they who can remove,
To their tranquil habitation,
Blest with competence and love.

Where good nature, ever smiling,
Kindles joy in every heart;
And affection, grief beguiling,
Sweetest pleasures can impart.

Piety, the scene adorning
With a lustre all divine,
Brings to view the glorious morning,
When their joys shall brighter shine.

Earth's delights at best are fleeting,
Every pleasure has its pain;
But when these are all retreating,
'Tis to bloom more fair again.

O, how lovely is the dwelling,
Where such joys as these abound;
Each enjoyment sure foretelling,
All with glory shall be crown'd.

From the Christian Intelligencer.

AN INQUIRY.

Mr. Editor—The readiness manifested by you in answering all questions, candidly proposed, relating to Christian Theology, and especially that recently suggested by "A. S. P." has encouraged me to submit a few queries for investigation, not doubting but they will meet the same favorable notice from you, or some one of your able correspondents.

I find that it appears to be the laudable ambition of all christian secte, to trace their peculiar tenets to the primitive ages of christianity. They wish to make it appear that their peculiar doctrines were imbibed by those who lived nearest to the time of Christ and the apostles. And it must be confessed, this appeal has considerable weight in establishing any doctrine. For whatever means we may suppose ourselves to possess now to interpret the apostolic writings, it must be granted, that those who lived in the same age and were conversant with the apostles, had a far better opportunity to be acquainted with the true doctrines of christianity than we have. And, if it cannot be shown of any important doctrine that it had *any* adherants among the immediate successors of the apostles, but all, as far as history informs us, were opposed to it, I honestly confess, for one, I should have very strong doubts of its being a genuine doctrine of christianity. For it cannot be supposed that any important doctrine would so soon be universally abandoned. An appeal, therefore, to the opinions of those who lived with & immediately following the apostles, has justly been considered of great weight in establishing the truth or falsity of any particular doctrine.

With these considerations in view, I may now proceed to my present inquiry. I have learnt from various authorities that the doctrine of *Universal Restoration* may be traced to the earliest period following the apostles; not, perhaps, that it was the universal opinion of christians, but was espoused by many of the most distinguished. But all these, I am informed, were believers in a future punishment for the wicked. But we have a doctrine current at the present day, which denies all future misery, and places all men into heaven immediately on the commencement of a future state. Now, Mr. Editor, what I want to inquire of you, or some one of your correspondents, is, *Whether there were any christians who advocated this doctrine in the first ages?* and, if not, *at what period was it introduced, and by whom?* A candid answer to these inquiries, will give me, and I doubt not, many others, much satisfaction. INQUIRER.

P. S. Editors of other Universalist papers would confer a favor by inserting the above, that a just and true answer may be obtained. I.

If any one of our correspondents has it in his power to furnish any historical light upon the subject of the above communication, and is disposed to present it to the public through our columns, he is requested to confine himself literally to the two questions with which it is concluded.—Ed.

Ballou's Works. Mr. Henry Bowen, late publisher of the Universalist Magazine, is making arrangements to publish most of the writings of Rev. Hosea Ballou, in 4 or 5 volumes, under the title of "*Ballou's Works.*" We have not yet learned what the expense of the work will be.—*Ib.*

In one of Junius' private letters to his printer, we find the following forcible remark: "With a sound heart be assured you are better gifted, even for worldly happiness, than if you had been cursed with the abilities of Mansfield. After a long experience of the world, I affirm, before God, *I never knew a rogue who was not unhappy.*"

NOTICE.—The Public is hereby informed, that the suits pending between G. B. Lisher and Joseph Stebbins, Austin Mygatt and Thomas E. Parmelee, respectively, are discontinued—satisfactory evidence having been given to the Plaintiff, (Mr. Lisher,) that the defendants above named had never implicated his character in the manner and to the extent set forth in the declaration of the said Plaintiff.

GEORGE B. LISHER,
JOSEPH STEBBINS,
AUSTIN MYGATT,
THOS. E. PARMELEE.

Utica, Oct. 14, 1828.

MARRIED,

In Troy, by the Rev. Mr. Willis, Mr. Horatio N. Gallup, to Miss Emeline Smith, both of that place.

In New Hartford, on the 15th inst. by the Rev. Mr. Skinner, Mr. Walter Griswold, of Fairfield, to Miss Harriet Russell, of the former place.

OBITUARY.

Died, in New-Berlin, of Paralysis, on Tuesday morning, October 7th, Elder Paul Hines, aged 59.

In this dispensation of Providence, a family has been deprived of one of the best of friends, and community of a member who sought nothing but their good.—He was a sincere christian and a zealous preacher. The good of his fellow-beings seemed to attract his whole attention and was the end of his wishes. He was gentle in spirit; plain in deportment; cheerful, animated and interesting in conversation; in morals, without a blemish. So strict was his morality, and so just his conduct, that envy and malice, clothed in all their deformity and hate, could not point out a fault. He was a friend to all—an enemy to nothing but vice; and most respected by those who knew him best. His numerous friends will deeply lament the loss of one who possessed so many virtues. His life was strictly virtuous; and as death approached, he met it with calmness and serenity, and yielded up his spirit to Him who gave it, apparently without doubt or fear. Thus lived he a philanthropist, and died a christian.

In Deerfield, on the 13th inst. Mrs. Anna Biddlecome, consort of Mr. Daniel Biddlecome, aged 60. The deceased was an amiable wife, a tender mother, a kind neighbor, and has left a bereaved family and a numerous circle of friends to mourn her loss. She had been for a number of years, and remained till her last, a firm and unwavering believer in the soul-sustaining doctrine of impartial grace, and the ultimate reconciliation and salvation of a world from sin and misery.

On the 14th inst. very suddenly, Mrs. Mary, wife of Mr. Wm. M. Hubby.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. NOVEMBER 1, 1828. NO. 16

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DOLPHUS SKINNER, } EDITORS.
LEMUEL WILLIS, }

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy, N. Y.

GENERAL CONVENTION.

PROCEEDINGS, &c.

The ministers and delegates composing the General Convention of Universalists for the New England States, and others, assembled at Cavendish, (Vt.) on Tuesday evening, Sept. 16, 1828 and after joining in prayer with Br. Kittredge Haven, organized the Council by choosing

Br. HOSEA BALLOU, *Moderator*,
Br. THOMAS WHITTEMORE, *Clerk*,
Br. CHARLES HUDSON, *Asst. Clerk*.

Appointed Brs. Joshua Flagg, Hosea Ballou, 2d, and Kittredge Haven, a committee to receive requests for letters of fellowship and ordination. Adjourned to Wednesday morning.

Wednesday, 17th. Met in council, and opened with prayer by Br. J. Flagg.

Received the Universalist society in Haverhill (Mass.) into the fellowship of this convention.

Received a request from Mr. Joshua Emmons, of Boston, that his membership with this body be discontinued—Whereupon

Resolved, That said request be granted.

The committee appointed at the last session, for the purpose of considering whether it be necessary newly to organize this convention, and the several Universalist associations, being called on, reported that it is inexpedient to make the contemplated alteration—Whereupon

Resolved, That said report be accepted.

Agreeably to a law passed at the last session, the convention proceeded to appoint the district committees, for the examination of candidates wishing to enter the ministry—in order as follows:—

For Maine District.—Brs. William A. Drew, John Bisbe, Jr., and Jabez Woodman.

For New Hampshire and Vermont.—Brs. Samuel C. Loveland, Warren Skinner, and T. F. King.

For Massachusetts, Rhode Island, and Connecticut.—Brs. Sebastian Streeter, David Pickering, and Menzies Rayner.

For New York and Pennsylvania.—Brs. Stephen R. Smith, Abner Kneeland, and Pitt Morse.

Received a Request from Rev. Edward Turner, that his connexion with this body be dissolved—Whereupon

Voted, That said request be granted.

The committee appointed at the last session, to consider the propriety of establishing a Theological Seminary, reported that they had made no progress. An interesting discussion took place on this subject, which was discontinued without any resolution.

Brs. S. Streeter, H. Ballou, 2d, and S. C. Loveland, were appointed a committee to inquire whether it be necessary to alter the present law of the convention relative to the settlement of difficulties, &c. &c.

Resolved, That whereas our respected Br. S. C. Loveland, has, with great labor and strict application, presented the Christian public with a work entitled, "*A Greek Lexicon, adapted to the New Testament, with English definitions;*" and as this council have satisfactory proof of the correctness of the work, and of its utility, especially to *young* preachers—This council recommend the work to the notice of the public, and to the attention of the preachers in our connexion.

Adjourned, to meet Thursday morning, 8 o'clock.

Thursday morning. Opened with prayer by Br. William Bell.

Received the report of the committee appointed last evening, to see if any alteration be necessary in the law providing for the settlement of difficulties, &c. Which report follows:—

Your committe recommend, that the rule established by the convention, at its session in Strafford, (Vt. in 1824. for the settlement of difficulties between the members of this body, &c. be repealed; and that committees of discipline be annually appointed by this convention. That in all cases of personal difficulty between ministering brethren, or between a ministering brother and a church or society in fellowship with the general convention, the respective parties be earnestly requested to settle their differences by means of a mutual council, if practicable; but in cases of failure, they may refer the matter to the committee of discipline; and that said committee be required to examine and try the case, and make report thereon at the following session of the general convention.

Resolved, That said report be accepted.

The committee on application for letters of fellowship and ordination, reported in favor of granting letters to Br. Joseph P. Atkinson and Br. Nathan C. Fletcher.

Resolved, That the report of the committee be accepted.

Resolved, That a letter of fellowship be granted to Br. Eastman Sanburn.

Proceeded to appoint committees of discipline.

For Maine.—Brs. Wm. A. Drew, Geo. Bates, and John Bisbe, Jr,

For Massachusetts, Rhode Island and Connecticut.—Brs. S. Streeter, Walter Balfour, and M. Rayner.

For Vermont and New Hampshire,—Brs. Sam'l C. Loveland, John Moore, & Warren Skinner.

For New York and Pennsylvania.—Brs. N. Stacy, S. R. Smith, and Pitt Morse.

The business of the session being closed, after joining in devout thanksgiving with the Moderator, adjourned to meet in *Winchester*, (*N. H.*) on the third Wednesday and following Thursday in Sept. 1829.

PUBLIC EXERCISES.

During the session public services were performed in the following order:

Wednesday, A. M.

Introductory prayer by Br. S. Streeter. Sermon by Br. Wm. Morse, from 1 John, iv. 10. Concluding prayer by Br. N. Wright, Jr.

Wednesday, P. M.

First prayer by Br. T. Whittemore. Sermon by Br. R. Streeter, from Rom.

v. 20, 21. Last prayer by Br. R. Bartlett.

Wednesday evening.

There were three services this evening, in different parts of the town.

At Proctorsville. Prayer by Br. C. Hudson. Sermon by Br. T. G. Farnsworth, from Isa. xlv. 22. Prayer by Br. S. Balch.

At Dutton's Village. Prayer by Br. K. Haven. Sermon by Br. T. Whittemore, from Rom. xii. 2. Prayer by Br. J. Moore.

At the Center School House. Services by Br. Br. E. Case, Jr. Sermon from Matt. v. 17.

Thursday, A. M.

Prayer by Br. L. Willis. Sermon by Br. Sebastian Streeter, from Psalm cxix. 165. Prayer by Br. E. Vose.

Thursday, P. M.

Prayer by Br. O. A. Skinner. Sermon by Br. H. Ballou, from Eph. v. 1,2. Prayer by Br. J. Moore.

Thursday evening.

At Proctorsville. Prayer by Br. W. S. Balch. Sermon by Br. L. Willis, from 1 Tim. iv. 10. Last prayer by Br. W. Morse.

At Dutton's Village. Prayer by Br. D. Cooper. Sermon by Br. J. Moore, from Rom. viii. 35. Last prayer by Br. J. Ward.

MINISTERS PRESENT.

From Massachusetts.—Hosea Ballou, Sebastian Streeter, Boston; Hosea Ballou, 2d, Roxbury; T. G. Farnsworth, Haverhill; Russel Streeter, Watertown; Eliphalet Case, Lowell; Joshua Flagg, Dana; Wm. Morse, Nantucket; Charles Hudson, Westminster.

From New Hampshire.—Otis A. Skinner, Washington; John Moore, Lebanon.

From Vermont.—Robert Bartlett, Hartland; Sam'l Hilliard, Clarendon; Kittredge Haven, Shoreham; William Bell, Springfield; W. S. Balch, Newfane;—Warren Skinner, Cavendish; David Cooper, Wells; I. Boynton, Londonderry; E. Vose, St. Johnsbury; S. C. Loveland, Reading; Joshua W. Leland, Baltimore.

From New York.—Lemuel Willis, Troy; Joseph Ward, Hampton; Nathaniel Wright, Jr. Madison.

CIRCULAR.

To all whom this Epistle concerns, the General Convention of Universalists for the New England States and others, sends Christian salutation.

Brethren,—Agreeably to our annual custom, we address you on those subjects which relate to the welfare and prosperity of the cause of truth. We have been permitted, under highly favorable auspices, to hold another session—to deliberate on measures best calculated to promote the common interest, and to hear from various directions, reports of the increase of our Zion. Ministers of universal grace were present from Massachusetts, New Hampshire, Vermont and New York, from whom we learned that in all these parts of our country, the labours of our brethren have been crowned with success.

It will be perceived, that after a year's reflection, it has been judged inexpedient to make the new arrangement of conventions and associations which was proposed at the session of 1827. From the birth of the general convention to the present time, our lay brethren, as delegates from societies, have met and taken part in the council with us. No one expressed a wish to set up clerical authority amongst us; and therefore, the proposition which excluded lay delegates from our council, was rejected. As it could not be foreseen that any good would result from this entire remodel, the plan appearing more imposing than beneficial, it was dropped without dissent. The law for the settlement of difficulties, &c. passed in 1824, was repealed, and a committee was appointed for each district, whose duty it shall be, provided parties cannot agree on a mutual council, to try the case, and report at the next session of the convention, which reserved to itself the right of *final* judgment.

We are happy to say that there was as great an interest as usual, manifested at this session, both in the deliberations of the council, and the exercises of public worship. The congregations were large and attentive. We hope the interest will not decrease. We hope to see societies punctual in sending delegates, and transmitting accounts of their condition. Each preacher and delegate ought to go home from the convention with a knowledge of the present condition of the order in New England, and of its success or adversities the past year. This intelligence may be furnished by the delegates and by letters, and it should be. The practise of sending an annual epistle to the convention, is an old one, and one we do not wish neglected. Let the epistle state the number of members in the society; its increase the past year; the amount of ministerial labor it enjoys, and any thing of public interest. Delegates may embrace the opportunity to ask advice of those having experience concerning any thing which relates to the good of the societies to which they belong.

It cannot be pressed too earnestly upon the Universalists scattered through all the towns in New England, to form themselves into societies according to law. While they remain members of other societies, they are taxed for the support of doctrines they believe to be false and injurious. Each one ought to be willing to assist in maintaining the preached word; but he ought to be careful that he do not devote his means to that which reason and the Bible convince him are erroneous. It is believed there are but few towns, if any, in New England, where there are no believers in universal love. The periodical publications of Universalists reach the towns where there are no Universalist societies, and sometimes a large number will be sent into a town, in which it is not generally known there are many persons of this faith. Now such persons must support doctrines they do not believe, by remaining members of societies of different faith. If these were to let their light shine before men, how many, seeing their good works, would glorify their Father in Heaven. How many hearts would be encouraged. How great an impulse would be given to our common cause. Is there not something to satisfy a noble heart, in the reflection that one has been a means of spreading liberal views of God in a town or parish, that he has shown to his fellow men, the art, arrogance and duplicity of many of the clergy, and turned their minds from fancies and fables to the pure doctrines of God? Is there not, we say, something satisfying to a noble heart in this? Arise then, brethren, put on your strength.—"Show yourselves." If it be true that, "United we stand, divided we fall," let us unite ourselves, that we may stand the more firm amid the whirlwinds of sectarian excitement, which are passing over our land. Let the young men of New England form societies, purchase books, meet together on the Sabbath to read, sing, and pray, if preaching cannot be obtained; and when once we bring out into public view the believers in our common faith, who are scattered abroad, we shall probably say with reference to what we have yet heard of the increase of Universalists, the half hath not been told us.

We cannot permit this opportunity to pass without giving utterance to our feelings on the subject of the want of preachers. There is a great and constant call for them. While the preachers of endless wrath are almost as numerous in the community as were the frogs in Egypt, it is a well attested fact, that there are not enough preachers of a free and sure salvation to supply the present wants of the people. This is mentioned as an incentive to young men of requisite qualifications, to enter into the work of the ministry. We pray for

men who love truth; men who will turn their backs upon all worldly policy, and make a full declaration of the gospel of God, the paramount labor of life. What employment is there more honorable, more useful, and more pleasing? There is indeed to be met the opposition which an arrogant and hypocritical priesthood can raise against you; but who would not be willing to suffer this, if he could possess "joy unspeakable and full of glory," and the soul's calm consciousness of rectitude? The circumstances of the community call loudly for competent men to come forward and join in the combat of truth against error. In the religious world, things are turned upside down. Error passes for truth, irreligion for religion, and light for darkness. What men are accustomed to call religion is the cause of discord rather than harmony, and of unspeakable misery rather than unspeakable joy. That which was designed to enlighten and comfort them, is the source of all their principal deceptions and sorrows. Such things render a reformation necessary; and all who possess the ability are called on to join in the labor of effecting it.

By reviewing the minutes of the associations holden during the past year, we see, at a glance, the prosperity which has attended us. The northern association, convened at Calais, Vt. conferred a letter of fellowship on one brother, and ordination upon two. At a meeting of the Franklin association, in Bernardston, Mass., one society was received into fellowship. By the request of brethren in Craftsbury, Vt. an association of the clergy was holden there on the third Wednesday in January last, which was adjourned to Barre, Vt. where it sat 18th and 19th of June. Two brethren received ordination, and one a letter of fellowship from the New Hampshire association, convened at Claremont. By the southern association, at Oxford, Mass. two brethren of years and experience received the fellowship of the order. Letters of fellowship were granted to three preachers, by the eastern association, into whose fellowship *nine* societies were admitted. The Rockingham association at Kingston, N. H. admitted two societies into fellowship. Besides these, several enterprising and intelligent youug preachers have arisen into notice, who bid fair to be useful; and several new societies have been organized, which have not yet requested the fellowship of our associations.

Within a few years a new convention has been formed in North Carolina, and a wide interest in favor of Universalism has been excited in that vicinity. In the states west of the Alleganies, we are astonished at the almost simultaneous rise of preachers in different places.—Ohio has formed a convention, and several minor associations. In Pennsylvania, particularly in Lancaster Co. there is an unusual attention to our common cause, and a paper is proposed to be published in the German language for the defence of Universalism. We do not hesitate to say, that the cause we have espoused never advanced more rapidly than at the present day. Let us then, brethren, be incited to renewed diligence; and trusting in God, may we be faithful unto death. By Order,

THOMAS WHITTEMORE.

AMERICAN BIBLE HOUSE.

The new house of the American Bible Society, nearly opposite the old one, is now completed, and filled with workmen. It is about forty feet square on the ground, and four stories high above the basement. The basement story is occupied by the steam engine and machinery for driving the Power Presses, and by Standing Presses; the first story above the basement, by the eight Power Presses; the second, as a Depository for paper, not printed; the third, by nine common Printing Presses; the fourth by eleven others of the same kind; and the loft above, as a place for drying the paper after it is printed. The eight Power Presses being equal to twenty of the common kind, it follows that the whole number is equal to forty. About four hundred reams of paper are printed *per week*, which, at the rate of three dollars per ream, would cost $1,200, or more than *sixty thousand dollars a year*. The whole number of men and boys employed in this department is 48; girls, 23. Total 71.

The rooms in the old Bible House, which were formerly occupied by the printing apparatus, are now devoted to the use of the binders. Here are employed 36 men, 2 boys, and 74 girls, Total, 112.

In the offices of the Agent and Secretary, are 4 persons, including the keeper of the Depository, which, added to 71 in the printing department and 112 in the bindery, make a total of *one hundred and eighty seven persons*, actively employed in the good work of multiplying and issuing copies of the Sacred Volume.—*N. Y. Observer.*

AMERICAN TRACT HOUSE.

In this building, which is eighty feet long by forty wide, and four stories high above the basement, there are in operation ten Common Presses and four Power Presses, the latter driven by *two mules*. The whole are equal to twenty presses of the usual kind. Here are employed 29 men and boys, and 14 girls. Total 43. The quantity of paper consumed per week is about two hundred reams. In the bindery are 6 men, 1 boy, and 51 girls. Total, 58. Employed in stereotyping, 3. In the Secretary's Office, Depository, and Sales Room, 6. Total engaged and preparing and sending forth *one hundred and ten*. Total in the Bible and Tract Houses unitedly, TWO HUNDRED AND NINETY SEVEN.—*ib.*

REMARKS.

Let the reader look at the above accounts of the American Bible House, and American Tract House, and then say whether he is willing any longer to give his money and influence to those mammouth establishments, those overgrown and monopolising merchants of Babylon, to create a vast fund to be solely managed by the orthodox clergy, who instead of distributing the Gospel gratuitously to the poor, according to their professions, expend such sums of money in splendid and costly buildings, and employ them for the purpose of aggrandizing themselves, and serving *sectarian* purposes.—*Ed. Utica Evangelical Mag.*

CHENANGO ASSOCIATION.

The Chenango Association of Universalists, assembled in Green, Chenango county. N. Y. Aug. 27—and elected Br. Nathaniel Stacy, Moderator, Brother S. Adams, Clerk, and N. Doolittle, Assistant Clerk. Eight Clergymen were present, viz. Nathl. Stacy, of Hamilton, S. Jones, of Augusta, Job Potter, of Cooperstown, S. Adams, of Smithville, E. Ferris, of Guilford, N. Doolittle of Berkshire, J. B. Shannon, of South New Berlin, S. Finch, of Union, all of N. York. This Association "Voted to adopt the present Constitution of the Universalist Convention of New York."

The Circular by Brother N. Doolittle is an ardent exhortation to believers to adorn the doctrine they profess, with well ordered lives, and to preachers to be vigilant, especially in view of the great efforts which are now making to carry the community back into error and bondage. Concerning the progress of truth, the writer says, "not many years since there was only a little band, only here and there an individual, who dared to lift a voice in its defence; but now, under the blessing of heaven, we have become a great people. Societies are multiplied, and believers, respectable for piety and numbers, are scattered abroad in every direction over our highly favored land."
—*Trumpet & Magazine.*

Why we have not been furnished with the minutes of the above Association in detail, we are unable to learn.—*Ed. Utica Evan. Mag.*

Never shrink from a woman of strong sense. If she become attached to you, it will be from seeing and valuing similar qualities in you. You may trust her, for she knows the value of your confidence; you may consult her, for she is able to

advise; and does so at once with firmness of reason, and the consideration of affection. Her love will be lasting, for it will not have been lightly won; it will be strong and ardent, for weak minds are not capable of the loftier grades of the passion. If you prefer attaching to yourself a woman of feeble understanding, it must be either from fearing to encounter a superior person, or from the poor vanity of preferring that admiration which springs from ignorance, to that which arises from apprehension.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY NOV. 1, 1828.

A SOLEMN APPEAL TO ALL LIBERAL CHRISTIANS.

(CONTINUED.)

Awake, awake, put on thy strength, O Zion!

BRETHREN,—Wherever we turn our eyes, in this hitherto favored country, we see indubitable proof of the pride, avarice, intrigue, domination, and oppression of the leading clergy of the orthodox party. We see them endeavoring to exalt themselves in wealth and power—and wealth *is* power—by every unhallowed means that the most fruitful imagination can invent.—We see their Harpy fangs laid upon the widow's mite, and seizing with avidity the orphan's bread—that they will fain rob the poor of their living, and the fatherless of the portion that their dying sire would have left them, but for the artful manœuvres of these whining and lawless beggars: that through their pretension to the *love of souls*, and to their power (by the aid of money) *to save precious immortal souls* from the *wrath* of heaven, they are practicing one of the most extensive systems of imposition and intrigue, that ever cursed a religious community: and that no stone has been left unturned, no effort untried, to create vast and unlimited funds, (over which they themselves will have the *sole* control) to exalt their own party and put down every thing of a liberal character, even by "*physical force*," if "moral suasion" will not do it. It matters not to what denomination of liberal Christians we belong; if we follow not with them, proscription is our portion. "*Vade mecum*," is their watch-word, and if we obey it, whether in sincerity or hypocrisy, well and good; if not, we must be pronounced *heretics*, or *infidels*, for want of orthodox manners, and their *non-intercourse* act enforced against us—they will neither buy with us, sell with us, eat with us, drink with us; they will point the finger of scorn at us when we walk, and warn all their minions to have no intercourse, dealings, or conversation with us whatever. In proportion as they increase in wealth, power, and influence, in the same proportion do they grow bold, proud, arrogant, and oppressive. Thus it is that their real objects are discovered, and their abominations become notorious

Now we are perfectly willing that all who are honestly orthodox in sentiment, should be and remain such, have and enjoy all the rights and privileges which we claim in common with every other denomination in this country, and support and maintain their own worship and order in that way which suits them best. But we are not willing to be denied this privilege ourselves, and to have the finger of scorn pointed at us, because we cannot conform to *their* standard, and worship by their creed. We are not willing to be laid under perpetual contributions on their account, to support what we do *not* believe in; and especially to support a set of aspiring ecclesiastics, whose monopolising establishments, and avaricious pride, have made the poor and the needy to groan under their oppressive tyranny, and already threaten the downfall of our religious liberties. And, we say to all liberal Christians, of every denomination, who have seen, in this country, "the abomination that maketh desolate," it is our solemn duty—a duty we owe to God, to our country, to ourselves, and to posterity—to use every exertion that we can to arrest the progress of spiritual tyranny, and the march of ecclesiastical domination in this country, before it is forever too late. Depend upon it, the alarm is not a false one; we are now on the brink of ruin, as to our religious freedom, and unless we awake in defence of our liberties, a religious hierarchy will soon be established in America, cruel as the reign of the bloody Mary, unholy as was ever the dominion of the See of Rome, and hostile to free inquiry, and destructive even to life, as was ever the Spanish Inquisition, or the bigotted fury of the murderous John Calvin.

What then can, and what ought to be done to arrest the progress of these dangerous schemes? In answer to this question we say to all liberal Christians, of every name,—1 *Dry up the fountains that feed and support the streams of wealth, that are constantly pouring into the orthodox treasuries.*

2. *Employ your influence and your wealth* (what you have to spare) *to support and maintain your own principles—those principles in which you* DO *believe—instead of contributing to the support of a hierarchy in which you do* NOT *believe, but conceive to be dangerus and pernicious in the extreme.* Or in other words, we say to you,, "*cease to do evil, learn to do well.*"

1. It is a fact which cannot be denied, that a great, if not the greatest part of the support which the orthodox receive, and the wealth which they employ for the most pernicious purposes, is obtained from people of liberal views—people who do *not* believe in Calvinism, or the orthodoxy of the day. The most plausible but artful pretexts are invented to obtain money from all classes of people, whether liberal or otherwise, for the support of modern orthodoxy; and too many people of liberal views are duped, by missionary mendicants, spiritual aristocrats, and pretended soul-savers, to give largely of their money to support them, and give permanency to their wily schemes; and likewise to attend their meetings and encourage them by their presence, and that frequently to the neglect of their own meetings and cause, where purer doctrines are held, and truer worship attended.—They are told by the leaders of the orthodox party, that it will be more *popular* for them to attend *their* meetings—that thereby they will secure many friends who will help them in business, and promote them in office, &c. &c.—and that they are bound, in courtesy, to contribute something to the support of the orthodox, and to manifest all due respect for so popular a theory. On the other hand they are threatened by these same leaders, with the loss of business, forfeiture of respect, opposition to their promotion, yea, threatened with the finger of scorn, the tongue of slander, the denunciation of "*heretic*," and with every evil that these orthodox aristocrats can heap upon them, in case they refuse to comply with such *wholesome* rules as are offered for their government. By these means, and other artfully devised schemes, and their systematised and lawless beggary, that is carried on in every city, village, town and country lane, they impose on the weak minded, overawe the timid, keep alive a system of doctrines, absurd in theory and pernicious in tendency; build up their own party to the exclusion of others, monopolise business, trade and offices; create a vast and dangerous fund to be kept in their own hands, and disposed of to promote their own sectarian aggrandisement; and are rapidly hastening to the consumation of their unhallowed design, viz: the union of Church and State, and the establishment of a national hierarchy and inquisitorial tribunal in this country. And what is truly a humiliating confession, *liberal Christians*, who, when they confess the honest sentiments of their hearts, declare that they are opposed to the theory and all these schemes of the orthodox, *are annually, and almost daily, contributing largely to their support!* And all the thanks they get for it is to be denounced in public and private, as enemies to God and religion, because not at heart orthodox. True, they plead in justification of this time-serving policy, that orthodoxy bears the sway so extensively, and is so much more popular than liberal Christianity, that they dare not refuse their support to it. To such we would say, if the influence of orthodoxy is to be feared now, when it is comparatively powerless, what will be its terrors, when, by the aid which you yourselves are affording it, it shall become the established religion of the nation, guarded by the law, supported by the government, and armed with dungeons, racks, stakes, and gibbets? And if you dare not throw off the yoke *now*, how can you expect your *children* will throw it off, when, in addition to that, its *fetters are absolutely rivetted upon them?* The fact is, brethren, you yourselves are making orthodoxy the very thing you so much dread.—You are giving your money for its support, with-

holding from the cause of liberal Christianity the needed aid, virtually tying your own hands and feet, and giving all your powers into the hands of the enemies of your liberties. You are supplying the enemy with arms and ammunition, for fear he will get angry at you and destyoy you, when in fact this is the very way to *enable* him to destroy you. The great difficulty in the way of the removal of this evil is, that you are too willing, judging from your actions, that it should remain and continue to increase. "The prophets prophesy falsely, the priests bear rule by their means, and (what is a more dangerous evil) *the people are willing to have it so:* and what will you do in the end thereof?"

But, brethren, if you do in reality, according to your professions, consider the popular schemes of the day dangerous in their tendency, and orthodoxy oppressive in its influence, then the means of removing this evil are in your own hands. You have, through an impolitic fear of its present influence, contributed, and still continue to contribute largely to its support, influence and permanency. Withhold, then, at once, this support: No longer give your money, your influence, or your countenance to it, in any way, shape or manner.—Dry up the streams of wealth, that are running from your own pockets, to glut its avaricious maw. Rise at once, and with one united voice, say, "we will no longer support orthodoxy, we have discovered the unhallowed designs of an aspiring oligarchy; we have supported that which we do not believe in, long enough; we have felt the iron grasp of bigotted intolerance till we will bear with it no longer, at least we will no longer give *our* money and influence to keep it in affluence and power; and we will use what influence we have to disabuse mankind of the deceptions that have been practised upon them by the self-styled orthodox."—Let this be done; and orthodoxy will be as harmless as a toothless spaniel. It can harm nothing but its own deluded votaries. Its aspiring, self-important leaders will then find it out of their power to injure you either in reputation or business; for if they wish to establish non-internourse in business, they will find to their sore mortification, *themselves* the neglected party, and all their boasted power and influence will "vanish into thin air away," and become "lighter than smoke." It rests with *you* to say whether orthodoxy shall ride into the chair of State; or be consigned to merited obscurity. For it is only through your means that it can accomplish the former, and through your means it may be consigned to the latter. For we hazzard the assertion, that those who in the honest convictions of their hearts are in favor of liberal views of Christianity, are in number, three to one, when compared with the orthodox or illiberal party. And yet strange to tell, they are afraid of acting and *being themselves*, lest the orthodox should persecute them! Let this puerile timidity, and this time-serving policy be done away. Come out boldly, but not rashly—we ask you not to pursue any measures directly hostile to the orthodox; but simply *leave them to themselves —withhold from them your money and your influence*, and they will soon loose their power.—They have hitherto been fattening upon your credulity, and strengthening themselves thro' your timidity. "Come out from among them, and be ye separate, saith the Lord." S.

[To be continued.]

"LEANING TOWARDS THE SAFE SIDE."

It is no more marvelous than true, that some persons even of good reputation, when the religious opinions of Universalists and Unitarians are advocated and fully verified in their hearing, still look on their own darling relics of Pagan original, and say, with an air of astonishing assurance, "we are now certainly on the safe side, and should we renounce our faith, and believe something else, we should not be secure." This declaration presents to view, what candor would be unwilling ever to admit. It implies that it is safer to believe, that Jesus "shall fail" of "reconciling all things to himself," than to believe he will succeed—safer to believe what none can understand, than to believe an intelligeble proposition. The question then presses itself, Why should mankind be more secure in their own apprehension, from the belief, that it is certain, a great part of God's children will be ultimately miserable, where "hope can never come"—which must of consequence excite a suspicion of the possibility of one's *self* being destined to so dreadful a lot—than it is to believe their salvation is certain? and why should it be *dangerous* to believe where there *is* evidence, and doubt where there is *none?* and yet *safe* to believe where there is *no* evidence, and to doubt where there *is*.

Unless God has said it is *meritorious* to believe a particular creed, (whether true or false,) it seems rather problematical that a departure therefrom should be dangerous. The idea that Christians, in health or on a death bed, will have a greater assurance of their future well being, by believing that God will torture some of his children forever, is an offspring from the family of folly and absurdity; and, indeed, of the largest growth. Hence, let it no more be said, that the believing or disbelieving of any system of doctrine gives *security*, while its professors have not the love of God in their hearts, and build not their hopes on "the grace of God," but on the merit of believing in certain human creeds. There is but one "Ark of Safety," and should that fail; all is lost—lost forever. This "Ark 'rests within the vail where Jesus has entered; and all who flee there' for refuge, have a strong consolation."

From the height on glory's summit,
The golden chain of LOVE reach'd down,
That man might fix his hopes upon it,
To live in bliss which knows no bounds. W.

The Cayuga Association of Universalists was holden at Sempronius, Cayuga co. N. Y. on the 1st and 2d days of October, ult. It was attended by eight ministering brethren. Four discourses were delivered in public. by Brs. N. Doolittle, O. A. Brownson, L. S. Everett, and N. Stacy. The solemnities of ordination were conferred on Br. N. Doolittle, of Berkshire, Tioga co. and a letter of fellowship given to Br. A. H. Curtis, of Ithaca, N. Y. as a preacher of the gospel. The association adjourned, to meet at Auburn on the first Wednesday and Thursday in October 1829.

Detraction and Retraction.—The following acknowledgment, published in the "Troy Budget" on the 10th inst. shows to what lengths even *church members* will go to scandalize the sect that is every where spoken against.

"Inasmuch as I have circulated a report prejudicial to the character of Rev. Mr. Willis, of this city, I would take this opportunity thus publicly to certify that the report was *unprovoked* on his part, and *untrue in itself*."

GEO. F. FOWLER.

Troy, Oct. 10, 1828.

NEW SUBSCRIBERS can be supplied with all the numbers of the present volume of the *Utica Evangelical Magazine*.

To Correspondents.—"J. C." "ELIHU," and several other communications are on hand, and will receive attention in due season.

ORIGINAL COMMUNICATIONS.

For the Evangelical Magazine.

LETTER TO REV. MR. SNYDER OF HERKIMER.

Concluded.

Having shown you the foundation of my belief, and also some of the reasons for not wishing to satisfy all the inquiries you made at that time; and being conscious that truth loses nothing from a candid investigation, and error gains nothing; I will explain what was more particularly the design of this letter, to give you my view of this birth, which I conceive cannot be unsatisfactory to any candid and reflecting mind; for it is the only consistent meaning that can be attached to it. This I do with a full conviction of its truth; and I sincerely hope it will not fail to shake your former erroneous opinion, and be the means of placing you on a more sure foundation.

The words of Christ to Nicodemus, John iii. 3, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God;" are doubtless the words upon which you place so much dependence, which are the very same I shall take to prove your doctrine false. Vain will it be for you to think that I do not believe the words I have referred to, and vain your cavilling against Universalists in general; for

I know of no one within the limits of my acquaintance who disbelieves them, in the sense in which they should be understood. Hence you see that I profess to believe, (with all Universalists,) that "unless a man be born again, he cannot see the kingdon of God," notwithstanding all the scandalous assertions to the contrary; and it is my sincere prayer, that these erroneous and injurious ideas which you inculcate concerning these words may be eradicated, that the young and tender mind may be set at liberty, and emerge from natures darkness into a more marvellous light. The truth alone will make them free. Many of your stamp, and doubtless you yourself, consider it to be a *miraculous change*, effected in a most *mysterious* manner, in our *human natures*, and in our *feelings* and *views*. This, as it regards a change of *views* and *feelings*, is correct, though it is by no means a *mysterious* change.—But, as it regards a change in our human nature, is entirely erroneous.—Nature is the same both before and after experiencing this, as the conduct of all those witness, who pretend they have passed from death unto life in so mysterious a manner. Can we discover any distinction? If we look about on the multitudes who are pursuing their daily avocations, can we designate for a certainty, who are these highly fovored ones? Can we discover any difference, except the gloomy countenances so characteristic of that class of people? Are they more honest, charitable, or friendly to their neighbors, or mankind in general? Do they not compare better with the unregenerate Jews, who persecuted Christ and his apostles, high-minded, self-righteous, bigoted, and superstitious; "having their faces disfigured," and "delighting in making long prayers, that they may be seen of men?" &c.

An eminent divine, in treating upon this subject, makes the following just observations, which I cordially concur in, respecting the *difference* between those who say they have experienced this miraculous change, and those who make no such pretensions, or those who believe it "to be a change of sentiments and opinions, of views and feelings, which is effected in the rational powers and faculties of man by means of information; and hence tends to remove the errors of the mind, and to change the affections of the heart." He asks, "How do they differ from other people?" And replies, "The inquiry is by no means designed to operate uncharitably towards any; but the subject is too important to dismiss without a candid investigation. It is pretended that there are two classes of people, one class are heaven-born and heaven-bound; the other class are the children of the devil, and are hastening home to their father's kingdom of darkness and misery; that we all belong to one or the other of these classes; that those who profess to be born again, and who belong to Christian churches, (Universalists excepted,) are the children of God, and that those who do not, are of the other class." "Now," he says, "I inquire to know the difference. There is none in regard to all natural things; both classes are alike in respect to every thing visible. Those who tell us that they are born again, live on the same kind of food, drink the same kind of drink, breath the same air as others do, and appear to sleep like other people.—The body, then, is the same in both classes." And hence he concludes, "The difference must be in their minds. But what difference is there in their minds? You are acquainted with both classes; what difference do you discover? Do discover any more of what we are informed are heavenly principles, than in others? Are they more honest, more just, more merciful, more ready to forgive an injury, more *charitable* to the poor and needy? do they appear to be destitute of pride, of resentment, of hypocrisy, deceit, of any disposition to overreach in bargains? can you trade with them with less *caution* than with others?"

"After pursuing this inquiry to any reasonable length, the fact is, it results in nothing more favorable to these high pretenders, than to allow them a common rank among mankind. It will, being assisted with charity and candor, place this class of human beings, just about on a level with the rest, with the exception of what is peculiar to superstition, which is always inclined to persecute whoever does not conform to its dogmas. Far be it from us to withhold from our religious professors what is their due. We find them in common life like others. Some of them are in all respects what we all ought to be; and this is the case with many who make no pretentions to this new birth. Others are what we all ought to endeavor not to be; and the same may be said of those who make no profession."

With respect to the manner in which this change is commonly thought to be effected, I might say a great deal, but you, and every other one who has witnessed a revival, as it is called, are, or ought to be, too well acquainted with the *absurdity* of so miraculous a change, which has been a stumbling block to all thinking people, in the sense in which it is received. It has been the means of making more infidels than any thing within my knowledge. But time will not permit me to say any thing concerning the agonies of young converts, and other absurdities attending these revivals. And I shall dismiss the subject with a reasonable explanation of this birth, as represented in the words of Christ above cited; "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God;" and the explanation I shall give you, as you will see, will not require us to "strain at a gnat, and swallow a camel," in order to become heirs of God unto salvation.

In order to a just view of the birth here spoken of, it is necessary to know what is here meant by the "*kingdom of God.*" There cannot be the least doubt that Jesus had a direct reference to the *gospel* which he preached, which was "glad tidings of great joy, that should be to all people;" and the requirements and precepts he inculcates. John first informed the Jews of the kingdom of heaven, Mat. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea; And saying repent ye, for the kingdom of heaven is at hand." And after that, Christ preached the same, Mat iv. 17, "from that time Jesus began to preach, and to say say, Repent, for the *kingdom of heaven* is at hand;" or "kingdom of God," which is the same, as we see them indiscriminately used.—Mat. xii. 28, "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." Again; "Verily I say unto you, that the publicans and the harlots, go into the kingdom of God before you." "Therefore say I unto you, the kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof."—Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee; preaching the gospel of the *kingdom of God*, saying the time is *fulfilled*, and the *kingdom of God is at hand*; Repent ye and believe in the *gospel*." Thus, if the time was then *fulfilled*, they had not to wait one minute, a year or a thousand years; nor for another state of existence, for *it was already come*. Luke, xvi. 15, "The law and the prophets were until John, since that time the *kingdom of God* is preached, and every man presseth into it." xvii. 20, 21, "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, "the kingdom of God cometh not with observation. Neither shall they say, lo here, or lo there, for behold, the kingdom of God is within you." Rom. xiv. 16, "For the kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost." It is useless to multiply passages to prove that the kingdom of God there spoken of, was the gospel dispensation, &c. And renouncing their former traditions and

ceremonies, and embracing the gospel dispensation, was enjoined upon all;—which must have appeared to them like a great undertaking; and we have no reason to wonder at all, at the reluctance many of them manifested. They had been educated & instructed from the laws of Moses and the prophets, and it no doubt appeared to them the only divine dispensation that could ever be revealed to mankind. It had become entirely a second nature to them. Now that this change of sentiments, of customs and opinions, was intended by the birth spoken of to Nicodemus, there is not the least doubt, considering the obstacles to be overcome in so great an undertaking; and it is sufficiently proved from other passages of Scripture; for even those who believed the gospel, are represented as being born of God: John i. 12, 13, "But as many as received him, to them he gave power to become the sons of God, even to those that believe on his name, &c." Again, 1st John, v. 1, "Whosoever believeth that Jesus is the Christ, is born of God."

The words of Christ to Nicodemus, he did not perfectly understand, and again he tells him, verse 5, of the same chapter, "Verily, verily I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdon of God."

Being born of water cannot mean a typical baptism, nor wholly a cleansing from sin; for Nicodemus was no doubt a leading character in the Jewish church, believing in, and practising all their ceremonies and requirements; and hence this represents that he was to renounce them, as being imperfect and inconsistent.

Being born of the spirit, implies that he, by the spirit that quickeneth both to will and to do, was to believe in the gospel which Christ preached, with full assurance of faith, as the system best calculated to promote the welfare of the fallen race of Adam. The writer above quoted, gives the following exposition of this birth by water and the spirit. "Now it is evident, that the water which cleanses men, is the word of truth, or the testimony of the gospel, and the spirit that quickens, is the spirit of love and grace, which a knowledge of divine truth kindles and wakes up in the soul."

As sufficient has been already adduced, tho' much more might be said, to explain this birth, and to show the true sense of the passage first cited, I shall submit it, hoping you will candidly weigh the matter under consideration, & by renouncing your former erroneous ideas, and receiving it in the true sense of the word, may you believe yourself (and every other son of Adam) an heir of God unto salvation, and no longer be the means of discouraging any from pursuing the way that leads into all truth.

Yours respectfully,
C. CHURCH.

For the Evangelical Magazine.

REVIVALS AND RELIGION.

"I do not," said a friend, "believe in Universalism, because preaching that doctrine produces no revivals." No objection is more frequently brought against the gospel of infinite benevolence than this, and none perhaps, with many people, has more weight. But to the writer of this article, it appears contrary to the voice of reason, the united testimony of the Bible, to what his own eyes have seen, and heart has felt. That it produces what many at the present day call revivals, is not pretended; but the revivals it produces, are like those of which the Bible speaks. The revivals of the days of John the Baptist and the Apostles, were not like those of modern times. A spirit of animosity, hatred and contention was not revived. Neither was it a spirit of persecution, division, or sectarianism. But it was a spirit of *love*, *unanimity*, *meekness*, and *prayer*. They were aroused from inactivity, coldness and indifference to the study of the scriptures, to the duties of life, and to a sense of those things which belonged to their peace. They were reclaimed from sin and error, shown the deformity of vice and the beauty of holiness; and were enlisted under the banner of the cross, to imitate the examples of Christ, practice the benevolence of the Gospel, and breathe the pure spirit of *universal philanthropy and love.*

How, let us ask, were the people of those days thus awakened? Was it by violent urgencies and rapturous ejaculations? Was it by intemperate addresses to the passions; by declamations upon the endless torment of a part of the human race? Was it by clothing the Deity with terror, by representing him as clad in vengeance, as hardly restraining his wrath for a few moments, which is to break in an endless storm upon the creatures he has made? Was it by representing the sinner as hanging over an endless hell, by a brittle thread, and the sword of justice drawn ready to give the destroying blow?

These were not the means employed by John the Baptist, or by the apostles of the Lamb. But from their lips, in melting strains of divine sweetness, dropped the words of eternal life, and the heart was softened, the spirit gladdened, and the soul *edified.* Jesus, and "him crucified," was the theme; the kingdom of heaven was proclaimed, and all were invited to the arms of bleeding mercy.—They were not besought by every thing terrible and disgusting, to come to Christ; but by every thing attracting in beauty, affecting in tenderness, inviting in mercy, and endearing in sympathy. They were besought by the mercies of God, by all that was venerable in his name, sacred in the mission of Jesus, by every thing spotless in his character and sublime and holy in his life; by all the endearments in his miracles of mercy, sufferings, death and resurrection, by all the glories and unparalelled excellencies of his religion, and by every thing lovely in virtue, worthy in wisdom, and cheering in *goodness.*

The subjects of the revivals, produced by such preaching, were not like those of the present day. Those revivals did not consi t in a few *tears, groans* and *prayers.* They were not followed by *divisions, persecutions, contentions,* and a *multiplication* of *religious societies;* but by a lively faith in Jesus, by a oneness of spirit and *love for all mankind.* And for such revivals as these, all the benevolence on earth, pants with ceaseless anxiety; for they send a salutary spirit abroad, exert a genial influence in community, and are followed by peace, love and harmony. And between that lasting sentiment of affection, which results from preaching the word of eternal life, and that flaming feeling, which is caused by high-wrought emotions, there is as much difference as between the gourd of Jonah, which grew up in a night, and perished in a night, and the venerable oak of the forest, whose roots strike deeper and deeper, year after year.

The religion which is produced by preaching the gospel of infinite benevolence, is that which causes its subjects to "visit the fatherless and the widow in their afflictions, and to keep themselves unspotted from the world." It is that which melts down prejudices, extinguishes animosities, and gives even to affection, a deeper tone of tenderness. It is not that which fills the breast with pain, and heart with doubtful anxiety, for fear that our friends or ourselves, shall finally be banished from the presence of God, from the smiles of his countenance and the participation of his grace. But it is that, which gives an intrinsic excellency to man; strengthens the mind against the tempests of affliction; paves the way to blessedness; softens the temper, improves the understanding, gives vivacity, variety and energy to life; and in the evening of existence, when sickness, disease, or age have benumbed the corporeal system, buoys up the spirit, lights the smile of joy upon the faded countenance, casts a mild radiance over the darkness of the tomb, and renders the parting hour serene and peaceful.

When, then, the gospel of *infinite benevolence* shall be universally *acknowledged* and *received, then,* pure religion will be universally revived; factions, dissentions, and persecutions will cease; peace will extend her olive wand, and under her mild reign, the great family of man will enjoy security and happiness; and all as brethren, will mutually reciprocate the offices of friendship, kindness and brotherly love.

SIGMA.

EVILS OF EXCESSIVE DRINKING.

Happy the man, who shall live in those days, in which the practice of excessive drinking shall be *universally* laid aside, and detested! At present we can scarcely name a vice more common, or one that is carried to a more alarming height. It prevails in the city, in the town, in the village, and in the hamlet; among gentlemen, who ought to blush for its vulgarity, and among laborers who can ill bear the expense. Are there not intemperate *young* men, intemperate *old* men, intemperate parents, intemperate professors of religion, intemperate preachers of the Gospel! Oh! could we view the scenes which intemperance creates in the ale house, the tavern, and the festive parlor; what grief, what indignation would stir within us! *There* is wo; *there* is sorrow, *there* is contention, *there* is babbling, *there* is redness of the eyes, *there* are wounds without cause.

MARRIED,—In Augusta, on the 16th ult. by Rev. N. Wright, Rev. Walter Bullard to Miss Emily Curtis, youngest daughter of David Curtis, Esq. both of the former place.

In Troy, on the 23d ult. by the Rev. Mr. Willis, Mr. Samuel Holmes to Mrs. Fanny Priest, both of Peterborough, N. H.

Same evening, by the same, Mr. Daniel Adams to Miss Betsey Holmes, the former of Jaffrey and the latter of Peterborough, N. H.

OBITUARY.

Died at Augusta, N. Y. October 18th 1828, Mrs. Christian Currie, consort of Mr. William Currie, aged 36 years.

Mrs. C. was a native of Scotland, from which she emigrated with her connexions when about eight years of age; and was very carefully educated in the strict doctrines of sovereign grace and reprobation. But possessing the gift of a "sound mind," improved by a respectable education, and much reading and reflection, she was soon led to question the correctness and propriety of the religious opinions in which she had been nurtured. The consequence was, that she became a confirmed and intelligent believer in the doctrine of the final purity and happiness of all mankind. This great truth became the subject of her most pleasing meditation, and the theme of her very interesting conversation, for the last twelve or fifteen years of her life.—The hour of trial and of dissolution, was rendered calm and tranquil by the influence of her faith, which shed a holy cheerfulness over her mind, amidst the sorrows of separation from her family—a light in the gloom and "shadow of death." She died as she had lived—a firm believer in the ultimate salvation of all the human race, and an interesting example of patience and filial submission.

In the death of this excellent woman her numerous family and friends have sustained an irreparable loss—society has been deprived of an intelligent member—and humanity monrns over the grave of a friend. S. R. S.

Died, in Madison, October 1st, Miss Rachel Parker, aged 20.

PROPOSALS

For Publishing in the city of Philadelphia, a Monthly Periodical,

TO BE ENTITLED

THE UNIVERSALIST REVIEW.

BY T. FISK.

In appealing to the numerous body of Universalists in America, in favour of a work of this description, the Editor has but little to observe. He makes no apologies for adding one more to the numerous periodicals already in existence, as there are none entirely devoted to impartial criticism, and theological reviews. Knowing how little pledges are valued, he will make none; leaving a discriminating public to judge of the tree *by its fruits*. Believing that there exists an absolute necessity for such a work at the present time—a work, which, while it shall coolly, fearlessly, dispassionately and perseveringly, expose "the ungodliness and unrighteousness of men"—will also vindicate the ways of God to man—his unbounded goodness—his mercy and his truth—we are induced to stake our all and risk the consequences.

To make the work worthy of the patronage of the public, and as a means of eliciting talent, a premium of FIFTY CENTS A PAGE will be given for all original matter inserted. If this sum is found to be insufficient it shall be doubled, and even trebled, or quadrupled.

If there be any sentiment which we are disposed to hold with the most tenacious grasp, it is this—"that every individual, and every society, possess an unalienable right, to worship God according to the dictates of their own consiences—and that secular interference *on account of religion*, by penalties, restrictions, or otherwise, is irrational, impolitic, and anti-scriptural"—therefore, all publications which savour of the exclusive spirit of orthodoxy—all those which encroach upon the liberty of conscience—all which are hostile to our privileges as the Lord's freemen—which discourage free inquiry and frown down investigation—all such publications come from whence they may—will recieve the castigation they so richly merit. While none will more zealously advocate religious, political and intellectual freedom, all personality will be carefully avoided: and while we shall fearlessly attack error, *pious fraud*, and corruption—while we shall unmask and expose *craft*, hypocrisy, and spiritual wickedness—we shall endeavour to exercise that charity, towards those who conscientiously differ from us in opinion, which we claim for ourselves.

That there exists among the leaders of the "*self-styled orthodox*" the determination to doom to utter extinction the light which guides the children of the Reformation, and that liberty of mind which is their glory—that power only is wanting to reduce them to a worse than papal bondage—is too apparent to require proof. It is quite impossible that the signs of the times can be misconstrued. All sermons, therefore, pamphlets, magazines, &c. which shall advocate this anti-christian, anti-American policy,—which advocate the union of church and state—will be handled without gloves. No pains shall be spared, while we have strength to wield a pen, to unmask and to expose the unhallowed designs of an aspiring priesthood, in all their naked deformity,

The hatred and wrath of God, has long been preached in the world, to the great dishonour of His holy name, and the great grief of his children. Believing, as we do most devoutly, that "the dogma of an endless hell, with its concomitants, is PERNICIOUS in the most extensive and unqualified sense of the word; that it is neither good to live by, nor to die by; that it tends to blunt the tender sensibilities of our nature—removes far away the evil day—that so far from restraining the untutored passions of mankind, it leads to sin and misery the children of men, by promising them an escape on easy conditions, from the consequences of transgression; that it strengthens the hands of the wicked, by promising them more peace and PLEASURE IN SIN, than is to be found in the paths of virtue—in a word, believing that the whole scheme of endless torture, cruelty and revenge, is in direct opposition to enlightened reason—at variance with all the natural and moral perfections of God—abhorrent to the best feeling and principles of humanity—and condemned by the scriptures of divine truth"—we shall scrutinize the arguments of those who maintain the doctrine of never ending sin and misery, freely and fearlessly—but at the same time with candour and impartiality. All such sermons, or other publications, as shall attempt to vindicate a doctrine that robs God of his glory, Jesus of his name, and Heaven of its joy—will be tried "yet so as by fire."

Those who correspond with us, will recollect that our pages will be closed against personal invective—they will therefore carefully avoid personality, unless it should happen that principles and men are identified. It may be proper to remark, that communications in order to be inserted, must be brief, and as pointed, pithy, and pungent, as is possibly consistent with christian charity and forbearance.

Besides reviews, criticism, &c. the work wil contain brief notices of conversions, installations, formation of societies, new publications, together with a great variety of interesting and miscellaneous matter. We have now given a brief outline of our plan—we are well aware of the importance of the undertaking in which we are about to engage; but hope that by unremitting exertion, by patience and perseverance, together with that assistance we hope to receive from our brethren, to make the Universalist Review deserving the patronage of a generous public.

CONDITIONS.

The Universalist Review will be published on the first Wednesday of every month, on fine white paper, with entire new type. Each number will contain from twenty, to twenty four closely printed pages—and should the subscription be sufficient to warrant the expense, it will be increased to thirty two pages; making in all, FOUR HUNDRED and SIXTEEN to the volume.

The price to subscribers will be but ONE DOLLAR per annum, payable in all cases IN ADVANCE. No subscriber will receive a single number unless these terms are complied with. Any person forwarding five dollars, shall receive six copies. Subscribers names to be returned as early as February, if possible, to T. FISK, Philadelphia. No unpaid letters will be taken from the Post Office.

AGENTS—Our Ministering Brethren, Post Masters, and Printers generally.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. NOVEMBER 15, 1828. NO. 17

THE UTICA EVANGELICAL MAGAZINE is printed each alternate Saturday morning, at the Office of the Oneida Observer, No. 81, Genesee-street.

DOLPHUS SKINNER, } EDITORS.
LEMUEL WILLIS, }

PRICE.—To Mail and Office subscribers, $1 50 per year—or $1 if paid in *advance*. To village subscribers, whose papers are left at their doors, 25 cents more will be charged than to mail and office subscribers.

No subscription received for a less time than one year; and no paper discontinued till all arrearages are paid; unless at the discretion of the publishers.

Agents who obtain eight subscribers and pay for their papers, will be allowed the *ninth* copy *gratis*.

Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy, N. Y.

DOCTRINAL.

TO MR. WILBERFORCE.

LETTER NO. 4.

SIR,—Having attempted to remove those obstacles, which mistaken ideas of scripture evidence, and of the acknowledged facts observable in human life, have opposed to your judging favorably of human nature, and which have induced you to adopt the most inadmissible system mortals ever have invented, in order to solve apparent difficulties, we may now, it is hoped, without offence, approach the system itself; and we shall venture to examine, without reserve, whether it be consistent with reason or common sense.

The hypothesis which you urge upon our belief as the proper foundation of religion, natural and revealed, is, that man was originally possessed of every moral and intellectual quality, before he had eaten the forbidden fruit; that, in consequence of this act, the powers of his mind became darkened, his will perverted; that he was rendered prone to every wicked thought and evil deed; and also, that he communicated this corrupt disposition to all his offspring, without a single exception.

You must allow that this total degeneracy of our natures can only be ascribed to one or other of the following causes: it must have proceeded from an absolute decree of heaven, or arbitrary exertion of divine power, introducing some immediate and miraculous change in the very constitution of our first parents, in consequence of their conduct; or from the agency of an evil spirit possessing inherent powers, or receiving permission from God, to contaminate the parent stock and the germs of existence, with every evil principle; or the change itself must have taken place by the operation of some physical cause; that is, there must have been some natural relation between the offence of our first parents, and the degenerate effects ascribed to it. These are the only alternatives that present themselves.

The first of these positions does not appear to be maintained by any advocate for your system. The whole blame is universally laid upon man; and the consequences of his disobedience are considered as a just punishment for the abuse of his free will. It is even attempted to vindicate the wisdom and justice of God, in thus ordaining that the eternal fate of myriads should be made to depend upon the single act of an individual, by the allegation, that if our first parents had proved obedient to this test, their posterity would have enjoyed perfection and felicity equal to the depravity and misery in which they are now involved. Indeed, the contrary sentiment could not be adopted, without an accusation being brought against their Maker, of voluntarily becoming the immediate author of sin and misery: without supposing that the greatest miracle ever wrought by Omnipotence, was called forth for the worst of purposes; that the Deity finding himself disappointed in his gracious designs to render man perfect and happy, should from a spirit of revenge, inflict the greatest curse upon man, which his all-comprehensive mind could devise.

Nor do they attribute to satan any other power than that of seduction. They suppose that this evil spirit, jealous of the felicity in reserve for the newly created favorites of heaven, determined to counteract the beneficent designs of the Creator. But he was restrained from the use of any other means than that of artifice; that he perverted the judgment, vitiated the desires, and gained a complete conquest over the will of Adam and Eve, by his wiles; knowing that the natural consequence of their disobedience would be the ruin of themselves and their posterity.

Nothing remains therefore, to explain this phenomenon, but the influence of physical causes. They who admit the doctrine of hereditary depravity, are compelled to believe that the sin of our first parents so changed and contaminated their natures, that they were rendered incapable of procreating such a race of perfect and happy beings, as would have issued from their loins, had they continued obedient to the divine commands; that their natural powers were so instantaneously changed, as to communicate to their innumerable progeny the guilt of their own sin, and a propensity to commit every other.

Let us now examine whether this be possible.

Human depravity is ascribed by the hypothesis to the sin of Adam and Eve, in eating the forbidden fruit. Whether we consider the account of the first transgression given us by Moses, as alegorical, or as a literal fact, criminality of conduct must equally consist in disobedience to the divine command. The disobedience was manifested by the commission of an act in opposition to the divine prohibition. Criminality cannot be attached to the act itself, simply considered; for, exclusive of the prohibition, it would have been no greater crime to eat of the tree of knowledge of good and evil, than of any other tree in the garden.—Nor could guilt be imputed to the first impulse of desire; for although the height of perfection may consist in the elevation of mind above temptation, yet to check this from reverence to that authority, is justly deemed a virtue. Criminality must have commenced, therefore with the yielding of the mind to temptation, that is, with the resolution taken to disobey. It is consequently evident, that Adam in his best estate did not possess the high perfection which would have placed him above an illicit propensity: and it is no less evident that he had virtually fallen from a state of purity and innocence of heart, before he had partook of the forbidden fruit. His mind was rendered depraved by the determination of his will, before he actually committed a deed which is said to have plunged all mankind in depravity. The act itself was simply an indication that he had not virtue enough to resist the temptation.—He must have been equally guilty in the eyes of his judge, had some miraculous interference prevented the commission of it.

Here, by the way, we are again able to recognize parents similar to their offspring. For it is encouraging and yielding to irregular desires, which constitute the criminality of *our* conduct. This is an additional evidence that they were created in all respects like ourselves; not excepting their being subject to temptations, and being subdued by them.

It appears, therefore, from the above considerations, that the dispositions of our first parents were perverted, before the actual commission of the deed, to which the whole evil of the fall is invariably ascribed. Are we then to imagine that the depraved disposition generated in their minds by the temptation, is the primitive cause of all this hereditary mischief? Could the indulgence of this one propensity produce, by any physical law of the constitution, such a singular change in their natures, that they should be necessitated by this change, to pro-create a race of beings directly opposite in character to the original nature infused by the immediate power of the Almighty? It is allowed that a prevailing cast of character may be transmitted to the immediate offspring; but the hypothesis attributes infinitely greater force to one particular desire, excited and gratified in a single instance, in *opposition* to the general character, than to the influence of the general character itself.—Could this singularity, which has such a miraculous appearance, proceed from any physical law? Are we to conceive that every other propensity with which our great ancestors were endowed, was at once annihilated, or at once rendered inert by the momentary indulgence of a single desire? Are we to suppose that a particular *virus* was contained in this illicit desire, potent enough to spread itself over the human race for so many thousand years, producing in the minds of men, not a single and similar propensity to disobey an individual command, but a congeries of perverse dispositions infinitely various, and numbers of them directly opposite to each other in their natures and qualities, and that no *virtuous* propensity should be transmitted to check the contagion? It is admitted by our opponents that Adam and Eve were blessed with sincere repentance, that they were informed of a promised Messiah, that they possessed a saving faith in him, and thus obtained the pardon of their sin; why was not this penitent temper propagated in a similar manner, and diffused over the human race, that the dangerors and deep wound inflicted upon our natures might also have been healed? like potent remedies discovered by mortals, which by healing the diseases contracted by the vicious irregularities of parents, prevent their baneful effects from being transmitted to their offspring? Surely the same laws of Adam's constitution, which acted with such wonderful influence in one case, must have produced similar effects in every case that was parallel.

There can be no answer to these queries, without recurring to a proposition which has been disavowed: without ascribing the cause to a miraculous interference; or to some original law in their make, designedly planted there for the most pernicious purposes; by means of which this perfect pair, and in them the whole human race, have been rendered prone to every evil, by one single incident, while the physical influence of other desires and propensities are not permitted to counteract the mischief. This is resolving the consequences of the fall into the arbitrary appointment of heaven, and virtually charging God with being the intentional author of universal depravity.

For the above reasons it cannot be admitted, that this particular desire, generated in the mind of Adam before the commission of the deed itself, should be propagated to his posterity, and branch out into an innumerable multitude of illicit desires, according to the operation of any physical law in his constitution.

Would we ascribe the baneful influence of the crime to the act itself, we should still be at a loss to discover the most distant connexion between the supposed cause and the dire effects.

It has already been observed, that the act would have been indifferent, had it not been a tresspass upon the divine prohibition. As such it was the consummation of guilt. It totally obliterated every title to the character of innocence.—The unfortunate pair could no longer rejoice in the simplicity and purity of their minds, enjoy that self-complacency and confidence in the divine favor which a triumph over the temptation would have inspired. The dreadful penalty was now incurred. The deed once perpetrated, inevitably exposed them to the threatened punishment. To the illicit desire excited before the actual commission, succeeded terror, shame, remorse, self reproach, & repentance; which, however it might mitigate the divine wrath, could not restore their innocence, or replace them in the state of conscious integrity from which they had fallen.—Such are the bitter fruits they had gath- from the tree of knowledge of good and evil.

In a state perfectly similar may all the children of Adam be placed, under a consciousness of guilt and in the fearful expectation of the righteous judgments of God. To this they are rendered liable by the very constitution of their natures, as being, like their first parents, moral, conscious, and responsible beings; and not from any other inheritance than that of being of the same species as their great ancestors. Thus by contemplating all the moral evils arising immediately from the commission of the act, it appears that they must have been personal; such as were the necessary result of their conduct, and relation to their creator; and such as can only be experienced by the offspring that imitates their example.—Nor could the example itself indicate any thing that had a natural or physical tendency to implant those seeds of universal depravity ascribed to the grand transgression. Shall we attribute the evil of the nature to the fruit,

> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe?

Will this solve the difficulty? Could the tree of knowledge of good and evil secrete from its juice, and deposit in the fruit, nothing but a malignant virus, without any mixture of good? Could its intoxicating qualities diffuse the most opposite frenzies over an innumerable progeny, and transmit them down to the latest posterity? Is it owing to the subtile properties of this fruit, that even to the present hour the most opposite vices shall be generated; that one child of Adam shall be disposed to the sin of avarice, another to that of extravagance and dissipation? that this person is timid to pusyllanimity, and his neighbor rash and impetuous? that one character is treacherous, another overbearing and tyranical? Did this also infuse propensities to ebriety; lewdness, fraud and deceit? to envy, groundless suspicions, deliberate malevolence, cruelty, or vindictive anger? In short, did it in reality operate in the manner fabulously reported of Pandora's box, and shed over human nature a medley of evils various and opposite? containing within itself at the same instant, the germs of all those wicked and contrary propensities which have disgraced and tormented our natures.

But whichever of these modes you may adopt as the physical cause of human depravity, are we to extend the moral effects of the fall beyond the human race? Did it exert its morbid influence over all animated beings? We perceive something in the brute creation strangely resembling those propensities which constitute the vices and imperfections of men. Did the ruins of the fall extend to these also? Did it curse the hare, and many other animals, with a timidity which keeps them perpetually upon the watch?—give the ferocity of the tiger? subtilty of the fox? render the wolf treacherous and cruel? teach the insidious spider to weave its web for the incautious fly? Did it impart to one animal its un-

conquerable sloth? or infuse into another its hereditary disposition to gluttony?—did it foment strifes and quarrels among animals of the same species? teach mastiffs to worry each other? inspire the game cock with persevering hatred against its antagonist, and arm it with spurs for the contest? impart to various animals a degree of mutual enmity, as often as they become rivals or impediments to each other in the gratification of their appetites? Did it create birds of prey also, and diffuse universal hostility over the finney tribe?

Concluded in our next.

A SPURIOUS TEXT.

It is surprising that Trinitarians should continue to quote, in support of their scheme, the spurious text in 1st John, v.7. a text now admitted to be an interpolation by all scholars, and of which ADAM CLARKE, the most distinguished biblical scholar among the Methodists, and for whose opinion they entertain a proper respect, observes, "It is likely this verse is not genuine." "I cannot help doubting the authenticity of the text in question." "I must own the passage in question stands on a most dubious foundation." "Socinians need not glory that *it is indefensible, and that honest Trinitarians give it up.*" "In short, it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God."

Such are the words of Adam Clarke in his observations on the passage. For the benefit of those who have not seen it we copy a part of his "*Summary of the whole evidence relative to the Three Heavenly Witnesses.*—*Christian Register.*

1. One hundred and thirteen Greek Manuscripts are extant, containing the First Epistle of John; and the text in question is wanting in 112. It only exists in the Codex Montfortii, a comparatively recent manuscript.

2. All the Greek fathers omit the verse, though many of them quote both verse 6, and 8, applying them to the Trinity, and Divinity of Christ, and the Holy Spirit; yea, and endeavor to prove the doctrine of the Trinity from verses 6 and 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The Latin Fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

4. It is wanting in all the ancient Versions, the Vulgate excepted; but the more ancient copies of this, have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

5. It is wanting in the German translation of Luther, and in all the editions of it published during his lifetime.

6. It is inserted in our early English translations, but with marks of doubtfulness.

7. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God.

SABBATH BREAKERS!

A SERIOUS MATTER.—A few months ago, before any orthodox shoe shop had been established in Rochester, our fanatic townsman, Bissell, sent to a pious deacon of the church at Palmyra, for a pair of boots. In due time the boots arrived—but, as if in derision of the "sanctified purpose" for which they were intended, they took passage in the mail stage, and actually travelled the whole distance from Palmyra to Rochester on the Holy Sabbath!* On learning this, Mr. B. ordered the sinners back to Palmyra, under a solemn charge not to show their *soles* again in Rochester. For this single offence we presume the poor boots have been doomed to be trodden under foot by some Sabbath breaker all the days of their natural lives.

But we learn that a discovery of a more serious outrage upon the 4th commandment has recently been made by the sagacious Bissell, which it is feared will be productive of the most calamitous consequences to the Presbyteaian party in politics. The Boston Recorder, New York Observer, Western Recorder, and, last and least, Bissell's own dear Rochester Observer, those strenuous advocates for a Church and State Party, have been detected in a systematic violation of the Holy Sabbath! It has been ascertained to a "dead certainty" that they have, from the first week of their birth, been in the habit of secreting themselves in some dark corner of Uncle Sam's mail bags, and have thus prosecuted their travels through the country on the Lord's Day. What marks the conduct of these papers with peculiar atrocity is that while thus pursuing their travels on *Sunday*, they were filled with the most horrid imprecations against those who were doing likewise!

How the orthodox brethren mean to get out of this dilemma we have not learned. But as we are ever ready to "do good unto them that hate us," we would suggest to them the only mode that occurs to us at present: Let your publication days be changed to Monday, and receive no subscribers from a greater distance than your papers can travel before the sabbath cometh.—*Plain Truth.*

* It is *orthodox* now-a-days to hold inanimate things accountable for "transgressions of the 4th commandment."

Incredible as it may appear, the story about the boots is strictly true.

ANOTHER.—It has at last leaked out that the New York Journal of Commerce, a daily paper established last fall by the Presbyterians, has been guilty of Sabbath breaking. The papers for Monday have been invariably printed on *Sunday.* The same paper has declaimed largely against Sabbath breakers, and the supporters of Sabbath breakers. O, consistency, thou art a rare, but a precious jewel!

Mental Slavery.—The following decree was made in France, A. D. 1620.

"I swear and promise before God and this holy assembly, that I receive, approve, and embrace all the doctrines taught and decided by the national synod at Dort.—I swear and promise that I will persevere in it all my life long, and defend it with all my power, and never depart from it in my sermons, college lectures, writings, or conversation, or in any other manner, public or private. I declare also and protest, that I reject and condemn the doctrine of the Arminians, because, &c.—So help me God, as I swear all this without equivocation or mental reservation."

They should have prefaced the Ordinance: 'It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things which follow,' &c.

To compel any one to swear that he will never alter his opinions about controversial divinity, is a grievous imposition. It might have made some unstable men go over to popery out of resentment, and say, 'If I must surrener my body, soul, sense, and understanding, the Church of Rome shall have them, and not you.'

There are in England about 50,000 public carriages for tarvelling; in France 15,000; Spain *five!!!*—The public roads in England are in extent about 100,000 miles; in France (with twice the territory) 20,000; Spain 7,500, half of which are not traversable. England has 18,000 steam engines; France 1400; Spain *four!*—The productiveness of an English labourer is rated at 500 francs; a French do. 225; of a Spaniard at 80. The population of the three kingdoms is—France 32,000,000; England (and Ireland) 22,000,000; Spain 10,009,000.

Flatter not yourself of your faith to God, if you want charity for your neighbor.

EVANGELICAL MAGAZINE.
UTICA, SATURDAY NOV. 15, 1828.

A SOLEMN APPEAL TO ALL LIBERAL CHRISTIANS.

(CONTINUED.)

Awake, awake, put on thy strength, O Zion!

2. *Employ your influence and your wealth* (what you have to spare,) *to support and maintain your own principles—those principles in which you* DO *believe—instead of contributing to the support of a hierarchy in which you do* NOT *believe, but which you conceive to be dangerous and pernicious in the extreme.* Or in other words, *"cease to do evil, learn to do well."*

BRETHREN,—In our last number, we pointed out the folly and impropriety of your continuing to give your countenance, influence and money, to support the modern doctrines and popular schemes of the orthodox party; while in your hearts you believe the doctrines to be unscriptural, irrational, and pernicious in the extreme, and the schemes of their leaders dangerous and destructive to our civil and religious liberties.—We showed, that in so doing, you were traitors to your own cause and your own liberties, and that you were virtually pampering your enemies, and fettering your own hands and feet. Having shown you that it is your solemn and imperious duty—as Christians—liberal Christians—followers of the meek and humble Jesus—to withdraw and withhold your influence and your wealth from the omnivorous maw of modern orthodoxy—which, if given, serves only to *"strengthen the hands of the wicked in their wickedness,"* and to *"make the hearts of the righteous sad,"*—we come now to speak of another and higher duty, which you have to perform; viz: the duty of uniting yourselves in society, and supporting and maintaining what you verily believe to be the truth as it is in Jesus—the doctrine which you believe is taught in the Bible, sanctioned by reason, and salutary in its influence upon the human heart, and human conduct.

This duty is obligatory upon you from two important considerations: 1. That by so doing you may be so united as to successfully oppose the popular schemes and dangerous plans of modern orthodoxy—for "union is strength;"—and when united for the support of your own religious principles—as you act on the defensive, you can act in concert, and effectually parry the assaults of your spiritual enemies, who would fain take you on surprise, and, in a defenceless condition, swallow you up in their all-gormandizing hierarchy. 2. That you may promote the cause of virtue and piety in the world, and participate, yourselves, and extend to others, the privileges and joys of public and social worship.

"Union is strength;" and it is by their "union," or rather, *combination*, of strength and effort, and concert of action, with simultaneous exertions in all parts of the country, and among all classes of people, that the orthodox have become thus powerful, and so far succeeded in their ghostly plans, as already to threaten the immediate overthrow of our civil and religious liberties. And they can be successfully opposed, only by equal union and equal concert of action among the friends of liberty and freedom. We say then, to all liberal Christians—whatever be the denomination to which they belong, or the peculiar tenets which they believe—unite yourselves to your own order, or with those of your own faith, if practicable; if not, with those who come the nearest to your own views, for the support of Christian worship and gospel order. And let all these denominations—we care not how numerous they are—be united together in these particulars, viz: that all men are born free and equal—that all have the same right to read and understand the scriptures for themselves—and above all, to resist and oppose, unitedly and stedfastly, the strides of the modern (self-styled "orthodox") Presbyterian hierarchy, in her dangerous, monopolizing, money-making schemes, and her march to the chair of State, and unlimited domination.

Our *Baptist* brethren, of late, have many of them, especially at the south and west, and some few in the eastern regions of the country, discovered the fraud and impositions that have been, and are practised by the Presbyterian leaders, and have "acquit themselves like men," have come out from mystery Babylon and washed their garments from its pollution. And we sincerely pray that they "may *grow* in grace, and the knowledge of the truth," going on "from glory to glory," till they shall *all* see as in the open day, the oppression of Presbyterian aristocrats, and learn that the latter wish to make of them, mere "hewers of wood and drawers of water," and panders to their own avarice and spiritual pride, and thus seeing, that they may "come out from among them and be separate." The *Methodists* too, many of them at least, have discovered the "cloven foot" of the Presbyterian oligarchy, and seeing that they were bent on obtaining the patronage of goverment, and the union of Church and State, have "drawn back" from their Union Tract Society, Union Sunday Schools, &c, and have divulged their wicked designs to the world. We say then, to our brother Methodists, "go on and prosper." The *Episcopalians* likewise, are beginning to get their eyes open to see the danger that threatens our country, and we trust will unite with liberal Christians, to prevent, if possible, the establishment of a *National Religion*, guarded with racks, stakes, and gibbets. The *Quakers*, *Unitarians* and *Universalists*, so far as we have known them, have *always* been asserters of equality, and patrons of religious liberty.

Let then, each and every one of the above denominations, be united together firmly and stedfastly with their own party, to maintain their own worship and order in society—(we care not how many sects or parties there are among them, while they allow to all others, the rights and privileges which they claim for themselves; for in the *multitude* of parties, there will be less danger of monopoly or exclusive domination by any *one* party.) And let all these parties or denominations be united together as one party, at least in this particular, that they may unitedly and successfully oppose the claims of spiritual tyrants, who are aiming at monopoly, and universal and exclusive dominion over the purses, souls, and bodies of the American people. If it be a fact, (of which our readers are already apprised,) that the orthodox clergy have now, in their possession, and under their control, in their numerous mammoth and monopolizing institutions, *"more wealth than the U. S. Treasury can command,"* is it safe for those liberal denominations who have hitherto been nominally united with them, any longer to remain in connexion with them, seeing the Presbyterians have, and *will* have, the sole control of the funds?—Answer, No. And the sooner they withdraw from the connexion—seeing they must, whenever they do withdraw, leave the funds in the hands of the Presbyterians—the better and safer it will be for them: for they can then establish institutions and have funds of their own, with which they can counteract the deleterious and dangerous plans of the now dominant sect.

Let all other denominations, who have been, or now are, united with, or have contributed to the upbuilding of, the Presbyterian Hierarchy, from henceforth withdraw, and forever withhold from them, all pecuniary aid or personal countenance whatever; and let them establish institutions of their own, such as they think will be useful in promoting the cause of virtue and piety, and such as will effectually counteract the ghostly designs of the (self-styled) "orthodox" leaders, of establishing a National Religion, accompanied with an inquisitorial tribunal.

Leaving each denomination of liberal Christians to establish and support their own institutions, and their own worship and order, and to pursue those measures which they believe to be best calculated to promote their own spiritual profit, and the interests of pure and undefiled religion, we shall, in the remaining part of this Appeal, confine ourselves principally to our own denomination, and address ourselves particularly to *Universalists*, on the high and solemn duties they owe to God, to society at large, and to themselves. S.

[To be continued.]

MORE VICTIMS

TO THE DOCTRINE OF ENDLESS MISERY.

From the Boston Trumpet and Magazine, we learn that a lady of exemplary life, by the name of Hannah Richardson, a member of an orthodox church in Cambridgeport, lately committed suicide in consequence of the unhappy influence

of the gloomy doctrine she had embraced. By reflecting on the awful idea of never ending misery, she a short time since, "became gloomy, disposed to solitude, until despair, taking the place of reason, drove her to the rash deed."

"We understand (says the Christian Intelligencer) that a young woman in Waldoboro, who had been the subject of a religious excitement recently had in that town, called a "revival," threw herself into a well on Saturday of last week and was drowned. Such are the fruits of that doctrine which drives people to despair."

Readers, pause, and think of the above—then ask yourselves, ask nature, ask the Bible, ask God—if that doctrine can be from heaven, that leads to such fatal consequences? Ask again—was the notorious and fanatical Mr. Finney "moved by the Holy Spirit" to preach, in all its terrors, the doctrine of endless misery, when by it he drove the amiable Mrs Babcock, of Troy, to despair, insanity, and the mad-house; and the young lady in New Lobanon to the rash deed of *cutting out her own tongue*, on account of her religion? Let reason, or rational religion, give the answer.

QUESTIONS FOR BELIVERS IN ENDLESS MISERY.

1st. Did God *infallibly know*, when he created the human family, that any one, or any number of them, would be *endlessly miserable?* If so,

2d. For what *purpose* did he create that one, or that number, that he knew would be endless sufferers by their existence? Did he not create them *on purpose for misery?* And if so,

3d. Are those whom God created *on purpose for endless misery*, (seeing their existence is an infinite curse upon them,) under any obligation to *love* the author of their being?

THREE POSITIONS—TAKE YOUR CHOICE.

1. God *would* save all men, but *could not*, or
2. God *could* save all men, but *would not*, or
3. God *can* save all men, and *will* save all men.

"Universalists are but ONE remove from infidelity," said a high Calvinist the other day, when conversing with neighbor B. "O yes," said neighbor B. "they are at least TWO removes, though I believe YOU are but one." "How so?" "Because the infidel does not believe Christ will save ANY of the human family—YOU believe he will save a very SMALL PART—and UNIVERSALISTS believe he will SAVE THE WHOLE from sin and misery.

RELIGIOUS INTELLIGENCE.

The Northern Association of Universalists, was holden at St. Johnsbury, Vt. on the 1st and 2d days of October, ult. Ministering brethren present, who took part in the public services—J. E. Palmer, J. Moore, Wm. Bell, E. Vose, J. Ward, and I. Boynton. The council confirmed the separation of Geo. W. Brooks from the fellowship of the order. A petition was presented to the council, requesting the association to withdraw fellowship from the fraternity of Free Masons, which, at the instance of those who were not masons, was returned to the person by whom it was presented, as a subject which did not properly come before that body. The public services were well attended, and an increasing interert manifested in that region, to obtain preachers of the doctrine of impartial grace.—The association agreed to hold a quarterly meeting at Hartland on the first Wednesday and Thursday in January next, and adjourned to meet at Williamstown, Vt. on the 1st Wednesday and Thursday in October, 1829. An excellent circular, written by Br. W. Bell, accompanies the minutes. Want of room only prevents our making extracts from it.

Four New Universalist Associations have recently been organised, and held their first sessions, in the state of Maine: viz.—The York, Cumberland and Oxford, the Kennebeck, the Penobscot, and the Washington, *Associations*. These are subordinate branches of what was formerly the Eastern Association, now the Maine Convention of Universalists. As the "North gives up, and the South keeps not back," may the sun of liberal principles, which rises with splendor in the East, continue to shine brighter and brighter, till it reaches and illumines all the regions of the West.

A Convention of Universalists was holden at *Eaton*, Preble county, Ohio, on the 5th, 6th, and 7th of Sept. last. J. Kidwell was chosen Moderator, and A. H. Langley, Secretary. A committee of correspondence (W. D. Jones,) was appointed to correspond with the "London Unitarian Society for the promotion of Christian knowledge, and the practice of virtue," and with liberal christians generally, in this and other countries. A lively interest in the cause of liberal christianity, and a truly commendable spirit, are manifested by that body in a letter from one of its members to the Editors of the Trumpet & Magazine. We bid them "God speed" in the work of reformation.

The Franklin Association of Universalists, was holden in Dover, Vt. on the 15th, and 16th of October, ult. Ministers present—Brs. David Ballou, W. S. Balch, J. Brooks, Warren Skinner, O. A. Skinner, and E. Sanborn. Two societies were received into fellowship, viz: The First Universalist Society in Winchester, N. H. and The First Society of Universalists, in Windham, Vt. Four Discourses were preached; and the Association adjourned to meet in Townsend West Village' Vt. on 2d Wednesday and Thursday in September, 1829.

Installation.—Rev. Thomas F. King, late of Hudson, N. Y. was installed pastor of the Universalist church and society in Portsmouth, N. H. on the 15th ult. Reading of the Scriptures by Br. Sebastion Streeter. Introductory prayer by Br. Hosea Ballou. Sermon by Br. Streeter, from Acts xx. 24. Installing prayer, Br. T G. Farnsworth. Delivery of the Scriptures and Charge, Br. Ballou. Right Hand of Fellowship and concluding prayer, Br. Thomas Whittemore. Benediction by the pastor elect.

A quarterly conference of Universalist ministers was holden at Cumberland Plain, R. I. on the 15th ult, and adjourned to meet at Bellingham, Mass. on the 3d Wednesday in Jaunary next.

The Christian Intelligencer says, "During the late *revival of religion* in Thomaston, Me. 57 persons were added to the Universalist society in that town.

The Trumpet and Magazine says, "It is somewhat probable that Professor Ware will be elected to the presidency of Harvard College.

CARD OF THANKS.

Mr. Skinner tenders his very grateful acknowledgments to Mr. V———, (a Presbyterian gentleman of this Village) for the great solicitude manifested on his account by the latter, and for the *ardent prayers* regularly offered up each Sabbath morning, in relation to him—that "the Lord would stop his mouth, prevent people from going to hear him preach, and arrest him in his wicked course of preaching universal salvation; by which he is leading souls down to hell," &c. Now *if* neighbor V's intentions are good, he is certainly entitled to our thanks. But as none of his prayers are answered, "either by Urim, or by prophets," we are irresistibly led to the conclusion that he does not "pray in faith," "lifting up holy hands without wrath and doubting." We read that "whatsoever is not of faith is sin," and that "the prayers of the wicked are abomination in the sight of the Lord."

Correspondents must "have patience."

ORIGINAL COMMUNICATIONS.

For the Evangelical Magazine.

BIBLE PROOF OF UNIVERSAL SALVATION.

Prove all things, hold fast that which is good.—1 Thess. v. 21.

In Courts of justice it is a general rule, and I believe, a law, that where the character of a witness is unexceptionable, his positive testimony ought invariably to be received, in preference to negative, inferencial, or circumstantial testimony. And where a deponent is called upon the stand, and testifies positively to any matter in dispute, notwithstanding on a cross-examination there may appear circumstances, and inferences drawn from such circumstances, which to a superficicial observer, might appear to oppose what he had before positively declared; yet, with a well informed and impartial court

and jury, notwithstanding the numerous *seeming* contradictions, the *positive* must in all cases take the preference; and there is no possible way to avoid such testimony but by an impeachment upon the character of such witness. Now we, upon the authority of the Law of God, and the testimony of the Holy prophets and apostles, declare for the salvation of all mankind from sin, and misery, through Christ the Saviour of the world. This proposition we shall endeavour to support by the most *plain* and emphatic testimony, and such too as our opponents, we seriously hope, for the honor of Christianity, will not attempt to impeach. Having made these brief remarks we shall proceed to the support of our declaration; and we sincerely desire, that for the honor of the mediatorial kingdom of Christ, and the ultimate purification and happiness of all mankind in time and in Eternity, we may adduce such testimony as shall render a defence unnecessary, if admissible.

The witnesses upon whose testimony we shall depend for the support of the above sentiment, are very numerous; but at this time we shall introduce but three, viz: Isaiah the son of Amoz, St. Paul and St. Peter. And upon the testimony of these three we rest the cause for the present, charitably believing, that with the exception of those who are more than full of malevolence, prejudice, ignorance and superstition, in the mouth of two or three witnesses every word may be established.

We will first attend to the examination of the prophet Isaiah relative to the subject before us, who says, 25th chap. 6,7, and 8th verses, "In this mountain *shall* the Lord of hosts make unto *all people* a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he *will destroy* in this mountain the face of the covering, cast over *all people*, and the vail that is spread over *all nations*. He *will* swallow up *death in victory*, and the Lord God *will* wipe away tears from off ALL faces, and the rebuke of his people *shall* be taken from off *all the earth;* for the Lord hath spoken it."

Again, chap. 35; 3, 4, 5 and 6th verses, he says, "Strengthen ye the weak hands and confirm the feeble knees. Say to them of a *fearful* heart, '*be strong, fear not,*' behold your God *will* come with *vengeance*, even God with a *recompense;* he *will* come and *save* you. *Then* the *eyes* of the *blind shall be opened:* the *ears* of the *deaf shall be unstopped.* Then *shall* the *lame* man leap as an hart, and the *tongue* of the *dumb* sing," &c.

Isaiah says in the 45th chap. 23, 24, and 25th verses, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me *every* knee *shall bow, every tongue shall swear;* surely *shall* say, *in* the Lord have *I righteousness and strength.* To him *shall* come, and *all* that *are* incensed against him *shall* be ashamed. *In* the Lord *shall all* the seed of Israel be justified and *shall* glory."

Again, he says chap. 55, 10 and 11th verses, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, *so shall my word be* which goeth forth out of my mouth; it *shall not* return unto me void, but it *shall accomplish* that which *I please*, and it *shall prosper in* the thing whereunto I send it." Chap. 35, 10th verse, "And the ransomed of the Lord* *shall* return and come to Zion, with songs and everlasting joy upon their heads. *They shall* obtain joy and gladness, and *sorrow* and sighing *shall* flee away."

Thus stands the testimony of Isaiah; and without any comment at present, we pass to the examination of St. Paul, relative to the matter in dispute, who says positively, 1st Timothy, 2d chap. 4th verse, speaking of God, that He "*Will have all men to be saved* and *come* to the *knowledge* of the *truth.*" Again, chap. 4, 10th verse, Paul says of God, that he "is the *Saviour* of *all men*, especially of those that believe." "For," says he to the Colossians, i. 19 and 20, "It pleased the Father that in him (Christ) should all fulness dwell; and having made peace through the blood of his cross, by him to *reconcile all things* to himself; by him I say, whether they be things on earth or things in heaven." "Wherein," says he, Eph. i. 8, 9, and 10, "he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and on the earth, even in him." 11th verse, "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh *all things* after the *counsel* of his *own* will."—"Wherefore," says Paul again, Phill. ii. 9, 10, 11; "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus *every* knee should bow, of things in *heaven* and things in *earth* and things *under* the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In view of this, the same Apostle says to the Romans, v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life." Again he says, "Therefore as by the offence of one, *judgment* came upon *all* men unto condemnation, even so, by the righteousness of one, the *free gift* came upon *all* men unto *justification of life.*" 1 Cor. xv. 22. "For as in Adam *all* die, even so in Christ *shall all* be made alive."—Verse 25, "For he (Christ) must reign till he hath put *all enemies* under his feet. The last enemy *shall be destroyed*, death.* Verse 54, So when this corruptible *shall have* put on incorruption, and this mortal *shall have* put on immortality, then shall be brought to pass the saying that is written, *Death is* swallowed up in victory." "O Death, where is thy sting? O Grave, where is thy victory?"

What we have quoted from Paul is but a small proportion of his testimony, direct to the point; but at present it is thought needless to quote more. We therefore shall pass to the examination of a few quotations from Peter, and shall forthwith proceed to the conclusion, by briefly summing up the testimony. Peter says, Acts iii. 20 21, "He shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of the *restituiion of all things,* which God hath spoken by the mouth of *all his holy prophets since the world began.*" Verse 24, "Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of *these days.*"—Verse 25, "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed *shall all the kindreds of the earth be blessed.*'" Verse 26, "Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away *every one* of you from his iniquities."

The testimony upon which we at present rest the issue of the case, is now before the candid reader, and to a careful, unprejudiced and prayerful consideration of the same, his impartial attention is earnestly solicited; and let it be here understood that I do not concur with many, with whom I have conversed, in the opinion that "any doctrine is proveable from the Bible." For I am confident that there is *one* doctrine that never has been, and never can be proved from the Bible, viz. the doctrine of endless misery. And it would be folly in the extreme, if the Bible can be made to prove positively the horrid notion of *endless suffering*—even to attempt to prove

* St. Paul says that Christ "gave himself a ransom for *all.*"

*The *italic* words here being supplied by the translators, I have omitted.

from the same book the doctrine of universal *holiness and happiness*. But when our opponents will produce one solitary passage from the volume of Inspiration, which says positively that one individual of all Adams posterity *shall be endlessly miserable*, or any thing that can with propriety be so construed, we will never again open our mouths in opposition to the doctrine. And if our opponents will have the politeness to make us as generous an offer as the above, the case I am certain will not long remain doubtful.

(*Concluded in our next.*)

For the Evangelical Magazine.

LETTER NO. 3.

To Rev. Joseph Chmberlain.

Rev. & Dear Sir,—It is my sincere desire, that truth may shine conspicuously in our creeds, as well as in our hearts. I cannot but think, Sir, that your heart is good enough to embrace the truth, if you could discover it. You are zealous in preaching the word; you seem eager to evangelize the world—to make sinners saints—to bring out those that sit in darkness, into the radiance of the gospel—to turn sinners from satan to God. All this is laudable and good.—But, Sir, it appears to me you take an erroneous and unsuccessful course to effect those important objects.

You would call on the sinner to repent: but you hold forth to his view certain principles and doctrines, by which to cause him to repent and believe, which are not found in, nor sanctioned by the gospel. You tell the sinner that unless he repents without delay, he must go straight to hell—that hell is on his track—that sudden *vengeance* awaits him—that hell yawns beneath him—that God frowns above him—that he must get an interest in Christ, or be lost forever—that except he makes his peace with God, he will be eternally damned!

Such sir, is the characteristic of what you call gospel preaching, designed to produce true repentance. But, my friend, permit me to tell you that there is, and can be, no evangelical repentance produced by such displays of the terrific.—You, Sir, told your ordaining council, as also the people of your charge, that repentance should be proclaimed, that sinners may be saved from the *wrath of God*—that they may escape *hell*—that they may evade the demands of justice, &c. You frequently tell your congregation that they must repent before they close their eyes to sleep, or perhaps they will soon wake up in hell!—that there they will be doomed to dwell, and suffer the keen ire of the wrath of God—that their pains will be excruciating, and unremitting, and their condition *hopeless to all eternity!*

This, Sir, is the manner in which you and your associates got up the revival of religion (falsely so called) in your neighborhood. And this is the way too, by which all our revivalists, get up so many excitements in every part of the country. Upon those excitements, Sir, you all depend for support and prosperity. This accounts for the earnestness and frequency of your endeavors to *frighten* your hearers, by such terrific displays of what you, and they, know nothing about. And this manner of conversion accounts for the fact, that so many of your converts fall from their profession and become more profligate than ever. And this, too, may account for the still more lamentable fact, that in times of those great (religious) excitements, so many small parties are formed, and the peace of society throughout whole neighborhoods is totally destroyed, and mutual jealousies and animosities pervade all ranks and grades of people. This, too, is the cause, why so many are so self-important, heady, high-minded, and censorious; as they consider themselves, after having passed the fiery ordeal of conversion, the peculiar favorites of heaven. And, I may add with propriety, this is the reason of your great exertions to get up an excitement in this vicinity at this time. For you know that if you succeed, you will be able to support your sinking cause without the aid of argument or reason. But, Sir, I will now devote a few moments to the investigation of the scriptural doctrine of repentance. And first, let me inquire—does the Bible teach (as does Mr. C.) that sinners should repent in order to *escape hell?* We answer in the negative. What then is the scriptural import of the term "repent?" and why should men repent?

First, the term *repentance*, signifies a turning from sin, a reformation.

Second. It is produced by a "godly sorrow for sin."

And, Thirdly. A "godly sorrow for sin" is produced by a knowledge of the love and goodness of God, against whom we have sinned. St. Paul says, "the *goodness* of God leadeth men to repentance."

The question still remains to be answered, 2dly, Why should sinners repent?

Let inspired men give the answer.—See Matt. iii. 2. "Repent, (turn) for the kingdom of heaven is at hand." Here we are told the reason why men should repent, is (not because hell is at their heels, but) because the "kingdom of heaven is at hand." Look at this, friend Chamberlain: Tell me, Sir, does this reason look like any thing that is calculated to frighten—to rouse up the distempered and terrified imaginations of feeble mortals?—You must say No! Very well; why then do you not give your hearers those reasons why they should repent, instead of giving them so many terific descriptions of hell, and the damned?

Our Saviour makes use of the same language as the Evangelist does, to lead sinners to God. See Mark i. 14,15, "The kingdom of God is at hand; repent (turn) ye, and believe the gospel." Peter (Acts iii. 19.) exhorts the people to "repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." He then informs them of "the times of the restitution of all things." Acts iii. 21. Here then, Sir, we see plainly, that Peter inculcated the doctrine of Universal Salvation, and gave that time of refreshing by the revelation of this doctrine, as the reason why they should repent. I say, then, my dear Sir, "Go thou and do likewise."

Thus, Sir, I have briefly stated my views of repentance, and my reasons why I think you do not preach the true doctrine of repentance. I truly hope, Sir, that God will soon show you your error, and enable you to cry aloud to sinners, saying; "repent ye, for the kingdom of heaven (not hell) is at hand."—Then will your preaching be blessed.—And though the world will hate and persecute you, peace will reign within your breast, and you will be led, as was John, to point toward the redeemer, saying. "*Behold the Lamb of God, that taketh away the sin of the world.*"

I remain yours, Sir, with all due respect, J. B. SHANNON.

South New Berlin, Oct. 6, 1828.

The following circumstance, if true, appears sufficiently ridiculous, and shows the folly of Ministers using violent measures to correct any trifling misdemeanor that may occur in a congregation. If any one so conducts as to disturb the meeting and interrupt their worship it is the sexton's duty to see to it.—*Ed. Mag.*

FABLE, I.

An old man (a Presbyterian preacher in Smithville, Chenango co.) found a rude boy in Church eating chestnuts, and sternly told him to forbear; but the young saucebox plainly declared, by continuing to eat, that he would not. "Won't you?" said the pious divine; "then I will make you stop." So he threatened putting him out of church. But this only made the youngster laugh to think the preacher should attempt to make him stop with *threats* only. "Well, well, said the sage divine, if neither commands nor threats will do, I will try what virtue there is in 'physical force.'" So the old man came down from the pulpit, stripped off his coat and handkerchief, commanded assistance, led the van, and seizing him by the collar, attempted to put him out of the house by force; but the young lad was too strong for him and he succeeded not.

Inference.—"And these signs shall follow them that believe. In my name shall they cast out devils," &c. *Therefore this preacher was an unbeliever.* H.

POETRY.

"GOD IS GOOD."

God is good! each perfum'd flower,
The smiling fields, the dark green wood,
The insect fluttering for an hour,—
All things proclaim that "God is good."

I hear it in the rushing wind;
Hills that have for ages stood,
And clouds, with gold and silver lin'd,
All still repeat that "God is good."

Each little rill which many a year
Has the same verdant course pursued;
And every bird, in accents clear,
Joins in the song that "God is good."

Countless hosts of twinkling stars,
Which e'en the keenest sight elude—
The rising sun each day declares,
In rays of light, that "God is good."

The restless main, with haughty roar,
Calms each wild wave and billow rude,
Retreats submissive from the shore,
And joins the chorus "God is good."

The moon that walks in brightness, says,
That "God is good": and man, endued
With power to speak his Maker's praise,
Should still repeat "that God is good."

HOPE.

Cease, my heart, O cease repining,
Let not grief corrode my breast;
All my cares to Heaven resigning,
Be my sorrows lulled to rest.
See yon morning star that rises,
Leading on the orb of day;
So my bosom recognises
Hope's serene effulgent ray.

Come, sweet Hope, thou mourner's treasure.
Haste, return, celestial guest;
Again illume with heavenly pleasure
A bosom long with grief oppress.
So when life's last drama closes,
And its brightest scenes decay,
Hope's fair hand shall scatter roses
O'er my path to realms of day.

Party Spirit.—In this world, in this great infirmary, among other distempers with which poor mortals are afflicted, is an intemperate zeal, or a spirit of party, which, when it arises to a certain pitch, is not to be restrained by the gentle bands of reason; they are broken assunder, as a thread touched with fire. The imagination then plays her part, and raises an ugly phantom, and the man spends his rage upon it, and sometimes strikes at his friend.

Pure Christianity.—The more simple and unexceptionable a religion is, the dearer it will be to those who understand it, and know what it is to enjoy it. In such a religion, charity would be a gainer, and faith would be no loser, and it would be an easier task to satisfy doubters, to bring over infidels and to re-unite believers. Before the Jews shall be converted, and the Gentiles flow into the church, it is reasonable to suppose, that in the Christian world there will be more harmony, more mutual complaisance and forbearance, than at present is to be found.

An ingenuous plan for increasing the power of the voice, has been carried into execution at Attercliffe Church, Sheffield, by erecting a concave sounding board; to act as a reflector behind the reading desk and pulpit, with the speaker's voice near the focus of the concave. The effect of this reflector, it is said, increases the power of the voice five times beyond its ordinary volume, so that it can be heard in the most distant cornes of the Church.

Pensylvania Gazette.

The virtuous poor to be encouraged.—It is much to be wished, that more effectual methods could be contrived to suppress vice and to assist the willing, and to compel the unwilling, to earn their bread honestly in the days of their youth & strength, and thereby to secure the peace of civil society, and to save from ruin so many poor creatures, of whom it is hard to decide, whether they be more wicked, or more miserable, and whose crimes it would be far better to prevent than to punish. If we could do any thing to remove or to diminish these dreadful evils, moral and natural, the love of God and of man would be our reward. But these are things which perhaps are reserved for another generation.

Catholicism.—Polite learning, or humanity, helps to open and enlarge the mind, and to give it a generous and liberal way of thinking, not what is vulgarly called "free thinking," and belongs to vulgar understandings. Learning has a lovely child, called moderation, and moderation is not afraid or ashamed to show her face in the theological world; the number of her friends is increased, and whilst our civil constitution subsists, they are in no danger of being sewed up in a bag with a monkey, a viper, a wit, and a free thinker, and flung into the next river. That "liberty of prophesying" may prevail, and that "profane licentiousness" may be restrained, are wishes which should always be joined together.

What makes a man a Christian.—"And now if men will say I persuade to indifferency, I must bear it as well as I can. I am not yet without remedy, as they are; for patience will help me, and reason cannot cure them." The words are borrowed from a pious, ingenuous, learned, charitable, and sweet tempered bishop, who, with a noble candor and generous openness, pleads the cause of 'liberty of prophesying,' and who never was censured for it by any man worth the mentioning, though probably he was reviled by those who called 'Tillotson an Atheist.' If these two excellent prelates, and Erasmus, and Chillingworth, and John Hales, and Locke, and Episcopius, and Grotius, and many who shall not be named, had been contemporaries, and had met together *freely* to determine the important question, 'What makes a man a Christian, and what profession of faith should be deemed sufficient,' they would probably have agreed, notwithstanding the diversity of opinions which they might all have had on some theological points. There have been others indeed, who on such an occasion would have given us an ample catalogue of 'necessaries,' the inference from which would have been, that it must needs be a very learned, and a very subtle, and a very ingenious thing to be a good Christian: for some of these 'necessaries' are of so refined a nature, that the understanding can hardly lay hold of them or the memory retain them.

Controversy.—Authors should avoid, as much as they can, replies and rejoinders, the usual consequences of which are, loss of time, and loss of temper. Happy is he who is engaged in a controversy with his own passions, and comes off superior; who makes it his endeavor that his follies and weaknesses may die before him, and who daily meditates on mortality and immortality.

It is to the honor of true religion, that it is a reasonable service; that it requires of us no rigorous austerities, or superstitious mortifications.

MARRIED,

In this Village, on Thursday last, by the Rev. D. Skinner, Mr. Samuel Rogers to Mrs. Caroline Baraclough, all of this place.

In Clinton, on the 26th ult. by the Rev. S. R. Smith, Mr. Henry B. Beatty to Miss Helen Stephens, both of this Village.

NOTICE.

The Annual meeting of the First Society of Universalists in Utica, for the choice of officers, &c. will be holden at the Court House, in this Village, on Friday even'g next, (21st inst.) at 6 o'clock. A punctual attendance is requested.

THOS. E. PARMELEE, *Clerk.*

Utica, Nov. 15.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. NOVEMBER 29, 1828. NO. 18

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DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, or if more convenient, to Lemuel Willis, Troy, N. Y.

DOCTRINAL.

TO MR. WILBERFORCE.

LETTER NO. 4.

CONCLUDED.

If your answer be in the affirmative, then you must acknowledge that a petulent power has been exerted by the Almighty to blast innocent natures, in revenge for the crimes in which they had no share; for here hereditary propensity could not take place. If your answer be in the negative, whence came these apparent evils in the brute creation? If they were originally implanted by the finger of God, is not such a constitution of things as contrary to our primary notions of divine character, as the permission of moral evil in the moral world? Since characters and dispositions so contrary to our ideas of rectitude and innocence, are permitted in the lower ranks of life, by an absolute law of their natures, why may not that peculiarly susceptible and versatile creature, man, whose connexions with the world and its objects are infinitely more ample and diversified, become incidentally subject to them all, without the imputation of that hereditary depravity which you suspect to be a deviation from the primary plan? Why may we not allow his various propensities to be with him, as with the lower creation, the satellites of self-love, the moral depravity of which consists in the perversion of desires innocent in themselves, in the criminal choice of objects, or undue degrees of indulgence; that is, in their opposition to the dictates of reason, or of an express command, or to those laws of benevolence which are so peculiarly obligatory upon him, as a rational and social being?

If we consider the subject metaphysically, we shall be presented with objections not less formidable.

You have manifested, it is true, a degree of contempt for metaphysics, not uncommon to those who are totally unacquainted with the science; forgetting that some subjects cannot be satisfactorily treated in any other manner. But let it be remarked, that in cases where the metaphysician is lost in his abstractions, and returns from his arduous pursuits dissatisfied with the result, yet he has in general acquired an accuracy and precision in his ideas, with which they are little acquainted who have never applied themselves to the study. However, under this head, we will be as concise as possible.

We may first observe that the doctrine is not very consistent with the ideas you entertain of mind.

It is singular that the doctrine of hereditary depravity should alone be entertained by those who are strenuous advocates for the spirituality of mind.—Should the materialist adopt the system, he might claim some right to borrow an argument from the analogy subsisting between one material substance and another. He might be permitted to affix a more literal signification to the usual terms, *corruption* of human nature, *contagion* of sin, &c. and derive illustration from the fermentative quality and expansive powers of leaven, which will in small quantities diffuse its influence over a large mass; or from the dairy, when he observes how small a portion of an acrid juice, is able instanstaneously to change a large quantity of the blandest milk, into an hard coagulated substance. His only task will be to prove that the cases are perfectly parallel; and that dispositions and actions are inevitably contagious to the mind, independent of the will. But an advocate for the spirituality of the soul, attentive to the high attributes with which he clothes this spiritual nature, should be particularly cautious before he asserts that a momentary desire, of a peculiar nature, excited by a particular temptation, can be infectious to kindred minds, while they were in an inconscious state: and that this disposition being infinitely divisible as matter, has been diffused over infinitudes of minds for successive generations.

Advocates for the spirituality of the human mind, are not agreed concerning the time when the immortal spirit commenced its intimate union with the corporeal frame. The question admits of two hypotheses, and each of them has its partizans. Some imagine that the corporeal frame alone, or merely animal life, is propagated by sexual commerce; and that at a certain period of vitality, the spirit of man is infused by a divine power into the animal system, in a manner unknown to us, but according to some immutable law of his own appointment.—Others maintain that the spiritual nature of man is contemporary with the corporeal, and that the germ of existence, in its earliest state, contains the two principles of animal and spiritual life.

The first hypothesis obviously renders the doctrine of hereditary depravity an impossibility. For the *mind* of man, the offending part, could not have been in the loins of our first parents when they committed the offence, and therefore could not have been contaminated by it. The spirit of every individual proceeding immediately from the hands of his Maker, must be as pure, as refined, and as free from sin, as the soul of Adam on the day of his creation:—for the idea of Adam's perfection, in nature and character, before his transgression, is alone founded upon his proceeding from the hand of God; and the doctrine of hereditary depravity is alone invented to explain the manner in which a disposition to sin could be introduced into our moral natures:—According to this hypothesis, therefore, the genuine doctrine of original sin must be renounced. For whatever pollution the soul may contract when compelled to inhabit the corporeal frame, this must simply be an *infection*, not hereditary guilt. The spiritual part of man not being descended from Adam, has no other relation to him than that of residing in an abode which he had provided in the course of ordinary generation: and supposing this to be so insufferably vile as to pollute and deprave every soul that enters, that soul cannot be charged with *hereditary* guilt, however it may be pitied for being constrained to occupy so improper a dwelling.

The other hypothesis is not without its difficulties. Since "all the sons of Adam are by the fall, under the wrath and curse of God, and so made liable to the pains of hell forever," humanity prompts us to inquire when this unfortunate filiation commences? The advocates for the propagation of our spiritual natures together with the corporeal, must admit that the extent of both sin and punishment, is, if the expression be permitted, infinitely infinite. The circumstance of being born into the world is merely incidental. As the soul existed coeval with the corporeal germ, it was a responsible sinner, and heir of eternal misery, long before its fœtus could be formed, and must remain in the wretched predicament, should it never have possessed a fœtus, or should this never have arrived at its perfection of growth. Thus myriads and myriads of miserable embryos that never saw the light of the sun, will as infallibly be plunged into the flames of hell, as the most abandoned of our species; and every germ that possesses a physical possibility of existing in this world, shall without doubt, perish everlastingly in the next!!!

Further, the abettors of this system ought to form precise ideas of the nature of sin, and of mental depravity, before they impute either to the inconscious principle. The only malady of mind consists in impaired or disordered intellects, depraved desires, and perverse will. The former is by universal consent pronounced to be a misfortune, not a crime, because the mind is purely and involuntarily passive: and is not this precisely the case with the primitive temper and disposition with which we are generated? Allowing the definition of sin to be "any want of conformity unto, or transgression of the law of God," we ought to be perfectly clear in the position, that this transgression or want of conformity can be committed by the mind, before it enjoys any knowledge of moral obligation. If we should deem it absurd to impute errors in judgement to makind, before they are capable of reasoning, how can we suppose their wills to be depraved before they had a will? or charge them with being guilty of Adam's sin, either in deed or by acquiescence, before they had power to act, or to testify consent?

The utmost that can possibly be ascribed to the human mind, is, that it is so formed as in certain circumstances it will indicate itself prone to the commission of evil. But such a conformation in itself has no more culpability, than the calamity of impaired intellects. Let the natural propensity be ever so strong, the subject may be as innocent of guilt, as the embryo of a tyger is void of cruelty, before it has acquired the instinctive ferocity of the dam. Virus itself is innoxious in an inert state. Nor could the inert virus of sin, supposing it to exist, be charged with demerit. This title must be suspended until it shall burst forth into actual transgression.

But the same mind is formed; that in certain circumstances it shews itself prone to *good* also; and why may not this fact be admitted with equal propriety, as an evidence of the universal excellence of our natures? Why may we not expatiate upon all the good observable in man, and pronounce him perfect, in consequence of his approved moral qualities, as legitimately as you stigmatize him with the character of universal depravity, from his bad ones? Let this statement convince you, Sir, that the singular conformity of our natures cannot be, of itself, an indication of either virtue or vice; that it is equally void of merit or demerit, claims no reward, and deserves no punishment.

Does not the above examination fully prove, that the doctrine of hereditary mental depravity considered either physically or metaphysically, is an absolute impossibility?

We shall now briefly shew, that it is equally inconsistent with some other theological tenets, which are also deemed sacred by its supporters. For instance:

If hereditary corruption be admitted, it will totally destroy all the subsequent temptations of Satan. If man be so depraved that he can neither think a good thought, nor perform a good action; if his very best deeds are only splendid sins, there is no place left for the seductions of the evil one. His whole business must have been completed by the success of his first enterprize. He and his agents would be idling away their time in employing arts of seduction upon those who are already prone to every kind of iniquity; or endeavoring to captivate those who are already in their chains.

The doctrine of original depravity opposes with no less force, that of the true and proper incarnation of the Son of God. If it be true that our natures are universally corrupt, when the Godhead became man in the person of Jesus Christ, he must have taken our corrupt nature upon him; that is, he must also inevitably have partaken of this original hereditary depravity. If he remained untainted with original sin, it could not be our natures which he took upon himself. Admitting that the union of the Divinity with humanity, may have preserved the latter from actual transgression, may have checked and subdued every evil propensity, or may have prevented any from rising, yet the propensity must have been radically inherent in the person of Jesus Christ, as much as in ourselves. The divine nature must inevitably have taken the human, as it actually exists. Christ Jesus, therefore, as man, however perfect in character and in conduct, yet being a child of Adam, he was, equally with those he came to save, "liable to the wrath of God, and the pains of hell forever!" The pen trembles as it traces these consequences; but they inevitably flow from your extravagant hypothesis! The idea might be enlarged upon, were not the subject too revolting,

The position that our Saviour was born out of the ordinary course of generation, does not solve the difficulty, unless it can be proved that Adam's depravity ran in the male line alone, notwithstanding that Eve was first in the transgression. Mary, the mother of Jesus, being born of parents naturally depraved, must have partaken of their depravity, and this must have been communicated to all her descendants, whether according to the course of ordinary generation or not. It is maintained by our opponents universally, that our Saviour was of the seed of David, alone in consequence of his having been born of Mary; but as you apply the declaration of David, that "he was born in sin, and in iniquity did his mother conceive him," to the pollution derived from Adam, Mary must also have partaken of, and communicated its dreadful effects to her son.

Thus it appears, without a possibility of evading the force of the argument, that if the doctrine of hereditary depravity be true, and if the Son of God be also the Son of Man, being descended from Adam in the female line, he "sinned in him, and fell with him in his first transgression." Yours, &c.

A LAYMAN.

For the Evangelical Magazine.

SHORT SERMON, No. 4.

"He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law."—ISAIAH xlii. 4.

An understanding of what God is, and what he has promised the race of man, on whom he has instamped his own image, is calculated to inspire love and confidence towards the Author of all good; and fill the soul with everlasting love and sacred joy.

The rich gifts of his grace diffused in the pathway of man's pilgrimage on the earth are neither few nor small. But far surpassing all his temporal favours, is the gift of his Son through whom "life and immortality were brought to light."—The prophet Isaiah possessed, as he communicated, most exhilarating, enlarged and exalted views of the Divine economy. Nothing indited by man can equal the sublime and ennobling conception which he gives when moved to speak of the glorious personage appointed by the Father to be for salvation to the ends of the earth.

The words of the text were spoken with reference to Christ. To none other are they applicable—in none other can they be fulfilled. Inpursuing this subject,

1st. Several reasons will be offered which prove that the Lord Jesus will *not fail* of the accomplishment of the *great work* he came to perform.

2dly. The *purposes* of his mission will be considered; and

3dly. Some reflections will be indulged relative to the subject of discussion.

Stronger proofs apparently cannot be given than those which are furnished, of the success of his mission.

1st. The mere declaration of Jehovah, communicated by his prophet, it should seem, would be sufficient to convince every lover of truth, that the Saviour shall be victorious.

He hath said that so certain as "the rain and the snow which come down from heaven and return not thither, so surely shall the word gone out of his mouth, not return unto him *void*, but shall accomplish that which he pleases and prosper in the thing where unto he sent it.—Because he could swear by none greater, he swore by himself, and the word went forth in righteousness, that unto him every knee should bow and every tongue should swear, saying, in the Lord have I righteousness and strength." When God speaks, let every mortal ear attend.—"Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him. *He* SHALL NOT FAIL *nor be discouraged, till he have set judgment in the earth.*

2dly. There cannot exist any possibility of failure or discouragement on the part of the Saviour, because *infinite wisdom* and *Almighty love* are pledged to aid in the attainment of the promised triumph. The truly taught of the Lord said, "it pleased God that in Jesus all fulness should dwell." The inexhaustible treasures of wisdom and benevolence stood open for the captain of man's salvation; and, possessing all fullness, there could be no lack of *will* or *ability* with him.

3dly. Jesus showed the *certainty* of his success by what he *did* when ministering on earth.

No evil or malady, however malignant, either of body or mind, bade defiance to his power; or remained when he said "depart." He, who bade the raging waves be still—who said to the blind, see—to the deaf, hear—to the demoniac, be dispossessed—to the sick be well, and to the sinful, thy sins are forgiven thee, was obeyed in every instance.

But in his death he overcome; in his resurrection he led captivity captive.—The mighty conqueror burst the prison doors of death, coming forth like a captor, rejoicing in his strength.—Having taken this view of the ample surety of the energy, the love, and benignity which stand confessed—recorded for our instruction and edification in the sacred scriptures, and which burst forth in the miracles of mercy at the hand of him who said it "was his meat and his drink to finish the work for which the Father sent him," let us pass to notice the *purposes* of his *mission*, in the accomplishment of which he will not fail.

It was unmerited love which provided the Saviour for man, and dictated the design of his ultimate felicty. And shall paternal love weep in despair because disappointment was unavoidable? Shall any thing too mighty or too wise, prove too strong for the power and wisdom of God? He doeth his will in the armies of heaven and among the inhabitants of the earth. Our text informs us that Jesus "shall set judgment (justice) in the earth, and the isles shall wait for (receive) his law." The term *Judgment* is used in different senses in the scriptures. It sometimes means "*the sentence of a Judge*"—sometimes "*punishment of a violator of the law;*" but in the text undoubtedly it signifies the *law, precepts*, and the whole system of the heavenly *doctrine*, of the Redeemer's kingdom. In a preceding verse the prophet said of Jesus "he shall bring forth *judgment unto truth.*" The Saviour when making use of this language spoke of the promise of the Father, saying, "I will put my spirit upon him and *he shall show judgment to the Gentiles.*" (See Matt xii. 21, 22.) In a subsequent verse he adds, "*he shall send forth judgment unto victory; and in his name shall the Gentiles trust.*" Hence, it appears—"*judgment* set in the earth—*judgment* unto truth—*judgment* brought to the Gentiles—*judgment* unto victory, signifies the righteous reign, or kingdom of Jesus Christ: therefore it was said, "*the isles shall wait for his law.*"

Perhaps no commentator has done this language of Christ and of prophecy better justice, or more fully apprehended its true meaning, than Dr. Adam Clark. (See in Matt. xii. 18.) He says, "by *judgment* is understood the *gospel*; and by *victory*, its complete triumph over Jewish opposition and Gentile impiety"; and adds, "He will continue by these mild and gentle means to work, till the whole world is christianized and the universe is filled with his glory."

The beloved John spoke with becoming assurance when he declared, "We have seen and do testify that the Father sent the Son to be the Saviour of the world." It is then an undeniable fact, that it was the purpose of the Father that Jesus should *be* the Saviour of the world.

With these things in view, we can say with confidence,

1st. That Jesus did not appear in this world to appease an offended Deity by his sufferings.

Had this been the purpose of his mission, he must have *failed*, for that Being who is over all worlds and beings, knows no variableness nor shadow of a change. "He is of one mind and none can turn him." The thought is equally overwhelming and absurd, that Deity has ever *changed* from a *friend to an enemy*[!!] on account of the frail act of Eden's tenants; and since then, by the sacrifice of perfect innocence [!!] he has *changed* from the *enemy* to the *friend!* What error can be greater? what heresy can be worse than the above mentioned? It casts an awful blot on the immaculate character of God; falsifies his word, and removes the only solid foundation of our trust in the Lord. If He has changed once, nay, twice, he may change yet many times more.

Were this the true character of the Governor of all worlds, the sayings of a certain fanatic in this city, (Troy) might be all true, viz: "The sinner hated God, and God hated the sinner; and the more the sinner became acquainted with God, the more he would hate him"!!!

2dly. We will speak of what Christ must accomplish before the consummation of his Mediatorial reign.

He is emphatically "the Lamb of God who taketh away the sin of the world." Sin is that which separates between man and his Maker. Sinners, under the administration of Christ are to be converted to God, by being taught "repentance towards God and faith in the Lord Jesus."

In this way the works of darkness are to be destroyed. The unreconciled to be reconciled to God. The will of God must be done.

3dly. We indulge in some *reflections* relative to our subject.

Contemplating as we do the testimonies of assurance concerning the triumph of the Redeemer, it seems marvellous in our eyes that so many people, reputed for their good sense in every thing else, should believe that Jesus Christ will realize an eternal defeat; a defeat which baffles the energies of Omnipotent love—a defeat which would implicate the *wisdom* and *power* of the Saviour. Who that reads the Bible and meditates on the subject, can doubt that Jesus shall see of the travail of his soul and be satisfied?" Who but an adversary could be satisfied if the Lord should *fail*. If there is any truth in the Bible, it is certain that our victorious Lord will go on from conquering to universal conquest.

He did not come to alter that which is right, but to rectify that which is wrong.

And are there *errors*, so great that the light and majesty of truth cannot remove them? *Sins*, so malignant, that the means of reformation will prove inefficient? *Hearts* so hard, that the potency of infinite love cannot penetrate them? *Wills*, so stubborn, that the omnific influences of divine grace cannot make them yield? And *Sinners*, so rebellious, and *transgressors* so incorrigible, that judgments, and mercies, which humbled a Nebudchadnezzar —dispossessed a Mary Magdalen; and saved a Saul of Tarsus, will be unavailing? The poet Watts has said—

"What though your mighty guilt beyond
The wide creation swell;
And hath its curs'd foundations laid,
Low as the depths of hell;

"See here an endless ocean flows
Of never-failing grace:
Behold a dying Saviour's veins
The sacred flood increase.

It rises high and drowns the hills,
Has neither shore nor bound;
Now if we search to find our sins,
Our sins can ne'er be found."

No ear hath heard, no heart has felt, nor can other than an angel's tongue describe the heavenly rapture when all families and nations and kindreds of the earth shall meet to form one grand convention to celebrate with endless peans, the triumph of the Lamb. The long expected *end* is come. That event which was foreseen when cherubim left their seats in glory, to honour with their songs the advent of the Saviour, who sang "Glory to God in the highest." The glory for which the Saviour hoped, when on the earth, is fully realized. It fills all heaven. Let the angels suspend their symphonies. The Son delivers up the kingdom. The Mighty Conqueror resigns the sceptre and the crown, saying, "Father the work is finished, which thou gavest me to do. There is no enemy in the universe. All things are subdued to my government. Thine they were; and thou didst give them unto me. All mine are thine. Hence-forward, forever, be thine the kingdom, power and glory.—From the eternal throne the Father saith, "This is my well beloved Son in whom I am well pleased." Let every creature here assemble, that was ever in the heavens, in the earth, under the earth, and in the sea; and with one voice, and one universal joy, say, "blessing, and honour, and glory, and power, be unto Him, who sitteth upon the throne, and unto the Lamb forever and ever." W.

Addison says, there is not a single science, or any branch of it, that might not furnish a man business for life, though it were much longer than it is.

EVANGELICAL MAGAZINE

UTICA, SATURDAY NOV. 29, 1828.

A SOLEMN APPEAL TO ALL UNIVERSALISTS.

(CONTINUED.)

Awake, awake, put on thy strength, O Zion!

BRETHREN,—Should the orthodox party succeed in their ghostly designs of establishing and maintaining "a christian party in politics," on the principles of Dr. Ely, and an inquisitorial tribunal; depend on it, *you* will be the first victims to their rage—the first to wear the manacles and chains that they are now forging; as you have been foremost in the ranks of the liberal party to oppose their high pretensions and ungodly wiles. Their wrath against you can now hardly be restrained. They have made several desperate efforts to deprive Universalists of the right to testify in Courts of Justice—to *out-law* to *disfranchise them!* And that moment they get the power in their hands to crush, you will feel the weight of their vengeance tenfold horrors. They will scatter blight, mildew, firebrands, arrows and death, around the fair fabric of your liberties, demolish the temple of your freedom, deprive you of your dearest rights, and clothe you and your children, in sack-cloth and ashes. And they are rapidly hastening to the consummation of these diabolical purposes, and will inevitably succeed, unless they are timely arrested by your united, firm, vigorous and persevering efforts. O, how important then, it is, that you should exert yourselves while you have the means in your power—that you should awake to view these things in their proper light, before it is forever too late—that you should be "up and doing," while you can—"work while the day" of your freedom "lasts; for the night" of darkness (if these aspiring sectaries succeed) will surely come, "when no man can work" effectually to oppose the unholy pretentions of these modern Jesuits,

1. Let Universalists—all who are such in reality, who in the honesty of their hearts believe the doctrine true—unite themselves with Universalist societies, where such societies exist; and where they do not, let them associate and form themselves into societies. Let this be done in every place where it is practicable, even though there be but few to unite in the beginning. The numbers will afterwards increase with proper management, and small societies become large one. There is scarcely a village or town throughout this and the adjacent States, where societies might not be formed, with proper exertions; and in a short time became respectable, both for numbers and influence. But, Brethren; you are quite too negligent and dilatory in these things; not only in organizing new societies where it is practicable, but in uniting yourselves with societies of your own faith, that are already organized in the neighborhood where you live. It is a fact that there are *thousands* of Universalists in this State, (and even *hundreds in this Village*) who read this paper and believe the doctrine it inculcates, who totally neglect the high and solemn duty of uniting themselves to the society professing the sentiments in which they believe. We say high and solemn duty, because, brethren, it is a duty which you owe to God, to the truth, to yourselves, to your children, to community, and to the sacred cause of that liberty which you profess to love, and that freedom which your deadliest enemies are seeking to wrest from you and destroy forever. Remember your enemies are all organized, united, combined, for the establishment of spiritual tyranny, and the destruction of your liberties, which the happy constitution of our country yet guarantees to you, but which your enemies are seeking to annihilate; and which, according to Mr. Aikin, of this place, they are pretty certain of accomplishing, at least in fifteen years. And it is only by being organized, united, and acting together in concert, as one body, that you can act efficiently, successfully oppose the march of error and spiritual domination, and establish the cause of truth and liberty on a permanent footing. While scattered abroad as individuals; without union of strength or concert of action, you are comparatively powerless, and will be an easy prey to orthodox rapacity: individual exertions may be made, but they will be weak and inefficient, compared with what they might be, if made by the body of all, united as one. "United we stand; divided we fall," is a truth if ever one was spoken, and peculiarly applicable to you as liberal christians, and believers in the doctrine of universal grace. Now then is the time for you to act. Now is the time to redeem your name from obloquy and disgrace, and your liberties from threatened annihilation. Unite yourselves with the societies which exist where you live, or form into new ones where there is none. Concentrate your strength and unite your efforts in all that is laudable and good for the maintainance of the "faith which was once delivered to the saints." Be open, bold, perseveriug and united in the stand you take in favor of truth, and in oppsition to error, hypocrisy and spiritual tyrranny, and you have nothing to fear. You will then put it out of the power of your enemies to harm you, or establish their iniquitous reign over you and your children.

But some will say, "Why, to be sure, I am a Universalist in sentiment—I believe in the final salvation of all men; but my parents, or my wife, or my children, are opposed to the doctrine and would think hard of me, nay, would think and call me extremely wicked, should I leave them and the society where I have always attended, and given my support, and go and join the Universalist Society: therefore I feel justified in not uniting myself to the Universalist Society at present." But to such we would solemnly appeal and ask, Do you feel satisfied by such a course? Does it appear better for you to be led

by your connexions into error, than it would for you to lead them from error into truth? Are your connexions to be your judges in matters of religion? Does not the Saviour tell you (if necessity requires it) to for sake father and mother, and brothers and sisters, and wife and children, for his sake? And yet do you claim to be his disciples while pursuing such a course as you do? Besides, we have pointed out to you the dangers that are thickly gathering around, that threaten destruction to your country's, your own, and your children's liberty—and in view of these things, will you still remain leagued with those who are engaged in the works of darkness and oppression, and refuse to unite and co-operate with those who, you acknowledge, are engaged in the promotion of the cause of truth, and religious liberty? If so, you deserve, *richly deserve* to *feel* the the galling chains that we so earnestly deprecate.

Again, It is urged by some, "I am engaged in business, (perhaps professional, mercantile, or mechanical business) and am countenanced, encouraged and supported in my business by many orthodox people, who would at once withdraw their patronage and support from me, were I to join the Universalist Society and support that principle, although I believe it to be true."—And so you will follow on in the orthodox ranks, *pretending* to believe in their dogmas, which at heart you view to be corrupt, unscriptural, and horrid, and show a total indifference and unconcern for the truth and the friends of truth! Such people, whoever they may be, we say are totally unworthy the name either of Universalists or Orthodox —they are *traitors* to the former, and *hypocrites* among the latter, and of course not entitled to the confidence or favor of either. Judas-like, they will sell their Master or their liberty for a few paltry pieces of silver. But to remove all temptation to people to act in such an unworthy manner, we would say that the apprehensions of such people are entirely unfounded. For it is not true that they would be losers, on the whole, by an honest declaration and open support of what they believed to be the truth. All honest and worthy orthodox people—for such we believe there are,—would respect them equally as much for openly supporting what they honestly believed, as they would for hypocritically pretending to what they do not believe; and Universalists of course would respect them *much more*. It is true that they might lose the friendship and patronage of a *few* long-visaged, sanctimonious, high-toned Pharisees: But where they lost the friendship of *one* such patron, they would gain *ten* much worthier ones in his place. For this sentiment is so generally and deeply rooted in the mind of mankind, "An honest man's the noblest work of God," that he who is always open, frank and honest in all his professions and practices, will and must command general respect, even from those who differ from him in sentiment. We have heard several gentlemen, now engaged in business in this village, declare that some of their orthodox neighbors, when they ascertained that they were Universalists, kindly warned them *not to let their sentiments be known;* "for" said they, "it will surely ruin you in business, if it is known that you are Universalists." Notwithstanding, these gentlemen have informed us that their business was never as good before, as it has been since they openly avowed their honest belief, and joined the Universalist Society. The truth is, people will do business where they can do it to the best advantage and be best accommodated, without regard to the religious opinions of those with whom they transact it; excepting always a particular few who have "pledged themselves" to support the "Pioneer line," &c. And honesty ever was, and ever will be respected, while this remains a free country.

But even if it were not so, can any man feel justified in acting the part of a hypocrite? Is the paltry trash, a few dollars and cents, worthy to be compared with that high and noble enjoyment flowing from a conscience void of offence before God and man, a consciousness of having done our duty in endeavoring to stay the march of error and spiritual wickedness in high places, and promoting the cause of truth and liberality in our land? Does Orthodoxy raise her imposing head and threatening voice? Then join with your brethren who are struggling to defeat her unhallowed and wicked designs, and humble this haughty, would-be, mistress of the world.—Are you threatened with injury in business if you do aught to oppose the claims or principles of the orthodox? Then it is high time to exert yourselves, all in your power, to *rid* yourselves and community of this danger by depriving them of the *ability* to injure you. Is the doctrine of equal and impartial grace unpopular? then let all who believe in it, without one exception, join, heart and hand in its defence and support, in order to *render it*, what you desire it should be, *more popular*. This you *can* do if you choose: for Universalists are far more numerous than is generally imagined. And were all who at heart believe the doctrine, to come out openly and boldly in defence of it, the orthodox would be overwhelmed with astonishment, at seeing many from their own ranks, and even members of their own churches, on the side of Universalists. We do not, like Dr. Ely, wish men to "become hypocrites," in order to be of our party; we wish them to become honest, and openly to declare themselves what they really are.—There are multitudes of old, middle-aged, and particularly, *young men*, who believe in the doctrine of final universal holiness and happiness, who if they would unite themselves together in society and act for the truth, according to their belief, might place the cause of liberal Christianity and of Universalism in particular, on as respectable footing as any other order of Christians whatever. "*Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City: loose thyself from the bands of thy neck, O captive daughter of Zion.* S.

[To be continued.]

To Correspondents.—We intended to have given "*Mathetes*" a place in this No. but could not find room. He shall have a place in our next. It is proper to remark that we serve our correspondents in the order in which their communications are received.

THE CHRISTIAN TELESCOPE, has made its appearance in its enlarged form, (Royal folio, weekly) entitled "Christian Telescope and Thursday Evening Gazette." Rev. Mr. Pickering, the former Editor, has taken in as joint-Editor, the Rev. J. Frieze, former Editor of the (N. C.) "Liberalist," who is now settled in North Providence.

The Rev. Russell Streeter, Senior Editor of the (Boston) "Trumpet & Universalist Magazine," has resigned his station as Editor, and transferred his right in that paper to Rev. Thomas Whittemore, the Junior Editor, who is hereafter to be sole Editor and Publisher.

NOTICE.

A CONFERENCE *of Universalist Ministers* will be holden in Utica, on Wednesday, the 17th day of December next. All our ministering brethren, who can make it convenient, are respectfully and affectionately invited to attend.

We have just received, by the politeness of a friend, the minutes of the Chenango Association of Universalists. As we have given in a former No. an abstract of the proceedings of that body, and have at present a great pressure of matter on hand for publication, we must for the present dispense with giving the minutes and circular entire. In addition to what has already appeared in our columns from them, we would observe. that five Sermons were preached on the occasion by the following Brethren, viz: N. Doolittle, J. Potter, E. Ferris, S. Jones, and N. Stacy. Four Delegates, viz: Brothers S. Adams and S. Finch, *Ministers*, and Brothers Samuel Eells and Ira Hull, *Laymen*; were appointed to attend the State Convention at Utica, on the 2d Wednesday and Thursday in May next, and the Association adjourned to meet at South New Berlin, on the last Wednesday and Thursday in August 1829.

"You will certainly go to hell, and be eternally damned," said Mrs L. a pious Calvinist, one evening, to Br. F, who was advocating in her hearing the doctrine of the final salvation of all men. "Why so, Mrs L.?" "Because you are a Universalist; and all Universalists must go to hell, for maintaining the heresy that God will save all mankind." "My dear Madam," said Br. F. "suppose I should believe you were the best woman in the world—that you were one of the kindest, most benevolent, and charitable women that I ever beheld; and should report this of you all over town, and should in fact represent you to be a great deal *better than you really are*, while I really believed in my heart that I was telling the truth—this finally reaches your ear; you ascertain that I have erred, on the side of charity, respecting your character, and have represented you to your neighbors *much better* than you are—what punishment should you feel disposed to inflict on me for this honest mistake? How long should you be willing to see me roasting in the fire, for such an error as this?" "Why, to be sure," said Mrs L. "I

should not think you very criminal, or deserving of much punishment for such a mistake as that." "Well, Mrs L. how long do you think God will be disposed to punish Universalists for *their* mistake, allowing it is one, in representing *Him* to be *better than he really is?* for if they err, it is certainly on the side of charity. But again, I ask, is it *possible* for us to conceive, or represent God to be *better* than he really *is?*" Mrs L. was silent.

ORIGINAL COMMUNICATIONS.

For the Evangelical Magazine.

Messrs. Editors—As there are so many, who are now engaged to support the doctrine of future punishment, either endless or limited, and only build it upon the old heathen fable, of the immortality of the soul, or an imaginary conscious rational man, that does not die with the body, with leave I shall here offer a few words more upon this particular subject, and then dismiss it.

Paul has told us in the plainest manner, that God only, hath immortality. 1 Tim. vi. 16. And in every place of scripture, where we find the word immortal, or immortality, it evidently means the divine nature, or eternal life, which can neither die nor suffer. And Paul exhorted the Romans to seek for immortality. Rom ii. 7. But if all enjoy it, why need they seek for that which they already enjoy? And again, If immortality, eternal life, which can neither die nor suffer, comes by the first Adam, it not only confutes the idea of future punishment, but wholly denies the need of Christ, to bestow that unspeakable gift of eternal life, John xviii. 2, which is but deism.

The conscious rational man, or rationality, wholly originates with the fleshly brains, in connection with the nervous system. This is evident, from the many instances, where the fleshly brains are so disordered, that the conscious rational man is no more, until that disorder is removed. Rationality, commences in the child, increases in middle age, and declines in old age, and dies with the body. And there are some instances, in consequence of a defect in the fleshly brains, that a complete idiocy continues through life; whereby they live and die, without ever possessing a conscious rational man. The soul, life, or breath, (which are all expressed by the Hebrew noun, *Nephish*, the verb, *ruash*, the Greek noun, *pneuma*, or Latin *spiritus*, which signify to blow, or breathe,) separate from the fleshly brains, is no more of a conscious rational man, than the wind that blows in the forest. The soul, or life, that promotes the action of the bodily system, is as much dependent upon that action, for its own support, as the bodily system is upon the soul, or life. And when separated, they are both gone, Psa. cxlvi. 4. Eccl. ix. 5, until the resurrection; when they are to be raised, to die no more, but be equal unto the angels. Luke xx. 35, 36.

And as all sin proceeds from the fleshly desires, Gal. v. 17. Jam. i. 14, 15, when the body is dead, man is freed from sin, Rom. vi. 7. And to suppose, that God will continue his stripes upon his offspring, after having lost their rationality, and ceased to disobey him, is charging God with that which an earthly parent would blush to be found in doing.

And because death, as an instrument in the hands of Christ, puts an end to sin, will any ascribe their blessing and honor unto it, as their saviour, instead of Christ; as the Heathen have worshipped the sun, instead of God, who blessed them with that luminary?

Thus, from plain scripture, undeniable facts, and common sense, the idea, that the wicked, or the natural man, is possessed of an immortal soul, or of something that does not die with the body, and is to receive a punishment in futurity, is only built upon the sand, or an old heathen fable.

And such as do not believe in the restitution of all things, or that man will be restored to his recollection of the past, when raised from his sleep, 1 Cor. xv. 51, have not yet arrived to the stature of a perfect man in Christ.

We will now turn our attention, in order to search for the origin of this heathen fable, of the immortality of the soul. I call it a heathen fable, because there is no support for the doctrine in Scripture. And for this reason, we have only to examine profane history, in order to find its origin. And from this source, we find the fable was invented by one of the kings of Egypt, for a sinister purpose; or to encourage his soldiers with the idea, that if they fell in battle, by being immortal, (like the gods,) they would immediately enter the Elysian fields of happiness. From Egypt, this fable soon found its way into Greece. And after this, the same fable was embraced by Mahomet; and for the same sinister purpose, that first led to the invention of it. And what multitudes, that call themselves Christians, are now learning the ways of the heathen.

And we find from Mosheim, that not far from the beginning of the third century, Ammonius Saccus, with some others, of the Alexandrian school in Egypt, held forth, that the Heathen, Jewish, and Christian religion, were in substance the same. The flood gate of error being thus opened, the old heathen fable, of the immortality of the soul, with much of the old Jewish law religion, soon found their way into the Church, and were all blended together. And from that time to this, much the greater part of what has been preached for gospel, has been no other than the language of Babel, or confusion. Persecution, or the fire, gibbet, and the boring of tongues, entered with the old Jewish law religion.—Deut. xiii. 5. 'Thou shalt surely kill him.'

And from the best historical accounts we have, the doctrine of future punishment was brought to maturity, by the Emperor, Pope, and patriarch of Constantinople; who then heat the old heathen Tartarus, seven times hotter than it was wont to be heat, for a burning fiery furnace, to sentence all such to, as should refuse to bow to their image, or orthodoxy. And which was then done from the same motive, that now leads preachers amongst us, to proclaim that furnace, which they falsely call *hell.*

As I have mentioned the word *hell*, it may not be amiss to offer a few words upon that, to show that the scripture hell, is not a lake of fire, or place of punishment, in a future state.

The word *hell*, is an Anglo-Saxon word; and only means *to conceal, cover*, or *hide;* and is synonymous with the Hebrew *sheol*, and the Greek *hades*, which primarily mean the grave, or where the righteous and the wicked both go. And in this Scripture hell, Job prayed that the Lord would hide him, that he might be at rest. Job, xiv:13.

The word Gehenna, which was the name of a valley near Jerusalem; and where the Jewish council stoned, hung, and burnt, such as were transgressors of their law; and which word occurs twelve times in the Greek testament, the translators of our common Bible, have translated it *hell*, in every place. Particularly see Matt. v. 22. xxiii. 33. Mark ix. 43. But who will contend, that punishments in that valley of Gehenna, and inflicted by the Jewish council, ought to be called punishments in a future state of being?

If any should object, that the fire mentioned, Mark ix. 43, is called an unquenchable fire, and means a punishment in a future state, let them turn to Jer. vii. 20, and there learn, that the beasts of the field were threatened with that which should burn, and not be quenched.

But as the word *hell*, signifies to conceal, cover, or hide, it is sometimes used in Scripture, to describe the state of the wicked in this life; but is never once used to signisy a place of punishment after death.

The Psalmist said, Thou (Lord) didst *hide* thy face, and I was troubled. Psa. xxx. 7. This trouble, in consequence of the Lord's *hiding* his face, was the same, as the "pains of hell that got hold upon him," as mentioned Psa. cxvi. 3. The Psalmist

also said, "The wicked shall be turned into hell, and all the nations that forget God." Psa. ix. 17. Thus, the Lord *hides* his face from nations, here in this life, as well as from individuals that do wickedly.—And this was the hell that the rich man, or the Jews, went into, when the Lord *hid* his face, and took the kingdom from them, and gave it to poor Lazarus, or the Gentiles. Matt. xxi. 43; xxv. 46. Luke xvi. 19—23. And this is also the hell, that the mother of harlots and her Protestant daughters are now in; having no rest day nor night, Rev. xiv. 8—11; but are like the troubled sea,—whose waters cast up mire and dirt. Isa. lvii. 20.

Thus we see, that "Now is the judgment of this world;" John xii. 31. And that "The righteous shall be recompensed in the earth: much more the wicked and the sinner." Pro. xi. 31.

But multitudes, in consequence of being so bound with the cords of love to the idols of Babylon, appear to have no wish or desire to leave them, in order to enter the search to find and embrace the truth, as contained in the Scriptures; but even wrest the Scriptures, in order to chase conviction from their minds. One thing in particular, they would have us to believe from Eccl. ix. 5, where Solomon says, that the dead know not any thing, that he did not mean as he said; but simply meant that the thoughts, designs, and plans of mankind for wealth and honor in this world, cease at death; and of course that man has something that survives the body, to receive a punishment in a papal hell; which is in contradiction to what Solomon has laid down. Prov. xi. 31, as well as the Psalmist: cxlvi. 4. But orthodoxy must live, although at the expense of truth; or by drawing inferences, without premises; which shows, that "prejudice is strong."

ELIHU.

For the Evangelical Magazine.

BIBLE PROOF OF UNIVERSAL SALVATION.

(CONCLUDED.)

Prove all things, hold fast that which is good.—1 Thess. v. 21.

But to return. In noticing the testimony of the prophet Isaiah, as recorded in the passages to which we have referred, in the examination of him as our first witness, we have not been able to discover, in so much as one instance, the notoroious word *if*, nor any other word which implies a *condition* in relation to the *final* destiny of mankind. But on the contrary, the language is obviously emphatical and positive:—*I will—you shall*, &c. "*Every knee* SHALL BOW; *every tongue* SHALL SWEAR; SURELY SHALL *say, In the Lord have I righteousness and strength.*" "That he WILL destroy the face of the covering cast over ALL PEOPEL, and the veil that is spread over ALL NATIONS:—*he will swallow up death in victory*, and WILL wipe away tears from off ALL faces." And that the word that goeth out of his mouth SHALL NOT return void; but SHALL ACCOMPLISH that which he pleases, and SHALL prosper in the thing where unto he sent it." "Then, says Isaiah, the eyes of the blind *shall* be opened; the ears of the deaf *shall* be unstopt. Then *shall* the lame man leap as an hart, and the tongue of the dumb sing. And the ransomed, (who Paul says were all) *shall* return and come to Zion, and *shall* obtain joy, &c; and *sorrow* and *sighing* SHALL flee away."—Now I would ask the candid reader whether, if it were his prerogative, he could endite testimony more to his purpose in proof of any fact than the above is in proof of the sentiment which we maintain?

The prophet Isaiah, in the language which we have noticed in the commencement, was predicting events which should take place under the mediatorial reign of the prince of peace. And since it is almost universally admitted that he wrote by the inspiration of God, his bold, positive, and emphatical manner of expression, relative to the *universal holiness and happiness of mankind*, cannot remain a matter of surprise, nor be in the least objectionable to those who prefer the language of inspiration to those numerous *creeds* compiled under the direction of priests and synods. But when we come to add the testimony of the Apostles Paul and Peter, to that of Isaiah, the case is put infinitely beyond the power of successful contradiction: i. e. the fact that they also wrote by the direction of the Holy Spirit be admitted. The testimony of the two last noticed witnesses, I shall forbear to rehearse, as it may be referred to as it stands, in the passages introduced in their examination.

Now, in view of all the testimony which has been adduced upon the present occasion from *only three* of the inspired penmen, is it *possible* to come to the conclusion that any portion of mankind, or even one individual of the human family, will be sentenced, by the *God of love*, to a miserable, firery and *endless hell*, to writhe, roast and linger, in the liquid lava thereof, for the endless glory and satisfaction of that devil, who is said to be the adversary of God and man? No: and even if we could thus believe, we must see that it is impossible for Christ to fulfill the will of his Father, and effect that for which he was sent into the world, viz: to "destroy the works of the devil," and "the devil" also; and yet, the devil and his works—which are, sin and ungodliness—remain in opposition to God, as long as God exists!

The mystery according to the will of God, and "according to his good pleasure which he hath purposed in himself," is, that "*all things*, both which are in heaven and on the earth," should be "gathered together *in Christ*," and "*he that is in Christ* is a new creatnre."—Now if God is true, and the Apostle was directed by his spirit to write the above, I can see no possible way of supporting the cause of an infinite devil and an endless hell. But Paul says, God *will have all men to be saved and come unto the knowledge of the truth.* Orthodoxy says, that the devil will have *very near* all to be endlessly damned, and never come to the knowledge of the truth. Now the grand question is, which of the two shall we believe? Both *cannot* speak the truth—one of these assertions must inevitably be false. Then "let *God* be true, and every *man* a liar," who contradicts him. But again; Peter, speaking of Christ, says, "Whom the heavens must receive until the *times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*"

The Apostle must have been profoundly ignorant concerning the supremacy of the devil, the infinite nature of sin and of an endless hell. (Perhaps he had never studied theology according to the present popular system, nor learned that the endless and unspeakable torments of millions of rational beings was absolutely *necessary* to enhance the glory of God, and add an increase of pleasure to the saints in glory!) But be that as it may, he had *evidently* learned *from Christ*, as well as from "*all the holy prophets*," that there was to be a *restitution of all things*; and of course none can be endlessly held in captivity to sin and death.

In summing up the testimony of these three, I have been very brief. Much more might have been said; but it appears to me that in the mouth of *three* witnesses, one of which testifies that *all flesh shall see the salvation of God together*—the 2d, that *God will have all men to be saved* and come unto the knowledge of the truth—and the 3d, That the heavens must receive Christ until the times of the *restitution of all things*, and also that *this* has been spoken by *all the holy prophets* since the world began—"every word has been established;" and more would be superfluous. I shall therefore conclude these remarks by humbly soliciting the reader—let his pre-conceived opinsons be what they may—to take his Bible, dismiss his prejudice, entreating that God, who giveth wisdom liberally to all who ask in sincerity, to lead him into all truth, and also

to prepare him to *receive* the truth; and the victory is won. He will then view his God as the universal parent, friend, and benefactor of all mankind. He will then, by a candid and prayerful attention to the volume of inspiration, cease to believe in

"Gods partial, changeful, passionate, unjust,
Whose attributes are rage, revenge and lust;

and will be fully convinced that the Supreme Being governs and orders all things for the ultimate and best good of the whole Creation—and that he will at last bring all mankind to glorify and enjoy him forever—which may God grant, through Jesus Christ, the Saviour of the World. J. C.

Thanksgiving Day.—Governor Pitcher, has appointed Thursday next, (December 4th.) as a day of Thanksgiving and Praise throughout the State of New York, and recommended to the several religious societies, to assemble on that day at their respective places of worship and pay their vows and thanks to the Most High, for his manifold blessings.

☞Religious service will be attended on that day, at the Court House in this Village—to commence at 11 o'clock, A. M.

NOTICE.—The Rev. S. R. Smith, of Clinton, is expected to preach in the Court House, in this Village, on the 1st Sabbath in December, (a week from to-morrow) and the Senior Editor of this paper, in Clinton, same day.

THE "ANTI-UNIVERSALIST."

It is probably known to many of our readers that an *orthodox* paper of the above title has been published two or three years in Providence; R. I. It is the common sewer of Orthodox filth, vulgarity and slander; and is too foul a thing to be often noticed by any respectable paper or person in the Union. But that our readers may have a specimen of orthodox composition with which it is filled, we give them the following from its chaste columns.

"A disciple of Bacchus, not long since, took it into his head, that he would go to an evening meeting at "the hell-fire insurance office." He went, well steamed with whiskey, and took his seat directly in front of the preacher, and very near the pulpit. He had not long heard, before he exclaimed, "that's a d, d, d, d—d lie." The preacher paused for a moment, and again proceeded for some time, without being disturbed; when the whiskey disciple, hearing something he did not approve of, exclaimed in a loude, tone, "that's another d, d, d, d—d lie." The preacher paused and refused to proceed. At this moment Deacon B——, arose and taking hold of the poor sot, vociferated, "Come, you drunken dog, you must get out of this." Knowing the Deacon, he replied, "You Deacon B——, you Universalist Deacon? Well, if, if, if, your d, d, d, doctrine be true, I can d, d, d, drink as much whiskey as I'm a mind to, and go to ha, ha, ha, heaven as well as you." No reply was made; but he was hurried out, and I need not tell you, that their confusion was great, at being thrown into such a dilemma, and at such a time, by a *drunkard.* Could a Universalist make a reply?"

On this luxurious morsel of Orthodoxy, the Editor of the Trumpet remarks:—

The poor hypocrite who wrote this, knew nothing what he was about. He endeavored to cast his poison upon the Universalist; but it has fallen into his own bosom. It seems this drunkard went into a Universalist meeting-house, or 'the hell-fire insurance office," to use the *low* orthodox phrase. Was this *drunkard* an Universalist? No. He was *orthodox*; he said, *with an oath,* that the doctrine of the Universalist was a lie. This he repeated. The congregation wished to rid themselves of such conversation and company, when the *orthodox drunkard* cried out "*if your doctrine* be true, I can drink as much whiskey as I am a mind to, and go to heaven as well as you."—All orthodox people, drunk or sober, talk in this manner about Universalism. So far as ourselves are concerned, we will thank our opponents to keep their drunkards, profanity, and whiskey, to themselves; and if they will not observe truth, we beseech them to observe decency.

Begging pardon of our readers for introducing this filthy paragraph, we bring the subject to a close. We most deeply lament there is a man living who can descend to such vileness to oppose the doctrine of Universal Grace.

MARRIED,

In this Village, on the 17th inst. by the Rev. Mr. Skinner, Mr. John Wood to Miss Ann Tuttleo, both recently from England.

On the 22d inst. by the same, Mr. James Harrison, of the York Mills, to Miss Alace Rebecca Curtiss, of this Village.

BOOKS,

For sale by D. SKINNER, Utica.

	PRICE.
PETTIT PIERRE ON DIVINE Goodness, full bound,	60
Do. in half binding, - -	50
Canfield's Review of Ten Letters, written by Rev. J. Hawes, containing reasons for not believing in the doctrine of Universal Salvation. To which are added 13 Friendly Letters to a candidate for the ministry. By Russel Canfield, editor of the Religious Inquirer, - - - - - -	87
Hudson's Letters to Ballou, in vindication of Future Punishment, -	$1, 00
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Evangelical Repository; (in which are contained Dr. Priestley's '*Sermons on the evidences of the Christian Religion*') edited by L. Willis; bound in paper covers, - - - -	87
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Sermons, Pamphlets, &c. by Hosea Ballou, T. Fisk, S. R. Smith and others.	

POETRY.

For the Evangelical Magazine.

THE PROMISE.

Behold the glorious morn arises,
In full effulgence beaming bright;
The gem it brings—above all prizes—
Is the Gospel's brilliant light.

The holy prophets long foretold it,
And Christ himself foresaw the day;
Let all mankind with joy behold it,
For this, did ancient prophets pray.

In sin and darkness man was straying,
Till the Gospel day appeared;
All his doubts and fears allaying,
Life and light the wand'rer cheered.

Then because there was no greater,
By himself Jehovah swore,
That in Abra'm's seed, all nations
Should be blessed forever more.

Christ is here the promis'd Saviour;
With his mercies and his rod,
Tho' vile and sinful man's behaviour,
HE shall bring him back to God.

Cleans'd from all their sins and follies,
Fill'd with Jesus' boundless love,
A ransom'd world shall praise him always,
In God's Paradise above. RILEY

AUTUMN.

BY N. A. HAVEN.

I love the dews of night,
I love the howling wind,
I love to hear the tempest sweep
O'er the billows of the deep!
For nature's saddest scenes delight
The melancholy mind.

AUTUMN! I love thy bower,
With faded garlands drest;
How sweet, alone to linger there
When tempests ride the midnight air,
To snatch from mirth a fleeting hour,
The sabbath of the breast.

AUTUMN! I love thee well;
Though bleak thy breezes blow:
I love to see the vapours rise,
And clouds roll wildly round the skies,
Where from the plain the mountains swell,
And foaming torrents flow.

AUTUMN! thy fading flowers
Droop but to bloom again;
So man, though doom'd to grieve awhile,
To hang on fortune's fickle smile,
Shall glow in heaven with nobler powers,
Nor sigh for peace, in vain.

The merchants of Lee, (Mass.) have agreed not to sell spirituous liquors from the 15th Nov. next, to the 15th of May following, when they are to make report.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. DECEMBER 13, 1828. NO. 19

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, N.Y.

DOCTRINAL.

TO MR. WILBERFORCE.

LETTER NO. 5.

SIR—The other branch of your doctrine relates to the *punishments* to which the hereditary sinner is exposed. These, as represented in creeds and confessions, consist in miseries which it is not in the power of imagination to exceed.—They state that "the offspring of Adam have, by his fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever." The only mitigation of this dreadful sentence is, "God having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation through a Redeemer."

The objections against the tenet of hereditary sin were simply, that it is unscriptural, irrational, and, physically and metaphysically considered, impossible, as well as inconsistent with other doctrines held to be of equal importance. The charges against this part of the system are of a more serious nature. It contains sentiments which impeach the Divine character, and are totally the reverse of the ideas it is our duty to cherish of the Great Universal Parent.

This sentence of condemnation consists of three parts, being made "liable to all the miseries of this life; to death itself; and to the pains of hell forever." To ascribe all the miseries of this life to the fall of Adam is merely hypothetical. It far exceeds the scripture account, nor is it warranted by facts.—Many evils manifestly arise from the original constitution of animated natures. Many evils are suffered by the brute creation, whose natures could not partake of any hereditary change from the fall of Adam. The sensitive powers which are the sources of pleasure may in some circumstances become the occasions of pain: and that susceptibility of impressions from surrounding causes, which is productive of health and vigour, may occasionally render our natures subject to diseases, as it finally induces the torpor of death.—Many evils are superadded to the human species from the superiority of our make: from the extreme delicacy of our feelings: from the nature and extent of our connections with every thing around us: from the variety of our pursuits, and the number of our enjoyments. Animals suffer little more than bodily pain for the instant. The majority of them have, in appearance, very imperfect recollection of the past, and no dread of the future. Their pursuits commence and cease with animal gratifications. The objects which attract *our* attention are not to be calculated, and every object may prove a source of disappointment. Our sorrows arise from the recollection of past comforts; they are the funeral eulogy of departed joys. Framed and situated as we are, various discomfitures must present themselves, from the very constitution of things, without their being evils entailed upon us by the crime of our progenitors. It will appear obvious to every one who attentively studies, free from the bias of system, the nature of man, his powers, his connexions, his passions and affections, that we are as originally intended; and that the shock of a single transgression could no more introduce such various and wonderful combinations, than the shock of an earthquake could newly organize the whole creation.

It is the immutable law of animal natures, that all which are born into this world shall suffer the dissolution of their frames. From this law the human species superior as it may be in its faculties, is not exempt. Yet the human species are expectants of a higher state, when their natures shall be rendered capable of enjoying permanent existence and more exalted happiness than its present frailties will permit. Were they destitute of this expectation, as they cannot claim an exclusive right to immortality, there could be no injustice in their being involved in the common ruin; *with it*, they are rendered the peculiar monuments of Divine benignity, notwithstanding this temporary dishonor. Mortality being our destined lot, where is the injury in rendering our grand progenitor the parent of this mortal race? Or the impropriety of constituting his disobedience to the divine command, the medium of its introduction? Since it inculcates this important lesson, that disobedience disqualifies for the enjoyment of permanent existence? Sin entered into the world through the first man, as he was the first sinner; but as there is not the most distant reason to expect that his offspring would have been created with more perfect dispositions and stronger powers than he enjoyed, each like him, would doubtless have yielded to his own temptation: and the divine law being in force, that the wages of sin shall be death, these wages would have been universally the awards of our personal transgressions. This statement must not only appear consonant with every attribute of Deity, but to every one who believes in primitive and rational Christianity, indicative of the divine benignity. He will, in that system, discover, that indemnification is promised to the virtuous part of our race, through the instrumentality of one who is termed the Second Adam, and whose perfection of character entitles him to the high honour of being the Saviour of mankind; for we are taught, that "as in Adam all die, even so in Christ shall be made alive."

According to this constitution of things, should it not perfectly quadrate with prior ideas or expectations, no injustice in the conduct of Deity towards his creatures can be discovered, or suspected.—Ample provision is made for the reparation of temporary injuries; and though we may not completely trace the whole plan of Providence, we can trace marks of wisdom and beneficence through the mists of obscurity which still remain.—But to believe that the human race is rendered liable to the permanent inextinguishable wrath of God, and to the pains of hell forever, on account of the transgression of their forefather, or in consequence of any taint they have been ne-

cessitated to receive from him, is an extravagance that has never been equalled.

It has been asserted, and I think indisputably proved, that the doctrine of *hereditary depravity* has no countenance from scripture, and that every text urged in support of that idea demands a different signification. We must now remark, that the *eternal punishment* of hereditary sin is likewise a phantom of the brain, a mere dream, and no revelation.

It must be remarked, that the doctrine of our being liable to eternal misery on account of original sin, has not so much as dubious phraseology, or the sound of a single text to support it. Most of the errors of systematic divines, whether of the Romish or Calvinistic church, proceed from their not possessing any clue to direct them through the diversities and apparent contrarieties of scripture language. The particular style of each author, the state and circumstances of the persons addressed, &c. have been occasions of varied phraseology, and this has been made to countenance every religious hypothesis which the caprice of man has imagined, from the extravagancies of Transubstanciation on the one hand, to those of Antinomianism on the other. In fact almost every absurdity which has disgraced theology, has arisen from literal interpretations being given to passages in holy writ, where the first principles of reason and the essential doctrines of christianity demand a figurative metaphorical sense. But on the present question, the opposite conduct has been pursued.—The doctrine appears so enchanting, that language has been strained and distorted, in order to give it countenance! The only sentence denounced against disobedience, recorded in scripture history, is, "in the day that thou eatest thereof, thou shalt surely die;" the only apprehension expressed by Eve, when tempted by the serpent, was, "if she ate of the tree, or touched it she should surely die." After the deed was committed, the Lord God, allotting the punishment to each offender, passed the following verdict alone: he said unto the woman, "I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."—And unto Adam he said, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

What a predilection for the diffusionof misery must that mind have possessed; what barbarous ideas, worse than Gothic, which dared first to interpret threats like these to our being made liable to the pains of hell for ever, on account of the first transgression! What reason can be given for this unusual deviation from the literal sense of terms? By what rule of interpretation can it be proved, that the death denounced in this sentence should signify eternal existence, and an eternal existence in misery? The error and absurdity of this interpretation is happily demonstrated by an authority you will not dispute. St. Paul, referring to this transgression of our first parents, says, "for as in Adam all die, even so in Christ shall all be made alive." The contrast, according to just rules of interpretation, must either relate to the privation of life by one event, and the restoration to life by another; or it must run thus, "for as in Adam all were made eternally miserable, so in Christ shall all be made eternally happy.

Neither is there a single passage in any other part of sacred writ, in which eternal misery is said to be the punishment allotted to the offspring of Adam, on account of Adam's transgression, or that can encourage the most eccentric imagination to draw the inference.

We shall, therefore, with a freedom similar to that indulged respecting the former article, examine whether the doctrine of the eternal misery of Adam's offspring, on account of his transgression, be consistent with those attributes we all profess to ascribe to the Deity, whom we unite to pronounce infinitely powerful, wise, just, and good.

But this freedom shall not prevent our proceeding with due caution in the examination of a question upon which our characters may be said in some measure to depend; concerning which, if the doctrine be true, the boldness of the attack must appear rash and reprehensible; if false, every one will deem it to be impious. Let it therefore be previously noticed, that every argument demands a perfect agreement of the disputants concerning the signification of the terms used, and a mutual conviction of their aptitude to the subject. You will doubtless acquiesce in the definition, that power is an energy capable of producing certain effects; and the power of an intelligent being is the ability of operating some *designed* effect. By wisdom is understood the perception and application of means adapted to certain ends. It implies a knowledge of the relation in which things stand to each other, and the direction of this knowledge to some suitable purpose. By justice is meant the disposition to render to others what is their due. It consists in not inflicting punishment beyond their deserts; and in not depriving them of the good to which they have an undoubted claim. By goodness the disposition which consults and promotes the welfare of others to the utmost extent of power.

It is also presumed that these terms have exactly the same import when applied to the character of Deity, as in their application to the characters of men; that the difference is in degree only, not in nature. Without this concession there can be no argumentation concerning the attributes of Deity. We shall neither understand each other nor ourselves; but shall rush into a chaos of incertitude, where nothing can be maintained or denied, proved or confuted.

These observations will, it is hoped, strike you, Sir, with all the force of self-evident propositions: but they have not been uniformly admitted by advocates for the religious sentiments you have espoused. Some have imagined that there is one code of moral conduct for God, and another for man: that whatever the Divine being ordains or effects, must be right and good, merely because he is the agent: that his sovereignty renders him superior to every other rule but that of his own pleasure, Sentiments like these, which subjugate every principle to the right of the strongest, and would render Satan himself wise, just, and good, could he but usurp the throne of the Almighty.

Let us now apply these principles to the history of original sin, and inquire how they will accord. The doctrine stands thus,

It was the primary design of the Almighty, all infinitely wise, just, and good God, to create a race of beings in order to confer upon them perfection of character, and render them eternally happy.—Unforunately Satan, an evil spirit, of extraordinary powers, and astonishing subtilty;—but yet a creature of God, and as such, not above the control of his Maker,—Satan by a single stratagem subverted the whole plan. It was not by procuring the annihilation of this new world, with its inhabitants, that he destroyed those complacential prospects of bliss enjoyed by the divine mind, but he involved an infinite majority of its rational inhabitants in endless misery. The infernal scheme was accomplished by seducing our first parents to transgress the Divine command, while their whole progeny was in their loins; and the seduction introduced at once, such a total depravity into human nature, as to render the whole progeny of Adam deserving of eternal damnation, even before they committed any actual transgression. This sin of Adam incensed the Deity against the whole human race, and now he determines to make the beings, who were

originally designed to be partakers of his munificence, the dreadful monuments of his wrath. The intended objects of his vindictive justice, for crimes of which they were totally ignorant. The infinite mercy of Deity, however, induced him to make a few exceptions, and to elect some from this immense mass of misery to everlasting life; out of his mere good pleasure, without any superior degree of innocence on their parts, or the possession of a single good quality to recommend them to this peculiar mark of divine favor.

Surely, to every person free from prejudice will the above statement, which defies the charge of exaggeration, appear as a confutation of the doctrine.—But such is the force of early education, or of predilection for a particular system: and so great is the awe with which some minds are struck, when disposed, or as they term it, *tempted* to doubt of tenets, they have been taught to regard as sacred, that the greatest absurdities lie concealed from the eye, if they put on a religious garb; and the same understandings which despise common extravagances, will bend the knee to those contained in their theological creeds!

Is it not self-evident that if God foresaw from all eternity, the seduction of Adam, and if he ordained from all eternity, to save the elect out of the general wreck, either, that it was not the primary intention of the Supreme Being, to render Adam and his posterity happy, or that he failed in the attempt? We cannot make the former supposition without denying to the Deity the only motive that was worthy of him. Nay we must suppose that he decreed to form, that is, to compel into existence, beings innumerable, whose eternal misery he distinctly foresaw. Can the imagination devise a determination of cruelty equal to this? Is it possible for such a doctrine to be true, and the Deity to possess the character ascribed to him by the apostle John, when he says, "God is love;" a being essentially benignant? Could a good being form creatures for such an unworthy purpose when the very definition of benignity is a disposition to diffuse all possible happiness?

The partial exertion of sovereignty in the predestination of a few to eternal life, which is eagerly urged as a proof of the infinite mercy of God, is in fact an evidence to the contrary. The salvation of this selected few, must now be considered as a full indication of the Divine *Power*, to save those destined to perdition, had he chosen it; and therefore it necessarily limits the divine benignity. If ad the whole human race been involved in one equal ruin, we might have lamented that Satan should thus triumph over the benevolent designs of our Maker; and we might, even in misery, have venerated the disposition which prompted to make us happy. But to display in this small specimen his power, while the disposition continues averse to the promotion of the grand primitive design, is an astonishing limitation of goodness; and what increases the astonishment is, its being effectuated by the machinations of an infernal spirit!

Most advocates for the distinguishing tenets of Calvinism, seem to be much more deeply impressed with the idea of power, than with any other of the Divine attributes; and to be much more cautious not to commit an offence, by placing limits to the exertions of this power, than to the manifestations of wisdom and goodness. The abettors of such sentiments should be peculiarly careful not to support a doctrine which virtually destroys the sovereignty of God, and transfers that attribute to his grand antagonist. This corruption of the whole human race, and peopling the dominion of sin and misery with such multitudes of subjects, loudly proclaim the triamph, and extend the sovereignty of Satan over the wide region of the damned, while that of the great Creator is contracted to the small province of the elect! He is now deprived of every power, beyond this jurisdiction, but that of inflicting punishment!

Can we venerate the infinite wisdom of God, and believe that his plans were disconcerted by the wiles of an apostate spirit? Can we imagine that he should have miscalculated the powers of his new favourite man, on the one hand, and the artifices of the Devil on the other; and thus have inadvertently exposed the representatives of the human race to a combat, to which he was created so unequal? According to this scheme the very prescience of God is an impeachment of his wisdom, since he must have concerted a plan which he knew would prove abortive!

If we attend to the plan itself it will, in every respect, appear unworthy of Deity. In other cases where we trace the divine footsteps, we discover marks of wisdom; we judge them to be of God from the stamp of excellency impressed upon them: but who can possibly discern the wisdom of a constitution, which not only failed in the primitive design, but inevitably exposed the vast majority of mankind to endless woe? What marks of design worthy of God do we trace, in resting the character and felicity of numberless beings, on the single act of a frail individual? rendering them nominally good or bad, really happy, or wretched, by imputation and proxy? If it be an essential character of wisdom to discern and adapt means to ends, that some valuable purpose may be obtained, it surely cannot be found in a doctrine that represents the means to be inadequate, and the issue the reverse of what was intended, that is, the reverse of every thing wise and good.

If it be one property of justice not to inflict punishment beyond desert, can the utmost stretch of imagination conceive of an act of injustice equal to the conduct imputed to the Supreme, which has exposed 'numbers beyond enumeration,' to eternal misery for a single act of their primogenitor, while they were sleeping in inconsciousness? Can any act be more unjust than the judicial punishment of the innocent for imputed crimes?—than, to rank those who have never transgressed, in the class of the vilest offenders, for a conduct over which they could have no influence: and to exclude them from the pardon you allow to have been granted to the real offender? Had Esop lived in the Christian Æra, and been informed that such a tenet was maintained by some professors of Christianity, we should have suspected that the fable of the wolf and the lamb, which every ingenuous school boy reads with indignation, had been invented to satirize and confute so extravagant an idea!

You say, that this multitude, doomed to eternal perdition, fall a sacrifice to the vindictive justice of God, whose laws have been violated by the grand representative of the human race. But can Deity be unjust and cruel to others, that he may be just to himself? The satisfaction of the attribute justice, is, in reality, a simple abstract idea. Justice suffers no misery if it be not satisfied; and it cannot demand the misery of millions who never intentionally offended it. Besides, since the claims of vindictive justice have been waved in the salvation of the elect, what can have rendered them so inexorable respecting the reprobate! Or why should its claims be paramount to those of every other attribute? Are they more sacred than those of *benignity* and *compassion*? Must this so peremptorily demand millions of victims, and are the others to be so easily satisfied with a few scattering monuments of merey!

[To be continued.]

A Scotchman having heard a Lutheran preacher contend against the existence of the devil, as an individual spirit, was anxious that his wife should attend the same church in the afternoon. "What!" exclaimed she, raising her hands in horror, "wad ya gar me gae to a kirk where they hae nae deil?"

EVANGELICAL MAGAZINE.

UTICA, SATURDAY DEC. 13, 1828.

A SOLEMN APPEAL TO ALL UNIVERSALISTS.

(CONTINUED.)

Awake, awake, put on thy strength, O Zion!

II. Let Universalists maintain regular and stated meetings for public worship.

This, Brethren, is a solemn and important duty devolving on you, as Christians, members of Society, and well wishers to the increase of knowledge and happiness among men. The Apostle exhorts to "always abound in the work of the Lord, forasmuch as ye know that your labor in the Lord is not in vain:" and "not to forsake the assembling of yourselves together as the manner of some is;" but "give attendance to reading, to exhortation, to doctrine." Regular and stated meetings for public and social worship are not only recommended and sanctioned by the inspired penmen, but experience and observation prove that they are, when properly conducted, abundantly useful and beneficial in society. They inspire devotion, enlarge the benevolence of the heart, expand the social charities of life, acquaint the members of society with each other, bind them together in stronger ties of fellowship, and enlighten, and edify the mind. And not only so, they give efficiency and influence to societies, increase their numbers, and multiply their virtues. Societies, therefore, if they consult their own interests and prosperity alone, ought never to forsake the assembling of themselves together; but to keep up and constantly to maintain public worship on the Sabbath. If Societies are small, and too feeble to support preaching regularly every Sabbath, or even any part of the time, (though it is presumed there are no Societies but what are able to do this, at least, some, though it be but a small part of the time,) let them procure sermons, and useful pamphlets, and periodical Universalist publicatsons, and with the Bible in their hands, meet together, to read, and exhort, and pray, and mutually strive to edify one another. Such meetings might be and often are, eminently useful. And this would be spending the Sabbath in a much more profitable manner than is generally done by those who neglect meeting together, or those who go in some instances, to other meetings, where, instead of hearing the gospel preached, they hear the character of God vilified, themselves insulted, and humanity outraged, which is too often the case at orthodox meetings; though we cheerfully acknowledge there are many honourable exceptions among preachers of the orthodox denominations, where Universalists may go and hear with satisfaction and profit to themselves. For the extension of your own principles and the prosperity of your own society and cause, you ought therefore, in all cases, to have occasional, and in most, constant meeting, on the Sabbath, for public worship.

But to come to particulars, in relation to maintaining regular meetings and the public ministration of the word of life; we observe there are two important duties devolving on you, as societies of professing christians: First, to employ and competently support a gospel ministry, who shall shall labor with you in word and doctrine: Secondly, to attend yourselves, on the stated ministrations of the word, and prevail on your families and friends generally, to attend with you.

1. In the engagement of ministers of the gospel, employ such, and such *only*, as are *good men*, such as will do honor to their profession, not in *word* only, but in *deed* also, such as will "preach the word, be instant in season and out of season," and go in and out before you, as examples of the flock and faithful ministers of the Lord Jesus Christ. And let this maxim be always indelibly impressed on your minds: *A small good man is much better for us than a great bad man.* Always prefer goodness to greatness, and honest integrity to brilliancy of talents without it. Having employed a preacher to labor with you that is worthy of your affection and confidence, see that you afford him a competent living, and be scrupulously careful to fulfil all your engagements with him. Be cautious not to make engagements which you are either unable or unwilling to fulfil. Remember Christ has said, "the laborer is worthy of his reward." And St. Paul says, "for our sakes no doubt, this is written: that he that ploweth should plow in hope, and he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

But some object to giving any thing to a minister of the gospel for his support, because Christ said to his apostles, "freely ye have received, freely give." True, they had freely received; and they freely gave their labors in the ministry: but the people likewise freely gave them a living while thus laboring with them. For when they that were sent out by Christ to preach, returned to him, he said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye any thing?" And they answered, "Nothing." The reason was, they had their living with the people among whom they labored. But again, it is objected to giving ministers any compensation or support, that "the people have often been imposed upon by those in the ministerial profession;" that "the clergy have often *fleeced* the flock, instead of *feeding* them, and an avaricious, money-loving priesthood, have exacted and obtained fat livings of poor people, and hoarded up immense sums of money, while those who contributed it were groaning under the griping hand of poverty." We readily grant the truth of these charges, and deeply deplore the occasion of them. But because the ministerial profession has often been abused by bad men, is it any good reason why you should let a virtuous and faithful minister, who labors with you in word and doctrine, starve to death? Because there have been counterfeits in this profession, does it hence follow that there are none of the true coin? Because wolves have been dressed in sheep's clothing, does it hence follow that there are no sheep? We hope and believe that no Universalist minister has ever entered or continued in the ministry for the wicked purpose of worldly gain or riches. If there are any of this description, it is very evident they have uniformly been disappointed. For it is a fact that Universalist ministers, almost without an exception, are poor, and likely to continue so. And yet the societies among whom they labor, and who are able to give them a competent support, expect they will go decently clad, live and support their families in tolerably genteel style, and be able to entertain in a decent and hospitable manner, their brethren and friends, and all company that calls on them, of which they generally have not a very small share. Is it not, brethren, a fact that you often engage a minister to come and labor with you, with the promise that you will give him a competent support for himself and family, and at the end of one or two years, he finds that you do not and will not fulfil your engagements with him, and is obliged to leave you and go somewhere else, almost in a state of beggary, at all events, much poorer than when he came among you? And is not this *defrauding* him of his just rights, as much as if you had employed a man to labor on your farm, and at the end of the year sent him away a pennyless beggar, without fulfilling your stipulated engagements with him? Paul exhorts Timothy, as a minister of the gospel, to "give attendance to reading, to exhortation, to doctrine, neglect not the gift that is in thee; meditate upon these things; give thyself wholly to them; take heed to thyself and to the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Universalists wish and expect their ministers to comply with this apostolic injunction, and yet in many instances withhold from them that support which is indispensably necessary to enable them to do it. Universalist ministers do not expect nor ask for fat salaries, so called. They only ask for a competent living, an equality with the people among whom they labor. They maintain that if the farmer, the doctor, the lawyer, the merchant, and the mechanic, by industry in their calling,

prudence and economy, can support their families, and lay up a little every year for sickness or age, *they* ought to be able, by the like industry in their calling, prudence and economy, to do the same; or in other words, that every honest industrious man, whatever his profession or calling may be, ought to be able to live by his occupation. Brethren, think of these things, and do not let your faitbful ministers suffer through your *negligence;* and above all, do not *defraud* them of what you *engage* to do for them.

2dly, We pass to notice the duty of Universalists to attend (whenever they bave preaching) regularly and constantly on the ministration of the word. Much—as it regards the prosperity of our cause—very much depends on the faithful discharge of this duty. It is necessary that this this duty be performed by all the members and friends in all our societies, but more especially in *young*, or recently established societies. This is not only necessary, for the edification and instruction of the members, but (what is of equal importance in this case) for the encouragement of the minister who labors with you in word and doctrine, and for rendering your meetings respectable for nnmbers, and thus encouraging others who are not members to attend.—When you have employed a minister to labor with you and dispense the truth as it is in Jesus, how does his heart sink within him, his tongue falter, and his confidence in you fail him, to come into tbe bouse of worship and see the seats of more than half of the society vacated by a negligence of this duty, be obliged, if he preaches at all, to preach to empty seats and naked walls, and see all his efforts to build up society, thus paralyzed by the very ones to whom he had looked for exemplary aid and countenance in his laudable undertakings!

And if the *members* of Universalists societies, and those who *believe* the doctrine, habitually neglect attending on the preached word, will not the enemies, and those who are professedly indifferent to the doctrine, be likely, and (so far at least as your example goes,) have good reason to say, "Well, if Universalists don't care enough about their own doctrine to go and hear it preached, it certainly is not worthy of *our* attention. If the doctrine were good for any thing, certainly those who believe it would love to hear it preached, well enough to go to meeting every Sabbath." By neglecting your duty in this respect, you give just occasion for such remarks. But if, as has been shrewdly remerked, "Universalists have neither hell nor the devil to *drive* them to meeting," let it, at least, be known to the world, that they have (what is infinitely *better* than that) the *love of God* and *divine things* to *draw* them there.

Let, then, all tbe members of Universalist societies, and all who believe the doctrine, make it their regular and constant practice to attend their own meetings on the Sabbath; and let them get their families out, and their neighbors. and all that they can influence to go and hear the unadulterated gospel proclaimed. For it is a fact that our orthodox enemies do all they possibly can, to prevent people from going to our meetings, and to draw away those tbat are in the habit of attending *ours*, to attend their *own* meetings. Why then should not Universalists adopt measures to counteract the influence of their opposers, and in this respect be on equal footing with them. Universalists are inexcusable for neglecting to attend tbeir own meetings, or for going to other (especially their oppbsers) meetings, except when they have no meetings of their own, or when the like favor will be reciprocated by members of the orthodox meetings going in turn with them. We make this remark, not because we are bigoted, or have the least fear of our members being injured by occasionally attending an orthodox meeting, but because of the influence that each individual exerts in favor of the society where he attends meeting. Universalists need all the influence they are possessed of, in favor of their own cause. *Habit* exerts a very powerful influence witb people in relation to tbis duty. People once get in the habit of staying away from meeting, and any, even the most frivolous, excuse will serve in their minds as an apology for the neglect of this duty. The following are among this kind of excuses:—"I did not rise very early, and it will be too late before I can get ready;" or "I don't feel very well to-day;" or "the weather is not very agreeable;" or "the walking is not pleasant;" or "some of my clothes want renewing or altering or adjusting." These and a thousand and one similar excuses always serve the purpose of those who are disposed to make them and stay at home. On the other hand, when people once get in the habit of attending meeting, it is no task for them to get started in season; they do not think of making any excuses, for they want none; and they feel grieved and much disappointed if any insurmountable obstacle arises to prevent the possibility of their going. They can go in all kinds of weather, and even travel six or eight miles rather than stay away from meeting on the Sabbath.

But we have a few words to say to another class of universalist besides the *negligent*. It is to the *fearful* and *timid*. There are many who *believe* in the doctrine of universal salvation; and would be glad to go and hear the doctrine preached, if they dared to go, or if they could go and not be seen. There are many who dare not go to a Universalist meeting in open day; but Nicodemus-like, will go in the evening, when they will not be seen of men. To such, we would say, Are you ashamed of the truth? Are you afraid of being seen where it is preached? Do you choose rather to be seen where error and falsehood are taught, than where the truth is proclaimed? Do you answer, "it is more popular, and therefere more agreeable, to go with the multitude, even though error may be taught, than to go with the few, to hear unpopular truth?" Remember you are cautioned "not to follow the multitude to do evil." You are also told by Christ that "whosoever is ashamed to confess him before men, him will he be asamed to confess before his Father and the holy angels."—Remember "the night is far spent: the day is at hand: put off, therefore, the works of darkness and be clad in the armour of light." Come forth: "quit yourselves like men;" "put on the whole armour of God;" and you need fear no danger. The victory is ours. "For if God be for us, who can be against us?" S.

Concluded in our next.

An explanation wanted.—The publisher of the *Cospel Preacher* is requested to explain why the Sermon on *The River and Tree of Life*, published in the 11th No. of that work, written, signed, and forwarded to him by D. Skinner of Utica, was credited to the Rev. O. A. Brownson, of Ithaca.

A Sad Dilemma.—In the "Western Recorder" of the 25th ult. under the head of "Revivals," the Editor says:

"We mentioned not long since, that 'revival notices are becoming scarce in the journals of the evangelical denominations of this country.' Another circumstance is no less remarkable. Denominations that *are not* evangelical, among which are Christ-ians, and even Universalists, are talking about the subject of revivals among their own people. We should fear, therefore, that some, at least, among the current notices, are not very well authenticated. Such we generally pass over in silence; not knowing, however, but in some instances we may unwittingly neglect to record the triumphs of redeeminglove."

Alas! for poor Mr. Hastings!! What will he do? There is danger, if he "records" all accounts that he sees of "Revivals," that he will "record some that are not "evangelical"—some that are truly heterodox—-and thus injure the credit of those that are genuine! What the unhappy man will or can do, in this case—as he can write on no other subject—we cannot imagine. However, to relieve him of all embarrarsment and conscientious scruples on this subject, so far as we are concerned, we assure him that Universalists consider themselves as truly "evangelical" as any denomination in Christendom, An "evangelical denomination" is a gospel denomination; (the word *euangelion*, being the Greek word for *gospel*;) and an "evangelical revival" is a *gospel revival*. That denomination, therefore, that most fully and firmly believes the "*gospel*.", (which God preached unto Abraham, saying, "In thee,"

i. e. Christ, "shall all nations be blessed;" see Gal. iii. 8, 16; Acts, iii. 25; Gen. xii. 3.) is, in faith, the most "evangelical denomination." But does Mr. Hastings, or any of his denomination, the Presbyterians, believe this gospel? No. Then what right has he or they, to consider themselves exclusively an "evangelical denomination." *Ans.* None at all. They are "weighed in the balance, and found wanting," not in faith only, but in charity, which "is the greatest."

A Conference of Universalist Ministers was held in Springfield, Vt. on 19th and 20th of Nov. last. Ministers present—Wm. Bell, O. A. Skinner, J. W. Leeland, J. D. Williamson, J. Moore, R. Bartlett, T. Whittemore, S. C. Loveland, and W. Skinner, the last five of whom delivered discourses on the occasion.—From the account of the meeting, it seems the cause of truth is prospering in that region.

Dedications, Ordination and Installation.—On Wednesday, the 19th ult. the New Universalist Meeting House in Brewster, Mass. was solemnly dedicated to the worship of the One living and true God. Sermon by Rev. H. Ballou, 2d. of Roxbury.

In the afternoon of the same day, Br. Charles Spear was ordained to the work of the Christian ministry, Sermon by Rev. H. Ballou, of Boston.

The new Universalist Meeting-House in Lowell, Mass. was dedicated to divine worship on the 27th ult. and Eliphalet Case, jr. installed pastor of the Society worshipping in it. The Dedication Sermon was preached by Rev. H. Ballou, of Boston—the Installation Sermon by Rev. T. Whittemore of Cambridge.

Another Victim *to the doctrine of endless misery.*—"Mr Merrit Holt," (says the N. Y. Eve. Post,) "formerly of this city, of the firm of Holt & Bradley, committed suicide by hanging himself with a silk handkerchief from a rafter in the garret of his house, in George-street, New-Haven. Mr. H. had for some time labored under a depression of mind, arising from the operation of his thoughts on religious subjects." Reader, did the heaven-born-peace-breathing religion of Jesus ever lead people to melancholy, despair, and suicide? No: it is the *religion of men;* it is the merciless doctrine of *endless misery*,—which can claim no affinity to the religion or doctrine of Christ,—that leads to these consequences.

To Correspondents.—We are obliged to delay the favors of several valued correspondents. "S. R. S." "J. B. S." "W. J." and several others, will appear shortly.

ORIGINAL COMMUNICATION.

For the Evangelical Magazine.

MATHETES, No. 3.

Mr. Skinner.—Your paper has been received and carefully perused; and yet, to speak honestly, as I am persuaded you would have me speak, I cannot see that you have reconciled the difficulties which I have proposed, which, unless they can be reconciled in a scriptural way, present an insuperable barrier to my embracing your sentiments. I profess to be a student of the Bible; and it is my constant anxiety to know and embrace its sacred truths. I am willing to sit at the feet of Gamaliel and there learn its contents, or to receive instruction from the humblest disciple. Whatever the Bible teaches, so far as I can understand it, I am resolved to receive, and, in the spirit which it inculcates, to defend, at whatever hazzard. This shall be my guide, though it expose me to the torch of the incendiary, or the knife of the assassin. You will ever find me open to conviction, and anxious to maintain what I believe. As truth is my riches, the more I have of it the richer I am.

You cannot be insensible, Sir, that, if there is *one chance in a thousand* that you have judged incorrectly, and that my sentiments are scriptural, there is just so much danger that some souls will plunge themselves into the woe of an eternal hell. Is it not *possible* that you are mistaken? There are probably as many, to say the least, men of equal science, integrity and piety to those who believe as you do, who differ from them; are you not as liable to err in the interpretation of the scriptures as they? If there is the same liability to err on either hand, should we not be more careful in adopting your opinions than mine? If I misinterpret the scriptures, with reference to this subject, it will, on your hypothesis, affect only the *present* condition of men; but if you have erred on this subject, it may affect their *everlasting* destiny. But is there not more danger of erring on your side of the question than on mine? Would not a criminal, who, for the commission of crime, was brought before the tribunal of his country, be extremely prone to give a favorable exposition of the law by which he was to be judged? We are criminals—God is our judge—the Bible is the law by which we are to be tried—ought we not to be extremely careful, lest, in consequence of too much self-attachment, in another world, our mistake should be rectified to our everlasting confusion?*

Having these views, I presume you will not blame me if I am extremely inquisitive. Before I embrace a sentiment, I wish to be clearly and fully satisfied that it is scriptural.

Salvation, as I understand it, does not *necessarily* consist in deliverance from *deserved* evil or punishment; it consists in deliverance from evil to which one is exposed. A man who had never committed any capital crime, could not in propriety, be said to be saved from the gallows; but if he had imbrued his hand in the blood of his fellow, and in consequence of any artifice of his counsel, or the clemency of his judge, his merited punishment was averted, this language would be altogether proper. The Israelites were exposed to continue in Egyptian bondage, and "our patriot sires," were exposed to the yoke of British tyranny, and from these evils they were each of them delivered; but it does not follow that they deserved those evils. A man may be saved from death in battle, when

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* In answer to this and the above questions of Mathetes, we simply say that we may be as liable to err in the interpretation of Scripture as others are, unless others are influenced by tradition or the love of popularity in the interpretations they give; which we believe is actually the case with most of the advocates of *endless misery.* Having been traditionated in that belief, and seeing the multitude adopting it, they choose to be on the popular side of the question; and, as some of them have said to us, they *dare not examine into the subject,* lest they should be convinced of *their error,* and be led to adopt *our opinion.* Besides, our opponents have frequently acknowledged that universalism is congenial with *reason* and the *volume of nature*; though they think it inconsistent with the Scriptures. But we contend that that explaination of the scriptures which harmonises most with reason and the volume of nature, is more likely to be true than one at *variance* with them: for God does not contradict himself in his *Word* and his *Works,* but declares by *both* that he "is good unto all and his tender mercies are over all his workr."

How mankind can be more liable to err on our side of the question than on that of Mathetes—why they ought to be more cautious in adopting our opinions than his—or how an error on our side of the question can be *more dangerous* than on his—we are totally unable to perceive. For as to exerting a salutary influence in society and on the lives of its professors, we consider our doctrine as much superior to that of endless misery, as the kind & benevolent government of a *father* is superior in excellency to that of the cruelest *tyrant* that ever walked the earth. And we hardly think Mathetes will contend that we must be *eternally damded* merely for being *mistaken* in some of our *opinions;* allowing our *lives* comport with the requisitions of the gospel. In relation to our being prone to interpret the Law, or the Bible, in such a manner as to be *favorable to us,* we observe, the charge is not so applicable to *us,* as to the believers in *endless misery.* For we, interpret it without partiality, as being *equally* as favorable to *others* as to *ourselves:* But limitarians all interpret it in such a manner as to be more favorable to themselves than to the rest of makind. *They* are none of them going to be eternally damned, though their *neighbors must be.* The Calvinists all belong to "God's elect;" and the Arminians all calculate to *repent* just before they die, so that the law will certainly be favorable to both of *them.*

he is exposed to the weapons of war; but it does not follow hence that he deserved to die. I have no where contended that salvation necessarily implied deserved punishment; consequently your similitudes drawn from the Israelites, and our patriot sires are not to the point.† It is true that the punishment to which sinners are exposed is one which they deserve; but we do not ascertain this from the fact that some will be saved from it. You say that sinners are saved from *deserving* punishment. Now this salvation is either an act of justice to which they have a right, or it is a favor to which they have no claim. But you have said that it is undeserved, unmerited by them, that they have no claim to it; therefore God might in justice, leave them to sin forever, and consequently to deserve and suffer endless punishment.‡ And as every just punishment is consistent with the mercy and goodness of God, therefore, all the arguments drawn from the mercy of God against endless punishment, have no force.¶ But you say that God cannot, in justice to *himself*, withold salvation from the sinner, because he has promised it. Then you admit, do you not? that the sinner might in justice to him, be punished forever. [Ans, No.] And as mercy is that disposition which leads God to pity and relieve the wretched, and as God is infinitely removed from wretchedness, and as mercy and justice, on your hypothesis, are never at variance, therefore it is not inconsistent with the mercy of God that sinners should be left to sin and suffer forever. I suppose, then, I have a right to expect, that, when you attempt to prove that God has promised salvation to all mankind, you will pass by all those passages which speak of the mercy and goodness of God, and all arguments derived from that source.§ But, is it not to tread in a circle, and to take for granted what is the very point in dispute, to say that God cannot in justice to himself withold salvation from the sinner, because he has promised it? [Ans. No. and we will thank the writer to show if he can, how God can *justly* lie.] And is it a fact that sinners are never saved from a deserved punishment or evil? Do not pardon and forgiveness imply a discharge or deliverance from merited punishment? 6. And do not the scriptures abundantly teach that these are dispensed through Christ? "Him hath God exalted with his right hand to be a prince and a Saviour for to give repentance to Israel, and forgiveness of sins." "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." "That they may receive forgiveness of sins." "As God for Christ's sake hath forgiven you." 7. This is the current language of the Bible; and if I have erred in the interpretation of it, will you have the goodness to correct me. In whatever the curse or penalty of Gods law consists, it is undoubtedly what sinners deserve; and the apostle tells us that "Christ hath *redeemed us from the curse* of the law." 8. "We shall be *saved from wrath* through him."—'Jesus, which *delivered us from the wrath* to come.' 9 I fully agree with you, that the saints in glory are saved from *deserving* punishment; and do not the foregoing passages prove, with the clearness of a noon-day sun, that they are also saved from *deserved* punishment? [We think not, when fairly construed from the original.]

(*Concluded in our next.*)

† If the general scope and tenor of Mathetes' former communications did not clearly imply his belief in salvation from *deserved punishment* (see pp. 76 & 100) we must confess we do not understand the use of language. But if he did not advance such ideas in those communications, he certainly does in subsequent parts of this: consequently our "similitudes," &c. were to the point. We are, however, happy to find that he concedes the point, above, that "salvation does not *necessarily* consist in deliverance from deserved evil or punishment."

‡ This conclusion is not a just one: for as the sinner is dependent on God for his existence, there could be neither justice, mercy nor goodness in his perpetuating the existence, sin and misery of the sinner where obviously there could be no good result from it.

¶ Mathetes truly has a most curious mode of reasoning—because we maintain that the mercy of God prompts him to *direct* all the punishments, he in justice inflicts on man, to a beneficent end, "therefore all arguments drawn from the mercy of God against endless punishment, have no force"!!! Wonderful sagacity!

§ How Mathetes can expect this, we cannot conceive, if he allows what we contend for, that *in mercy and goodness* God has promised salvation to all men. See Isa. liv. 7, 8. Comp. with xlv. 22—25; and Ps. cxlv. 9.

6 In answer to this question, we simply refer Mathetes to the case of Joseph's brethren, who suffered a severe punishment for their sins, and yet were pardoned by Joseph.

7 For an explanation of this text, see the Magazine, Vol. 2d, p. 71, Communication signed "Nemo."

8 The curse of the law *existed*; and Christ saves mankind from evils that do exist: for "Christ is the *end of the law* for righteousness, to every one that believeth."

9 This *wrath* was to come on the Jews as a Nation.

PREACHER WANTED IN NORTH CAROLINA.

The subscriber from the health of his family, being under the necessity of relinquishing his engagements in North Carolina for the present, is requested by the friends of Universalism in Wilmington and vicinity, to procure some one to supply his place. A large field for labor has been opened in that quarter, and the prospects are flattering. Among a generous, hospitable, and kind hearted people as our country affords, a person adequate to the work, and willing to devote his time and talents to the glorious cause, will meet with such a reception, and such encouragement, as will be grateful to the feelings, and in all respects satisfactory. To a young man, with a family, *particularly*, few opportunities occur, of becoming so useful in the cause of truth, or being so advantageously settled. The subscriber leaves the field with reluctance; nor would he do so, but from imperious necessity.—He has labored there ardently and incessantly, during the greater part of three years past,—under God, he has gathered a number of respectable societies, and organized a Convention of our order. He has done all his strength and abilities would enable him to do, to promote the cause; and to render the labors of his successor easy. The ground has been broken, the seed has been sown—it requires to be cultivated. Will some brother step forward and lend a helping hand to bring it to maturity and gather in the harvest, or leave the fruits to wither and die on the stalk! Let not the cry of the destitute be heard in vain!

Any further information required, may be obtained by application to the subscriber, directed ☞Providence, R. I. and to which, immediate attention will be given.

JACOB FRIEZE.

North Providence, R. I. Nov. 20, 1828.

From the Liverpool Mercury.

Effects of Toleration.—Practical Answers to the Anti-Catholics.—Amongst the questions put to one of the witnesses, before the Committee of the House of Commons, last session, on the civil government of Canada, were some relative to the state of religious party feeling in Lower Canada. It was asked whether there were any religious animosities, to which the reply, after stating that some injudicious measures of the Government had tended to excite these, was,—"Amongst the body of the people, at this present moment, no man asks whether his neighbor is a Catholic or a Protestant; there are Catholics and Protestants in the same family and neighborhood, and all living in perfect harmony. In truth, no country has ever been more exempt from religious animosities than Lower Canada has generally been during the thirty seven years I have resided there."

"Are there any attempts to proselyte on the part of the Catholic church?"

"No; I think they are the least proselyting people that I have ever seen. I have been frequently at the houses of the clergy, and they never talk to you about religion; generally, the Canadian Roman Catholics shun every conversation about religion."

"Are the Catholic clergy much respected by their flocks generally?"

"They are respected, I believe, by every body in the country: I have never heard any body speak ill of them generally."

Many persons seem to keep their hearts in their eyes: you come into both together, and so you go out of them.

POETRY.

For the Evangelical Magazine.

TO ONE WHO WISHED HIS BROTHER TO ENTER INTO THE MINISTRY.

"Wait not for me, for suns may cease to roll e'er I shall come." NEWMAN.

Dear brother, go! 'tis vain to wait—
My path way wind far far away;
And I may pass death's iron gate,
Before arrives that happy day.

Wait not for me—nor lingering look—
Nor cast a wishful thought for me—
My path, obscured by many a crook,
Soon in the world may hidden be.

My heart is vain, 'tis light and gay,
Oft pleased with trifles, flitting, light,
My mind inconstant as the day,
This moment clear, then sunk to night.

I cannot tread that holy place,
Where dwells the presence of my God;
I rather seek to hide my face
Beneath the dust and lowly sod.

Sigh not for me, nor drop a tear,
Since God directs the wanderer's feet;
My path, 'tis lone and sadly blear,
My passing life may shortly fleet.

Wait not for me, but sound aloud,
In every street and temple door,
The love and mercy of the Lord,
Before life's fitful scene is o'er.

'Tis Christ that calls; wait not for me,
Nor let *my* griefs *thy* ardour damp;
Proclaim to all a pardon free,
While love shall fill thy shining lamp.

Wait not for me!—I still *may* come;
But *when* my path shall lead me there,
Though known to God, to me unknown;
For of thy work I ne'er may share.

Dear brother, not for me look back,
But loud proclaim God's glorious love;
And if I ne'er should trace thy track
We still may meet in realms above.

RILEY.

OBITUARY.

ANOTHER TRIUMPH.

DIED.—Of consumption, at Morrisville, Madison co. N. Y. Nov. 25, 1828. Mrs. Lydia Gates Lewis, wife of capt. Isaac Lewis, aged 26 years.

She was torn from the bosom of friendship, and the maternal care of seven children—five of whom were her own—in early life by the hand of this withering destroyer. Her sufferings were unusually severe under her disease—particularly for the last few months: but were endued with a fortitude truly exemplary—with a patience which never repined, and with a composure never interrupted. Her mental faculties were retained in full vigor to the last, and furnished an interesting opportunity of exemplifying the undying energy of faith founded in the promises of God, cherished by reason, and inspired by a hope "full of immortality." She was amiable in deportment, affectionate in the discharge of the moral and relative duties, and had for several years faithfully believed in the *final salvation of all mankind.* A particular evidence of her faith, is contained in the fact—that among her last earthly desires, it was her request that the writer of this article, who is probably the first Universalist she ever heard preach, should attend and deliver a discourse at her funeral. He accordingly did—and tendered the consolations of the gospel to a large circle of mourners and friends from Rev. 14 ch. 13. ver.

Thus lived, and thus died another believer in the impartial goodness of the God of Abraham—a triumphant example of the consoling power of that faith, in the hour of death.

When we reflect on the constant and extraordinary efforts which are made to rob us of the consolations of our faith—especially in the near approach of death, by which the chamber of sickness is often made the theatre for the display of angry invective, unfeeling denunciation, and pharisaic presumption; we are disposed to view the patience and firmness which is so often manifested—and particularly in the present instance—as the genuine spirit of a martyr. For it cannot be doubted, that those who retain sufficient presence of mind to vindicate their religion in the midst of weakness—under the agonies of death, and surrounded by opposition; would with the same readiness die *for* its profession, as now *in* its exercise and enjoyment. Let our opposers therefore learn, that there is a power in the hope of universal salvation, which can triumph over death—and will yet subdue all human opposition—that it is *good* in the trials of life, and alike *good* in the darkness of death.

S. R. S.

At Danielsville, on the 23d. ult. Harriet daughter of Luther and Elizabeth Philleo, aged 2 years and 8 months.

Adieu, sweet child! thou'lt no more wear
That wreath of joy and woe,
That crown of thorns and flowers,
Which all must wear below:
We bend in anguish o'er thee,
Yet feel that thou art blest,
Lov'd one! so early summoned
To enter into rest.

DIED—At Frankfort, Herkimer Co. on the 5th inst. Doct. John Dodge, aged 76—an officer of the Revolution—who served rising of six years in gaining our national independence, and was in many distinguished battles.

MARRIED,

In Slaton's Bush, on Sunday evening 30th ult. by Rev. Mr. Skinner, Mr. George Frank jr. to Miss Eliza Ann Jones.

In this village, same evening, by the same; Mr. Stephen Abby, to Miss Sophia Browning; both of this place.

A palpable hit.—A principal proprietor of the "Pioneer Line" of stages, when on his way to Washington lately to offer proposals for the transportation of the mail, was passing through New-Jersey in a public stage *on the Sabbath.* During his ride he chanced to see, lying in the ditch by the road side, a man who had *taken a drop too much;* and he enquired of a fellow-passenger, what was the occasion of the man's being there. "Oh," said his companion, "that is a Pioneer man, and he is only *lying by over the Sabbath.*"

High Charges.

The Western Recorder alias Paul Pry, just pop'd in to its columns last week, by way of information to us we suppose, an article from an Albany *blue skin* paper, informing the public that legal investigation is to be had of certain charges against the Pioneer Stages, in an article signed "Consistency," published three weeks since in the Observer. This *blue light* further adds that "the stories to the prejudice of the Pioneer Line, have uniformly originated in *infidel* prints, without *character.*" That we may be even with them, we purpose having legal investigation of this last charge by these *blue skin* editors, and so "whip infidel Robin all round the barn." The editor of the Recorder is noted for *squinting* at *characters.* He has sung and *whistled* the character or musical talents of his paper, already down to the "little end of nothing."—Oneida Observer.

NOTICE.

Balfour's Essays, and 2d Inquiry, Kneeland's Testament and Lectures, Pickering's Hymn Book, and a variety of pamphlets and sermons relative to Universalism, For sale by

S. R. SMITH.

Clinton N. Y.

BOOKS,

For sale by D. Skinner, Utica.

	Price.
Pettit Pierre on Divine Goodness, full bound,	00
Do. in half binding,	50
Canfield's Review of Ten Letters, written by Rev. J. Hawes, containing reasons for not believing in the doctrine of Universal Salvation. To which are added 13 Friendly Letters to a candidate for the ministry. By Russel Canfield, editor of the Religious Inquirer,	87
Hudson's Letters to Ballou, in vindication of Future Punishment,	$1, 00
Balfour's Essays,	1, 25
Evangelical Repository; (in which are contained Dr. Priestley's '*Sermons on the evidences of the Christian Religion*') edited by L. Willis; bound in paper covers,	87
Plain Restitutionist, by E. Ferris.	75
Balfour's 2d Inquiry,	1, 00
Sermons, Pamphlets, &c. by Hosea Ballou, T. Fisk, S. R. Smith and others:	

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. DECEMBER 27, 1828. NO. 20

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DOLPHUS SKINNER, LEMUEL WILLIS, } EDITORS.

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, N.Y.

ORIGINAL COMMUNICATIONS.

For the Evangelical Magazine.

MATHETES, No. 3.

CONCLUDED.

I am very much pleased with your definition of *Justice* and *Mercy*. In a former number you seemed to suggest, if I understand you correctly, that these two attributes are inseparable, that is, every punishment inflicted by our heavenly Father is both just and merciful. You say—"*Mercy* never requires the mitigation of a *just* punishment; nor does *justice* ever require the infliction of an *unmerciful* punishment. *Justice* requires that the sinner be punished according to his demerits;—and *mercy* sees that he needs correction for his good. Therefore justice and mercy both *unite*—the former *requires* and the latter *approves* the stripes; and *Mercy guides the very rod that Justice raises.*" But in the last number you say that there are certain "hard-hearted transgressors" who receive a punishment, in the infliction of which mercy has no direction. Now here is a punishment unmixed with mercy, a rod, in the guidance of which mercy has no share;1 and as mercy is that disposition which excites to pity and relieves those in trouble, therefore a merciful punishment is one more favourable than the requirements of strict and rigorous justice. If these transgressors should receive a mitigation of what justice requires; in other words, if they should be pitied and relieved, theirs would be a *merciful* punishment, not a *just* one. But so long as they suffer the full demands of inflexible justice, it is not a merciful punishment, but a just one. And then will not this contradictory conclusion follow, that as sinners deserve a merciful punishment only, therefore they deserve to be punished more favorably than they deserve?2

You seem yet unwilling to admit, that, on your hypothesis, it will necessarily follow that sinners deserve a blessing. I think I have a distinct perception of the difference between *means* and *ends*. The similitudes which you have introduced for illustration, to me however, seem very unhappily and imperfectly adapted to the illustration of the subject. If they have any force, they imply that there is a medium state between happiness and misery—between heaven and hell; a state of neither happiness nor misery, respecting which the Bible is silent.3 A man may be sent to prison, suffer the punishment due to his crimes, be liberated, and become a man of wealth and happiness without any bounty or bequest from the State; and a field may be prepared for the reception of grain and never receive it:—but is it a fact that sinners may be prepared for heaven, and not be admitted to a participation of its sublime enjoyments? Holiness, by whatever means attained, is undoubtedly the only preparation for heaven; and are not holiness and happiness inseparably connected?4 Can a holy man be any other than a happy man? And what else is to be desired, besides perfect holiness and perfect happiness? That, which, taken in its connections and dependencies is to our advantage, is undoubtedly a blessing. If a man, racked with pain and on the verge of eternity, was, by an emetic, although unpleasant in its taste and unpleasant in its operation, saved from death, would he not esteem it a blessing? Or would not a man who cherished hostile and traitorous designs towards his country, but who, by close confinement, was prevented from plunging his parricidal sword into its bosom, and from the consequent punishment and infamy which its perpetration would have merited, in his moments of sober reflection, esteem his confinement a blessing? And is not that which makes us holy, without which we can never see the Lord, a blessing of inestimable value? And if our sins deserve that discipline only, do they not deserve a blessing? The illustration which you have furnished, is in my opinion, by no means parallel. The supposition is too large, and embraces more than is ever the case. It supposes that the froward and rebellious child, if it has any bearing on the subject, has been reclaimed, and has become virtuous and obedient, in consequence of the evil or punishment which he received; for you admit that it is the punishment which sinners receive, that prepares them for the enjoyment of heaven. But is it a fact, that punishment simply, unaccompanied with tender and affectionate exhortation and reproof, ever reclaimed a stubborn and disobedient child?5 And is it not a fact, that these unaccompanied with punishment, have frequently had the desired effect? If, then, the former alone never produces these desired effects, and if they are frequently produced by the latter, when they

1 We did not state what Mathetes says we did: we did not say that 'mercy had no share,' &c. but simply that the transgressor should be punished according to the demerit of his crimes, without *experiencing* the rays of divine mercy, &c. "*for the time being*," &c. Now mercy might have a share in it, though the sinner might not experience, or realise it at the time. But to give a more full explanation of the text referred to; we suppose its primary application was to certain transgressors of the *law of Moses*; and its meaning, that certain crimes were unpardonable *under that law*, and the penalty of them *certain death*, by stoning.

2 This oft-repeated, position which Mathetes introduces in his former communications, and in this place, and again argues it through the subsequent paragraph, we deem it unnecessary again to answer, as it has become perfectly stale. We will however refer him again to the case of Joseph's brethren. They suffered great punishment for their sins, in the guilt and remorse they felt for their crime. Did they *deserve* this? Yes. But did they, hence, deserve the *blessing* that followed, because, though *they* meant their conduct for evil, *God* meant it for good, and brought a blessing out of it?

3 Would not annihilation be a medium between heaven and hell on Mathetes' theory, between happiness and misery? And yet man would sink into nonentity in despite both of his sins and his virtues, were it not for the goodness of God in perpetuating his being. We acknowledge the Bible is silent about annihilation, and for this very good reason—it promises a resurrection and eternal life to all mankind. "For as in Adam all die, even so in Christ shall all be made alive."

4 Very true: but if it were *not* so, if happiness were *not* connected with holiness, holiness would be of no use, or no blessing, to man.

5 Very well: God *does* accompany the punishments he inflicts on transgressors "with tender and affectionate exhortation and reproof," and *directs* them to a beneficent end.

are both employed and beneficial consequences are the result, are they not, in general, to be ascribed to the latter? Or, in other words, is it not plain that there is nothing in evil or punishment which has a tendency to bend a froward and rebellious disposition? It is true, the fear of punishment may curb the wayward dispositions of children until they have formed virtuous habits in which they continue in subsequent life, or until they arrive at maturer years when reflection and observation teach them to avoid iniquitous practices; and whether this is not the case in general, I leave to the decision of the candid. You say the "blessing does not consist in the punishment itself, but in directing it to a beneficent end." Could punishment be disciplinary and designed for the sinners good without this beneficent direction? But you have said that all the punishment which sinners deserve is disciplinary and designed for the sinners good; therefore do they not deserve this punishment accompanied with this merciful direction, and so, on this hypothesis also, deserve a blessing? You further say that "even this blessing is nothing in itself as it regards man's salvation, without the still *greater blessing—the gift of eternal life.*" That is—this blessing is not a blessing, unless accompanied with a greater blessing!!!6

I judge from the remarks which you have made on my views of substitution that you have misunderstood my meaning. You write as though you supposed me to hold that Christ has paid the price for sinners in such a manner that justice has no claim on them. If this be the case you are mistaken; and I suppose that the restriction which was given to this expression when I said, that "Christ laid down his life a ransom for sinners, in consequence of which alone, God can be just and the justifier of him that believeth," was sufficient to prevent such a construction. It appears to me that the Scriptures teach us, that God could not, consistent with his character, save sinners, unless he had first made an expression of his aversion to sin in the person of a substitute. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." According to this passage God could not save sinners without the gift of his Son; and the express object for which the Saviour came into the world, and suffered and died, was, that God might save those who believe in him. "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." The reason why Christ was set forth a propitiation for sin, was, according to this passage, that God "might be just, and the justifier of him that believeth in Jesus," plainly intimating, that, without this, he could not consistently justify the sinner. That sinners are saved through Christ is the current and unambiguous language of the Sacred Volume.—"The Son of Man came not to be ministered unto, but to minister, and to give his life a *ransom* for many." "Who gave himself a *ransom* for all, to be testified in due time." "And the *ransomed* of the Lord shall return, and come to Zion with songs & everlasting joy upon their heads." What is the import of these passages, if they do not teach us that Christ died, in some sense or other, in the room of sinners? "God sent forth his Son, made of a woman, made under the law, to *redeem* them that were under the law." "Forasmuch as ye know that ye were not *redeemed* with corruptible things—but with the precious *blood of Christ*." "For thou wast slain, and hast *redeemed* us to God by thy blood." "These were *redeemed* from among men." "The *redeemed* of the Lord shall return, and come with singing unto Zion." What is the sense which every honest and unbiassed enquirer after truth would receive from these passages, and from that numerous class of passages which speak of Christ as a Redeemer? Is not the plain and common *usus loquendi* in favour of the interpretation which I have given them? "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a *propitiation* for our sins." "And he is the *propitiation* for our sins." "For Christ also hath once suffered for sins, the just for the unjust." Does not this plainly teach us, that Christ has suffered for those who deserved to suffer? "For when we were yet without strength, in due time Christ died for the ungodly.—While we were yet sinners, Christ died for us." "Who his own self bare our sins in his own body on the tree—by whose stripes ye were healed." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Who was delivered for our offences, and was raised again for our justification." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "For even Christ our passover is sacrificed for us." Do not these passages unambiguously import that Christ was offered in sacrifice for the sins of men; and that it was by this sacrifice that he redeemed sinners from destruction? It is further said that Christ became a curse for us. "Christ hath redeemed us from the curse of the law, being made a curse for us." Could any language more clearly imply, that Christ suffered death for those who were condemned to die, that he might bring them near to God; that he was a substitute for us in suffering—that he suffered evil in our stead, than the passages which we have quoted? Now I suppose if we take the Saviour's account of himself as a key to a correct understanding of the foregoing scriptures, we shall not materially err. He speaks of himself as a *way opened*, in which sinners may find the favor and approbation of God. "I am the *way*, and the truth, and the life: no man cometh unto the father but *by me*." He speaks of himself as a provision or a repast on which sinners may feed and live forever. "Whoso *eateth my flesh*, and drinketh my blood, hath eternal life. This is that *bread* which came down from heaven: he that *eateth of this bread* shall live forever." The parable of the supper, and the numerous invitations of the gospel, evidently consider the atonement of Christ in the light of a provision. He also speaks of himself as a *door:* through which alone sinners may enter into life eternal. "I am the door.—By me, if any man enter in, he shall be saved."7 These various modes of expression undoubtedly have a similar meaning, and teach this important truth—that Christ has made a provision, ample as the wants of man, to participate which he is most solemnly and most affectionately invited; and the passages which we have cited before, prove, that those who comply

6 The reader is referred to the preceding notes on this article, and to our former reply, No. 13, page 101.

7 On this very long paragraph upon the popular doutrine of *atonement*, or *substitution*, we have neither time nor room to remark at length in this place. We observe to Mathetes that we as firmly believe, as he or any other advocate of his view of the subject, does, that *Christ* is the "*door*" opened, the appointed *way, medium*, or *mediator through which* or *whom*, mankind are to be brought to the knowledge and enjoyment of truth and salvation. Many of the texts however which he has quoted are erroneous translations of the original; others are used figuratively; and the generality of them do not warrant the construction that he has put upon them. One thing, however, we are happy to perceive in this paragraph; that is, that Mathetes has clearly, fully, and abundantly proved the salvation of all mankind, by the quotations he has made. For whether we view the atonement, with him, as a sacrifice and satisfaction to God, and the deliverance of man, through Christ's sufferings from punishment and endless misery; or whether we view it as the commendation of God's love to the world, and the enlightening and reconciliation of man through his mediation; it matters not as to the result in the end; Universal salvation is proved true either way: and as there are a number of Universalists who hold his views on this point, we will not quarrel with him; but allow him his own way of proving Universalism.—But as promised in a former No. of the Magazine, we shall, the first vacant room we have, give our own views of this subject.

with these overtures shall be saved from wrath through him. This is what I mean when I speak of the doctrine of substitution; and this will enable you to see, that your objections to my views were founded on an incorrect understanding of my sentiments. If, however, I have erred, I shall be happy to be corrected. If the passages we have quoted mean as they say, those which you have cited in contravention to this position have been misapplied. Similar forms of expression occur in the scriptures when the threatened evil was never executed. "Now therefore let me alone, that my wrath may wax hot against them, and that *I may consume them*."—That this was not a threatening which the Lord never designed to execute, appears from the following—"And the Lord repented 8 of the evil which he *thought to do* unto his people." When Hezekiah was "sick unto death," he was told that the Lord had said, "Set thine house in order; for thou SHALT die, and NOT live." But afterwards the Lord said "I will heal thee."9 When Jonah went to prophesy against Nineveh, he said, "Yet forty days, and Nineveh SHALL be overthrown."—But "God repented of the evil that he had said that he would do unto them; and he did it not." A reconciliation of these apparent discrepancies would probably suggest one to yours. I suppose, however, that the true meaning of those passages is, that the hardened transgressor, of whatever name, or rank, or nation, whose iniquities are unrepented, and who persists in sin, cannot hope to escape a merited punishment.

That you have misinterpreted the expression, "God is no respecter of persons," will, I think, be obvious by a reference to its connexion with the passages where it occurs. The places where this expression occurs in the New Testament, are Rom. ii:11; Eph. vi:9; and Col. iii:25.(10) Every candid and unbiassed reader who will be to the trouble to examine it in its connexion where it occurs, will, I am persuaded, be convinced, that it means nothing more than this—that God will treat all men, of similar character or conduct, alike, without any reference to their station or kindred; or, in other words, that God, in the dispensation of his favour or disapprobation, is not goverened by any of the distinctions which exist among men. But that God will treat all classes of men alike in this world, or that he will make up the deficiencies of it in the next, this passage saith not.11. In your strictures on my remarks upon this passage, you were rather disingenuous and uncandid. You must have known, Sir, that I did not believe that God was impartial in the sense in which you explain this passage; and to endeavor to make your readers think that our opinions are the same on this subject, and that I should betray such pitiable weakness in the defence of it, was very ungentlemanly.12. I only ask for a fair and liberal hearing; and if my sentiments will not bear to be analyzed in the crucible of inspiration, I will renounce them. That cause must labour under a shocking necessity, which requires unfairness and duplicity for its support. But as you understand this passage, will facts prove that God is impartial? Would that parent be impartial who should, during the minority of his children, manifest a greater severity and rigour towards some than towards the rest, but, in ihe division of his estate, should bestow upon them a larger portion of it?

In contrasting the moral tendency of our sentiments, you have given but a lame and imperfect exhibition of the doctrine which I inculcate. I tell sinners they are the enemies of God, and as such are exposed to his frowns and everlasting rebukes—that the path in which they pursue will lead them to the chambers of death—but that a way of escape is opened, and they are urged by all they hold dear to fly their ruin and comply with the overtures of mercy:13 but you tell them there is no danger, that all the punishment to which they are exposed they suffer as they go along—that although they 'add drunkenness to thirst, and turn judgment into gall, and the fruit of righteousness into hemlock,' yet they are fair candidates for heaven and authorized expectants of its bliss.14 It is true, you may frequently urge upon them the necessity of repentance, and the advantage of leading a life of integrity and virtue; yet you labour much to convince them, that, whatever lives they may lead they cannot fail of heaven. And as they are in love with sin and delighted with the paths of transgression, since they are assured of heaven, will they not be encouraged to sin? The gospel of Christ is a system opposed and grating to an unrenewed heart; but is not the system which you advocate suited to the relish of a vicious and abandoned mind?15.

If this epistle shall be thought too lengthy, the length of yours, and the nature and importance of the subject are my only apology. As "*time flies*," I must take my leave of you for the present.

MATHETES.

8 For an explanation of what is called "Repentance in God," see Utica Magazine, Vol. 1. page 90.

9 We do not suppose that "God added fifteen years to the days" of Hezekiah *more* than HE had always intended; but fifteen years more than *Hezekiah* expected he would, from the manner in which he understood the message brought to him by the prophet Isaiah.

10 This expression, and what is tantamount to it, occurs in several other texts besides those noted by Mathetes. See Acts x:34. Gal. ii:6. 1 Peter i:17. Deut. x:17. 2 Chron. x:9; and Job xxxiv:19, and others. If we have erred in the explanation we gave of the expression, it is pretty certain he cannot prove from facts that *his* is any more correct.

11 We did not state that the passage did say thus, but simply maintained that *if* there were as great a difference in the enjoyment of mankind here, as Mathetes seemed to suppose, (which however we did *not* admit) *then* we should naturally draw that conclusion.

12 We assure our correspondent we did not intend to be "disengenuous," or treat him in an ungentlemanly manner; but exhibited what we thought the legitimate conclusion from his premises.

13 All this is very well; and, with a little qualification of his phrases, we can say, such is the manner in which *we* preach, and warn, and intreat sinners. But if we gave but a "lame and imperfect exhibition" of M's sentiments, we must say that he has made them, in this statement, still more "lame and imperfect" by causing them to stand on the *other leg*, and keeping the one which we exhibited carefully concealed. We speak now of the system of doctrines held by the denomination to which Mathetes belongs: though we charitably believe that *he* has seen the deformity of one part of that system, insomuch that he begins to argue, and has fully established, the doctrine of universal salvation, in this communication.

14 How does Mathetes know that such is our manner of preaching? He certainly has never learned it from any good authority: and he ought to be careful how he accuses us of giving a "lame" view of his system, or that of his denomination, while he makes so flagrant a misrepresentation of ours. We assure him this is not our manner of preaching, nor that of any universalist minister we ever heard. M's doctrine of substitution may possibly allow him to preach in this manner, but our views can never allow it.

15 How can a doctrine which teaches, that the way of the transgressor is hard—that there is no peace to the wicked—that only in holiness can true happiness be found—and that, before mankind can enter heaven, all their iniquities must be subdued, all their corrupt inclinations abandoned, and they must become perfectly holy—be "suited to the relish of a vicious and abandoned mind?" St. Paul did not think it was: for after speaking of the abounding of "grace much more" than sin, "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord;" he asks the question, "shall we continue in sin that grace may abound?" and answers, "God forbid."

We have chosen to answer Mathetes' communication by short notes rather than a separate article, on account of his numerous questions and his manner of introducing so many topics together; and for another reason, that we should have been under the necessity of quoting or rehearsing a great part of his communication, in order to be understood, had we answered it in a separate article. Hence we have been much more brief than we otherwise could have been, and done any justice to the subject. S.

For the Evangelical Magazine.

ERRORS OF UNIVERSALISTS.

As it is common to treat the opinions of this class of people seldom seriously, but

generally with contempt and ridicule; so we shall follow the custom in this respect, so far, as without ceremony to hold up some of their practices to their own and the notice of the public in the light they plainly deserve.

1. There is not perhaps on earth, a sect of professing christians, who are so unmerciful in their strictures on superstition, as Universalists. And yet they are guilty of several as palpable errors of this kind, as any other people whatever. Now surely he who reproves another for a fault—ought not to be guilty of the same himself,—or if he is in any respect inclined to it, ought certainly to administer his reprimands under the sanction of an apology. But this they very rarely do: for as they have in their own apprehension, escaped from certain follies of this kind, so they very sagely conclude—that like the locust when he crawls out of his shell, they have fairly escaped from the shackles of superstition. Notwithstanding this shrewd presumption, there is not one in fifty among them, who would not think an almanack as deficient without the figure of a man as influenced by the signs of the zodiac, as if it wanted the calcutions for eclipses—the tables of high-water,—or the rising and setting of the sun. Now what is this but superstitition, and heathen superstition too? And yet they will gravely comment on the absurdity of all heathen follies—without ever thinking, that like most others—they are part pagans!

But the fact which we have here named is of little consequence compared with their unnatural indifference about this subject. Satisfied that they themselves have fairly escaped the common superstitions of religion, they take little interest to guard their children against its follies and its miseries—and having learned them not to be afraid of the dark, take no pains to protect them from other fears, equally ridiculous, and infinitely more mischievous.—Universalists believe truly——that fraud brought forth, and that superstition nourishes all the Sunday-schools in our land. And yet will exert every nerve to dress and decorate their own pretty little ones for that institution——encourage and aid them to learn catechisms which they have long since exploded, and take great pleasure in seeing their assiduity rewarded by the present of a tract, filled with nonsense—or the most contemptible and infamous libels upon their religion and moral character.

And then, parents you know, must see how the dear creatures appear and perform their part in the school—This the teachers fully appreciate, and so they are invited to come in and see for themselves—and the lecturer comes—and exhorts the parents and praises the children—and perhaps takes special notice of the children of Universalists,—the children of course are pleased, and probably their parents.

From the school we must of course go to church with the children, in which what was not fully explained by Miss—is now rendered clear by the minister. And the little dears make such astonishing proficiency that in two or three years—sometimes in less than one, they will feel awfully alarmed for Pa and Ma,—and beg to pray for them—and admonish them of their great danger, and finally tell them that all Universalists will go to hell. By this time the child never thinks of obeying its parents unless the minister approves—and the Universalist who was so cured of superstition—finds too late, that he was superstitious or weak enough, to rivet its chains upon that very mind with whom he must spend the last days of his life—perpetually tortured for the superstition of another, and if he repines—perhaps made to endure the miseries of a present hell by one who now feels little desire that he shall escape one in future.

2. There is no people in this world, who reprobate the want of *consistency* in others, so severely——nor any who are so sharp-sighted to perceive that want, as Universalists. In looking over a creed—or in the structure of a sermon they are marvellously skilled in detecting absurdities, and in discovering inconsistencies. And they felicitate themselves on their skill in matters of this description—and perhaps justly claim the exclusive merit of having rescued their own particular views from the load of encumbrances which will sooner or later sink the car of orthodoxy. Is it not then, beyond measure astonishing, that these rationals in matters of speculation, should be as absurd and inconsistent in practice as others are in theory?

Now it is perfectly in character for one who believes in the doctrines of inherent depravity, a personal devil, and endless misery, to wish his children educated in those principles, and to be careful of the measures which shall induce them to imbibe their full spirit and power. And they would act inconsistently and unnaturally—if they should suffer them to be well instructed in the doctrines of Universalism, if by any means they could prevent it. This Universalists acknowledge—and wonder if they see a child of an orthodox family in their church—they are sure the little urchin has ventured for once to disobey orders—or his parents are from home,—or the family is becoming more liberal?

But these same consistent Universalits forget that their views differ no more from the sentiments of others, than others do from them. And if they were as consistent in their actions as others are, it would excite as much surprise to see a child from a Universalist family in a Sunday School, or in any other church but their own; as it does when the case is—as it very rarely is, reversed.

The orthodox mother never says to her little daughter—"My dear, our meeting wont be very full to day—and you have a new dress—you may as well perhaps go to the Universalist church." No—she is much more concerned for the impressions which may be made on the mind of the child—and very justly so, than for the silly privilege of exhibiting a fine dress!—Are Universalists always equally thoughtful—equally prudent in guarding the tender mind from what is believed to be error and delusion? If they are not, let them say less about the inconsistencies of others, and act more consistently themselves.

3. Universalists maintain with great truth, that their own particular views, are of all others, best calculated to inspire devotion and quicken the feelings to an ardent and temperate zeal.

And they affect to wonder how people of different sentiments can either feel so religious, or take so much pains to attend church and promote their opinions. They laugh at others, for saying and doing so much to redeem the non-elect from hell, or to save those that God eternally knew would be lost. These things are absurd enough in all conscience—but by saying they are so in others, it is half admitted that *they* might do them, with at least, the show of propriety, And they will generally much sooner aid an orthodox society to build a church and support a minister, than furnish and accommodate themselves with either. If the Bible Society makes a demand for funds, they will give liberally,—or a missionary asks money they will bestow it; when they would not take a periodical paper devoted to the dissemination of their own sentiments, nor contribute to a travelling preacher of their own persuasion, under the pretence that they were too poor! The reason of these things is—that they find it much easier to go with the current, than to make any exertion, or so much as move a finger for themselves. Such conduct might not only rank under the catalogue of inconsistencies,—but it shows a supineness and lukewarmness as unwarrantable, as it is indolent.

In the name of heaven—if Universalism ought to inspire its votaries with so much fervor and zeal as to engage their efforts to promote and secure its influence in the world—why do they not move onward to the work? Why stand still in an age when no miracles are expected, and wait like the host of Israel "to see the salvation of the Lord?" Why do

they not more generally, like the primitive christians, who are supposed to have been influenced by the same doctrines,—form societies, and if too poor to build a church—do as they did, meet in each others dwelling houses? And why keep a great majority of their ministers—especially those who are young and inexperienced, in poverty and under every discouragement—the contempt of other denominations and the living reproach of their own? These young men are in a very few years to take the places of the veterans who have fought the battles and won the victories of the order. And how are they to be prepared to do so, and to fill them with propriety and effect, if their youth must pass away without the means of culture, or the necessary leisure for improvement? But this is suffered, while many for public opinion's sake are lavishing their abundance on institutions for educating young men for a ministry which they abhor, and which is to insult and oppress their own. These things are not merely inconsistencies—they betray an astonishing indifference to the interests of the denomination—a want of foresight—a disregard of the welfare of generations to come. And it is to the future that every Universalist looks for the general spread of his doctrine, though a moderate degree of zeal would effect much, even at present—enough at least, to secure more respect for their sincerity and devotion.

If you allow yourselves to wonder how others can be engaged, whose religion would seem to forbid it—do not allow others to feel astonishment that you cannot be warmed and moved by your own! And if others argue and act rationally from false premises—you surely ought not to err by mere coldness from those that are true.

4. There is one more particular, in which Universalists err—and in which, they are almost the only people who do. Nor is it always the fault among them; for if it were, the very name would soon be lost among men.

It is in a degrading and ignominious cowardice—a dastardly fear of being known to be what they really are, and in an awkward effort to keep sides with *all* while in reality they are with none. Now all other sects are so far from fearing to be known that they glory in seizing every opportunity of obtruding their views upon others. Now while there is a great difference between an impudent and presuming conduct, and a decent and modest confidence—still there is more between manliness and shame. To what is this low spirit of cowardice to be imputed? Is it the want of seeing the truth, or the want of feeling it? For the sake of honesty, let none say they believe the doctrine merely because they believe nothing else—and for the same reason, let those who do believe it come forth like men, lend their names and their influence to the cause, and they may be assured that they will receive full as much respect, and be entitled to infinitely more than they are at present. For even the enemies of Universalism so much respect or fear an honest man, that they will pay more deference to him even if he be of that sect, than though he were for the sake of policy of no party. Be men therefore, and you will not be injured, for you have the evidence of this in the few who have dared to be honest!

One word and we have done—You are too nice and delicate in your feelings for the poor orthodox sects. You seem much disposed to treat them with marked attention and courtesy—this is what they claim—what they think you are bound to give, and what your conduct shows you dare not refuse. You need not once imagine that these attentions will shame them into civility, for they maintain that the "rod and reproof give wisdom."

S. R. S.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY DEC. 27, 1828.

A SOLEMN APPEAL TO ALL UNIVERSALISTS.

CONCLUDED.

Awake, awake, put on thy strength, O Zion!

III. Let Universalists, whenever the situation of their cause or the state of society require it, unite their efforts, and call into requisition their means, to erect Houses of Public Worship.

We have before spoken of the utility of public worship in disseminating truth, spreading light, and increasing liberal principles and happiness among men. But in order to do this for general, extensive and effective good, it becomes necessary that suitable and commodious places of worship be built, not extravagantly, but sufficiently large and convenient for the accommodation of all who may feel disposed to attend meetings and participate in the delightful and profitable exercises of the sanctuary. This will conduce much more to the prosperity of our Societies than *hiring* a place for public worship, or meeting in *small* and inconvenient places where but few can be accommodated. When it is seen and determined by any society that they need a house for public worship, let *all* who belong or feel friendly to the society, put to a helping hand. Let them give for this purpose liberally and freely, the rich according to their riches and the poor according to their several ability. There are few so poor but what they are able to give something; and a great many small sums put together, in the end, make a large amount. It is not required of any man to give "according to that he hath not, but according to that he hath:" "And God loveth a cheerful giver." But in this case the *giver* is in some measure the *receiver*. He is the receiver of the benefits derivable from a house of worship, for himself, his friends, and society in general. And let it be remembered that an object of this kind is one of permanency and duration. A house of public worship once built, and *well* built, remains—you have not got to rebuild during your life-time—it continues for generations, and perhaps for centuries, to come; and from it issue blessings on all around. This then, is an object of high importance, and ought to stimulate every Universalist to use his utmost endeavors till it be once accomplished.

But are not Universalists in many places quite too negligent and remiss in the performance of this duty? even where they are abundantly able to build, if they would but exert themselves? And yet, is there not another fault, nearly allied to this, and equally as bad, of which many of them are guilty? We mean that of giving liberally for building orthodox churches, where they know their *own* characters will be aspersed and their principles reviled; while at the same time, if called on to subscribe for a church of their own order, they will excuse themselves by saying they are too poor, or have given so much elsewhere they can afford little or nothing here!—We would not complain of the liberality of Universalists to the Orthodox in these things, if they would be equally as liberal at home, or if the latter would reciprocate the favor and give to us in turn. But sad experience has taught us that the orthodox would much sooner be caught defrauding or defaming their neighbors than reciprocating favors of this kind. The story, therefore, of the "Lark and her young" is applicable to us, and may teach us, not only to rely on our *own efforts* for safety, but also to remove *seasonably* from the danger of the Orthodox "harvest."

Let all Universalists, then, belonging to a society, when a meeting house is wanted, and all that live in adjacent neighborhoods and towns, unite their efforts, and with energy, decision and perseverance, set themselves about the work, and success will crown their laudable exertions. It is true, Universalists have been liberal in assisting other denominations to build, and have a *right* to ask, and expect, other denominations to assist them in return. But if this is refused, let them for the future be more cautious where they bestow their favors, and give their benefactions to their own Society and cause.

IV. Universalists should patronise, and encourage the general circulation of periodical publications, papers, books, sermons, pamphlets, &c. designed to teach and illustrate their own doctrine and principles.

This, brethren, is an important and successful means of disseminating the knowledge of the truth, and promoting the interests of our

common cause. Experience and observation prove that these vehicles of information have been eminently useful, even from the limited circulation they have had in removing the darkness and superstition of the age, and exhibiting the true character of God, the beauty of religion, and the excellency of the gospel of Christ. Our religious opponents, the self-styled orthodox of the day, are fully aware of the influence of such publications; and they spare no pains and relax no exertions, to precede our publications with their own, filled with the fulsome nonsense of their own creeds, and the foulest aspersions of *our* characters and principles. Their periodical papers, and pestilential and nonsensical Tracts, like the locusts of Egypt, overflow the land, and devour every green thing. Hundreds and thousands, yea tens of thousands of them, are constantly circulated through every part of the country, and exert a wonderful influence in darkening counsel, and fettering the minds of the rising generation with dogmas of modern orthodoxy. And ought not Universalists to be equally as active and zealous in spreading the truth, as the Orthodox are in spreading falsehood and error? We know our various publications have already done much towards disenthralling the intellect, and disabusing mankind of the impositions that have been practised on them, and that these publications are beginning to be pretty widely circulated. But then we ask, might they not receive with proper exertions on the part of our friends, a patronage more than double what they now receive? Where is the individual patron or subscriber for this and other similar publications, that might not procure, at least, *one* or *two* more good subscribers, and thus be instrumental in disseminating more widely the liberal principles of universal benevolence and salvation? No pains should be spared, and no efforts wanting, to give a wide and general circulation to these publications. By this means, brethren, you will not only encourage the hands and the hearts of those who have stepped boldly forth, and *dared to publish the truth* to a gainsaying world; but you will be the means of extending the knowledge of the truth far and near, and prove benefactors of generations yet unborn.

We have now gone through with the principal topics on which we intended to speak in this *Appeal*. Much more might be said, on each of them, than has been; and many other topics might be profitably introduced and discussed here. But we have already exceeded the limits which we intended to occupy on the subject in general; and there are numerous other subjects that demand our consideration.

In conclusion we remark, that the plainness of language employed, and the decisive tone assumed in this appeal, may possibly have given offence, or injured the feelings of some, of weak nerves, or delicate sensibility on the subjects treated of. But we consider that the crisis of the times and existing circumstances, afford a sufficient justification of the course we have taken. With us the day of temporising has gone by: and it ought to be with all Universalists.—From our religious enemies we have no favours to expect; and therefore, like Mordecai, we shall "neither bow nor do reverence to Haman." For if we do, all that we have to expect in return for it is, the secret contempt in which they they will hold us, and their laughter in their sleeve at our folly. We say to all Universalists, brethren, the time has fully come for you to act unitedly, decisively, and vigorously. Be open, bold, manly, generous, persevering. Let your banner be seen at home and abroad. Fight the good fight of faith; against all spiritual wickedness in high places; not with carnal weapons, but with spiritual; with those that are 'mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of the truth, and bringing into captivity every thought to the obedience of Christ.' See that ye adorn your profession with well ordered lives and godly conversation. And the God of victory and truth shall be with you, make you more than conquerers through him that hath loved us, and bless you now and forever. S.

CONFERENCE.

On Wednesday the 17th inst. agreeable to appointment, a number of brethren in the ministry of universal reconciliation, viz. S. R. Smith, N. Stacy, W. Underwood, Geo. Messinger, and D. Skinner, met in conference at the house of the latter, in this village. The objects of the conference were, to have a social interview and free conversation; to communicate to each other our views and feelings relative to the interests, prospects, and condition of our common cause; to suggest and adopt any measures that might appear salutary and feasible for promoting the interests and prosperity of the cause of truth in this section of the country and at large; and to unite in the worship of God. Accordingly the day was harmoniously and agreeably spent in this manner. Br. Smith observed that, considering the great influence exerted upon community, and particularly upon the rising generation, by the *perversion* of the *Sunday School institution* to *Calvinistic, sectarian purposes*, the efforts of its friends to draw into its influence the children of Universalists and all other denominations, and the boast of its Secretary, (Dr. Ely) that they should "in *ten*, or at most, *twenty years*" get the government into the hands of men whose characters have been formed under its influence, it became necessary to institute some measure to counteract those dangerous plans, or at least to keep our own children from the act, or even from the temptation to attend those corrupt schools of modern Orthodoxy. He had therefore commenced, and intended to continue, writing, for publication, a small volume, (number of pages not yet known,) which should contain Questions on all important subjects of religion, both doctrinal and practical, with Answers given in the precise language of *Scripture;* occasionally interspersing the work with explanatory notes, and thus to go through with the system of divinity taught in the Old and New Testaments. This book is designed to be put into the hands of Universalist parents, for the instruction of their children at *home;* or if they choose to send them to Sunday Schools, to have this book made use of there, instead of those catechisms and creeds of mere human authority, now so generally used. The brethren of the Conference present, unanimously approbated the design and plan of this work and would recommend it to the approbation and encouragement of Universalists generally.

Several other subjects, though of less importance than the above, were introduced and conversed on, which we have not room here to notice. The brethren agreed to meet in Conference for the future, once a month, in different places in this vicinity, and would be happy to have all their brethren attend who can make it convenient. In the evening public worship was attended in the Court House. Br. Stacy made the introductory prayer, and Br. Smith preached a sermon, to an attentive congregation, on the good Samaritan.

Adjourned to meet at Clinton, on Wednesday the 14th of January next.

Rev. C. Hudson has issued proposals for publishing by subscription, a work entitled a Reply to Mr Balfour's Essays, touching the state of the dead and a future retribution. The work is to contain about 200 pages 18mo. and will be afforded to subscribers at 50 cents in boards, or 63 bound and lettered.

Rev. Nelson Doolittle of Berkshire, Tioga Co. was ordained to the work of the gospel ministry on the 5th day of October last. Sermon by Rev. L. S. Everett.

Rev. L. S. Everett of Auburn, Editor of the Gospel Advocate, we understand has received and accepted an invitation to become the pastor of the Universalist Society in Charlestown, Mass.

A Meeting-House recently erected in Rumford, Me. by the Congregationalists, Universalists and Methodists, was dedicated to the worship of God, on the 29th ult. Clergymen of these different orders took parts in the dedicatory services.

The Universalist Society in Marlborough, Mass, are making preparations to erect a House of Public Worship.

Rev. George Messinger has removed from Egremont, Mass. where he has for some time been laboring in the dispensation of the Word of Life, to Salisbury, Herkimer co. N. Y. in which place, and Russia and adjacent towns, there appears to be a prospect of his doing much good in the name of the Lord Jesus. Brother Messinger is a good man and a faithful minister. May the Lord strengthen him for the work, succeed his labors, and crown him with his blessing.

Rev. Otis A. Skinner, of Washington, N. H. has received an invitation to settle as pastor of the Universalist Societies in Canton and Dedham, Mass.

The press of original matter on hand compels us to postpone the *Letters to Mr. Wilberforce* till our next.

To Correspondents.—"P. Morse" shall have a place in our next. "Iconoclastes," is received, and, with other correspondents, shall receive due attention.

EDITORIAL DIFFICULTIES.

Next to poverty, delinquent subscribers and duns, to which most editors are subject, the greatest difficulty is to please the public. For so great is the variety in public taste and feeling, that had the conductor of a periodical paper as many heads, as many different tastes, and could he wield as many pens, as his paper has readers, he could never hope to please all; for they cannot please themselves. Does he speak out in language, plain and simple? it is mere common place; the taste of the learned is not gratified; it is fit only for the vulgar. Does he aspire to elegance? the unlearned cannot understand, and the learned regard him as a pedantic fellow, dabbling in what he has no pretentions to. Does he show his colors, and boldly contend for his ground? he is too severe. Does he hide himself beneath a mass of equivocal matter? he is a temporizing hypocrite. If he publishes extracts, that are better than he can write, he has no talents of his own to display; and if he fills his paper with original matter, he might have given something better from the works of others. If he attempts to philosophize, it is dull and uninteresting; and if he write on plain, familiar subjects, every body knew better. Does he attempt to instruct? he needs to be instructed. Does he use his endeavours to amuse? it is light and trifling. People, generally, are fond of being praised; and one would suppose this might satisfy them. But let an editor try the experiment, and he will soon find out his mistake. For such is the power of envy, that no one will thank him for praising him, and every one will hate him for praising others. Most people are fond of hearing their neighbors slandered; but if you make an attempt to point out either the vices or follies of mankind, every one will find something applicable to himself; and here again you encounter the hatred of the whole mass. Every person can tell you how to conduct a paper so as to please all; but when you come to examine his method, you will find it calculated to please only himself; and, of course, to offend every body else. These being stubborn facts, there is no alternative, but for an editor to please himself, if he can, and hazard the consequences. If he do this, he will be certain of satisfying one, which is more than he can say, if he tries to please all.—*Liberalist.*

SINGULAR WHIM.

Some time ago a Mr. Thorpe, of Cornwall, advertised a reward of an annuity of Sixty pounds a year for life, to any one who would undertake to live seven years under ground, without seeing any thing human, and to let his hair and beard grow the whole time. Apartments were prepared under ground very commodious, with as many books as the occupant pleased, and provisions served from Mr. Thorpe's own table. Singular as this residence may appear, an occupier offered himself, and is now in the second year of his probation. He is a labouring man, and has a wife and a large family.

London paper.

From the Philadelphia Gazette.

PUBLIC CHARITIES.

Nothing seems so liable to abuse as public charities. Individuals may found and endow Orphan Houses, Almshouses, Charity Schools, &c. &c. but it is very difficult to secure a faithful application of the funds.

Within the last few years, a rigid examination has been instituted in England of abuses of trusts of this kind: but the very investigation itself seems to have been but a new abuse: for it was stated recently by a member of Parliament in his place, "that the expense of these investigations was within a few pounds of *one million sterling*, and yet no practical good had resulted from these inquiries. Numberless abuses were described by the Commissioners: but nothing practical to remedy them was attempted. In Brentwood, in Essex, about one hundred years ago, an estate worth £100 a year was left for the education of the poor of the town. In process of time the property became worth £2000 a year, and only *three children* were educated by this fund at present. The greater part of this sum was absorbed by a single individual and his family."

Mr. Harvey, the member who made this statement, concluded by moving for returns of the Chancery proceedings respecting charities which have been ordered by the Commissioners, and some opinion as to the period of time when their inquiries would terminate.

Sir J. Graham suggested that the latter clause of the motion could not by any *possibility* be answered: and he would recommend that it should be expunged. The suggestion was adopted and the motion agreed to.

Thirty-eight reports have been made by commissioners and committees—the mere investigations have cost between four and five millions of dollars—and yet it is impossible to say when the inquiries will terminate!

Let us keep a close watch on the charitable institutions in this country. Human nature is the same in all lands. If abuses once creep into the administration of our charities, it may cost us millions merely to investigate them, and then afterwards we shall have to look for means for applying a remedy.

The first public avowal both of Universalism and Unitarianism, in the United States, was made about 70 years ago by Rev. Dr. Mayhew, of the west church in Boston, in a Thanksgiving discourse preached by that divine.—*Christian Intelligencer.*

A cure for the Ague and Fever, that has never failed in five hundred cases.—1-2 oz. of cloves, 1-2 oz. cream tartar, 1 oz. of Peruvian bark, well pulverized. Put them into a bottle of best Port wine, and take the decoction, or tincture, on the well days, as fast as the stomach will receive it. As there are more persons afflicted with the fever and ague than at any former period, (in the opinion of many of the faculty,) the publication of the above recipe will entitle you to the thanks of numbers who labor under that disorder.—*N. Y. Eve. Post.*

Slander is the revenge of a coward, and dissimulation his defence. There is no court of Judicature sufficient to destroy the venom of slander; you may punish the author, but you cannot wipe away the injury.

The petty vexations of life are like beggars—if you treat them kindly they call again: but if you kick them from your door, they will be very likely to cut your acquaintance,

A man without wisdom, is like a cat without whiskers—liable to thrust his head into a hole where he cannot draw his body through.

POETRY.

From the Home Missionary Magazine.

FRAILTY AND FELICITY.

For there is hope of a tree if it be cut down, that it will sprout again, and the tender branch, thereof will not cease.

"But man dieth and wasteth away: yea man giveth up the ghost, and where is he?—*Job* 14: 7. 10.

Born in anguish, nursed in sorrow,
Journeying through a shadowy span,
Fresh with health to-day—to-morrow
Cold and lifeless—such is man.
Scarce produced to light, ere dying;
Like the fancied vision flying:
Scarcely budding forth when blighted;
Dust to dust again united.

Richly shines the rainbow glowing,
Lightly laughs the morning beam,
Sweetly smells the flow'ret blowing,
Deeply rolls the mountain stream.
But the heavenly bow hath faded,
And the morning beam is shaded,
And to earth the flower has hasted,
And the mountain stream is wasted.

Yet though past awhile, these lie not
Ever in destruction's chain,
Though the flowers may fade, they die not,
Spring shall wake their buds again;
Morning smiles again shall brighten,
And the storm the rainbow lighten,
And the torrent (summer finished)
Roll its waters undiminished.

Man alone, when death hath bound him,
Moulders in the silent grave,
Of the friends who once were round him,
None to succour, none to save!
Then when night and gloom assail thee,
And thy strength and glory fail thee,
And thy boasted beauty waneth,
Cold—in darkness—what remaineth?

Cheering splendour yet attends us,
'Midst these scenes of deepest gloom:
'Tis our hope in Christ defends us
From the terrors of the tomb.
When we leave this vale of sadness
'Tis to share unmingled gladness;
O the happy—happy greeting,
Jesus—and our friends then meeting.

CIRCULATION OF THE SCRIPTURES AMONG THE CATHOLICS.

We are happy to see by the following Circular, (which we cheerfully publish by the request of Mr Devereux of this village,) that the Catholics are taking effectual and active measures for the general circulation of the Word of Life among all, and particularly the poorer classes of their communion. Mr. D. informs us that the principal reason why Catholics have been so deplorably destitute of the Scriptures, is that they disapprove of the common version, (which we must confess has many errors,) and the version which they do approve, not being published in this country comes too high for the poor Catholics to purchase. We wish them "God speed," and abundant success in this laudable undertaking.—*Ed. Utica Evangelical Magazine.*

CIRCULAR.

Utica, November 14th, 1828.

The subscriber, (as Agent for Lewis Willcocks Esq. of the city of New York, and Nicholas Devereux, of the village of Utica,) has in press a beautiful stereotype edition of 'the New Testament of our Lord and Saviour Jesus Christ, out of the Latin Vulgate; diligently compared with the original Greek, and first published by the *English College of Rhemes*, A. D. 1582. Newly revised and corrected according to the Clementine edition of the Scriptures; with annotations, to clear up the principal difficulties of Holy Writ: as approved by the *Right Reverend* JOHN DUBOIS *Catholic Bishop of New York.*'

The high price at which the approved version of the New Testament has heretofore been held in this country, has placed it beyond the ability of poor Catholics to procure, except now and then a copy from the hand of charity: and Sabbath Schools in many places, have been destitute of them to an alarming degree. These facts have induced Messrs. Willcocks and Devereux to purchase a set of Stereotype plates of the New Testament, and place them in my hands to print from, reducing the retail price from one dollar and twenty-five cents, to a quarter of a dollar, thereby placing the Word of Life within the reach of all who are desirous to possess it, and removing the scandal which has been attempted to be fixed upon Catholics namely, "that they were unwilling the Bible should be put into the hands of the poor and illiterate."

The owners derive no profit or emolument from the sale of the books, or compensation for the use of the plates. It is their intention to fund the small profit which will be secured, provided the demand is equal to their expectation, for the purpose of stereotyping the Old Testament at no distant period.

A supply will be constantly kept on hand for sale by Lewis Willcocks, No. 44, Broad street, New York, and by the subscriber, at his book store, No. 60, Genesee street, Utica. Those who order fifty copies or more at a time, will be furnished at twenty cents a copy: by the dozen for two dollars and seventy-five cents.—They are printed on good paper, with new type, and well bound in plain sheep binding, the size 12 mo.

Orders from Canada and from any of the states and territories of the Union will be punctually attended to.

WILLIAM WILLIAMS.

EXTRACT.

The following little anecdote of a person who had contemplated self-destruction, is very beautiful and touching.

"I was weary of life, and, after a day, such as some have known, and none would wish to remember. I was hurrying along the street to the river, when I felt a sudden check. I turned and beheld a little boy, who had caught hold the skirt of my cloak in his anxiety to solicit my notice. His look was irresistible. Not less so was the lesson he had learnt; 'There are six of us, and we are dying for want of food.' Why should I not, said I to myself, relieve this wretched family? I have the means, and it will not delay me many minutes. But what if it does" The scene of misery he conducted me to, I cannot describe. I threw them my purse; and their burst of gratitude overcame me. It filled my eyes—it went as a cordial to my heart. I will call to-morrow, I cried. Fool that I was, to think of leaving a world where such pleasure was to be had and so cheap."—*Roger's Italy.*

A pious gentleman in Onondaga, N. Y. lately travelled on foot four miles on the Sabbath afternoon in order that he might take passage in a "Pioneer" stage on Monday morning, which did not travel Sundays. How rigidly do the Pioneer folks observe the Sabbath!

NOTICE.

Balfour's Essays, and 2d Inquiry, Kneeland's Testament and Lectures, Pickering's Hymn Book, and a variety of pamphlets and sermons relative to Universalism, For sale by

S. R. SMITH.

Clinton N. Y.

BOOKS,

For sale by D. SKINNER, Utica.

	PRICE.
PETTIT PIERRE ON DIVINE Goodness, full bound,	60
Do. in half binding, - -	50
Canfield's Review of Ten Letters, written by Rev. J. Hawes, containing reasons for not believing in the doctrine of Universal Salvation. To which are added 13 Friendly Letters to a candidate for the ministry. By Russel Canfield, editor of the Religious Inquirer, - - - - - -	87
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UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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DOCTRINAL.

TO MR. WILBERFORCE.

LETTER NO. 5.

CONCLUDED.

But the principal defence of your fundamental doctrine is founded upon a supposed covenant, which it is said God entered into with Adam; according to which it was stipulated, that he and his posterity should enjoy eternal life, in consequence of his obedience. It is therefore pleaded, that as Adam submitted to the terms, the Deity is fully justified in executing the sentence denounced against disobedience.

The first answer to this assertion is, that it is a mere assertion, and no revelation. Among the numerous covenants really mentioned in the Old or New Testament, it is no where to be found.—Those upon record are obviously just, most of them replete with benignity and love. They are all worthy of a God, worthy of a being to be adored. Not one of them has the most distant reference to the fall of Adam; and we shall search in vain for a stipulation so formed, that a breach of its conditions on the part of man should involve myriads of innocent beings in endless misery.

The idea of a covenant is solely entertained as a subterfuge, under which distressed argument may shelter itself; but it is totally inadequate to the purpose. A moment's reflection will convince you, that it was unworthy of the Deity, and ill adapted to the state of man. If you suppose that Supreme intelligence did not foresee the issue of this compact, which is the most favourable supposition we can make,—you must admit that it was a desperate venture, to place the eternal interests of the whole human race upon such a hazard. We are struck with horror when we read that the ancient Germans used frequently to stake the liberty of their wives and children upon the throw of a die, and yet we must imagine that the Supreme Parent staked the felicity of his intellectual offspring upon an event that was equally precarious. If you acknowledge that he *foreknew* the event, the imputation is infinitely stronger. In that case, this extolled covenant, which is to settle every difficulty, and vindicate the divine justice, bears all the marks of an illicit contract. Adam, confiding in the powers newly received from his Maker, and deeming them fully adequate to every trial to which the benignant Author of his existence would expose him, must have accepted the terms in the simplicity and ingenuousness of his heart. But his Creator foreknew the dreadful consequences! And what shall we term this, if it be not deceitfully taking in the unwary! if it be not holding out a ticket to the grasp, which upon the face of it promised riches immense, while the proposer knew it would be drawn a dreadful blank! Or what shall we think of that commisseration, which should propose a compact, Omniscience foresaw would be so fatal in its result! which should expose the dearest interests of the universe to the vibrations of Adam's free will, with a previous knowledge that it would finally point at destruction?

You may, perhaps, object that such language is bold even to rashness; because, notwithstanding we agree in our ideas of justice and goodess in the abstract, we may frequently err in our application of these terms to particular instances; and because we are prone to mistake dispositions and conduct so egregiously, that we often deem that to be just and good, or to be unjust or cruel, which in fact is the very reverse. This objection is admitted; and when duly considered it will be discovered to add strength to our argument, and justify every expression that has been uttered.

You cannot maintain that, because we sometimes err in our ideas of moral conduct, we must *always* err; for this mode of reasoning would render every thing uncertain, and bring us back to a state of confusion and ignorance. Were this to be established as an universal axiom without any exception, it would destroy itself. The same evidence, which in certain instances, detects that we had misapplied those terms, manifests that we do not misapply them always:—otherwise we should never be able to correct our opinion so effectually, that the mind shall find itself authorized to settle in the full conviction of a truth. Let us then attend to the manner in which our former errors have been corrected, and we shall discover a rule of conduct sufficient to direct us in every similar instance. In all cases we correct our judgment, alone by rendering ourselves more perfect masters of the subject under consideration; that is, by obtaining minute and accurate information concerning every circumstance that can elucidate it; and by giving to each circumstance, without reserve, its genuine character and due degree of importance. Every person of sound intellect is able to judge of right and wrong in conduct, when each material article relative to the act, is fairly placed before him, provided his mind be totally free from the bias of prejudice. We thus, in some cases, acquire a power of discrimination which we deem infallible. It is thus we are able to exculpate or convict in courts of judicature; and venture to decide concerning guilt and innocence, where the life and character of the arraigned, that is, all that is valuable to him is at stake; and where the character and mental peace of the juror himself, depend upon the truth of his verdict! It is thus we know, that to take what has been the property of another, is not always theft; to destroy life, is not always an injustice; and every indulgence granted, may not always be a real kindness.—Thus the conduct of Deity towards his rational creatures, may, in many instances, appear extremely severe, perhaps inconsistent with justice. But as we are not fully acquainted with the deserts of the individual, on the one hand, nor with the whole plan of Providence concerning him on the other, we should be rash and precipitate in the extreme, did we form our judgment according to these appearances. Did we know the whole, the equity and benignity of a being, essentially just and good must necessarily be rendered conspicuous; and the coincidence

between character and conduct would be fully demonstrated. As long as the possibility of retribution remains, the severest conduct may finally indicate itself to be the truest benignity directed by wisdom; and the full indemnification which Omnipotence is able to bestow, may render those trials a subject of joy and gratitude, which, in the painful process, excited contrary emotions. When therefore we arrived at the ultimatum concerning a plan, or an action; when we are able to estimate the degree of influence belonging to every circumstance surrounding it, we are able to decide concerning its nature and character. We may now pronounce verdict without hesitation; no further appeal can be made, nor can any circumstances present themselves to produce a change of opinion.

Now this is precisely the case with the subject in debate. Your doctrine professes to give a history of the whole plan of Providence respecting the human race; and to the conduct of Providence towards this race our ideas are necessarily confined. Every essential part is stated:—the primitive designs of creation; the seduction of Satan; the guilt of Adam; the inculpation of his inconscious progeny; the punishment denounced; the motives for its extreme severity,—to avenge vindicative justice; the exceptions which annihilate its necessity,—the salvation of a chosen few in the same predicament, without the shadow of a motive. A clearer case has never been stated before a court of judicature; and we may add, never could the decision of NOT GUILTY be pronounced with a firmer tone, than we are able to pronounce the innocence of Adam's progeny! Never could a court be more assured that particular conduct is unjust, cruel, unworthy of its agent, than we may rest assured that a just and merciful being cannot sentence the inconscious children of Adam to eternal misery on account of this single act of disobedience!

From the inattention to the essential difference which particular circumstances necessarily make in the nature and character of any action, it proceeds that you, and the supporters of your system, are so prone to adduce as powerful arguments, every instance of divine conduct which bears but the slightest analogy to the subject in question; although this mode of reasoning leads to consequences which yourself must reject. It was this which induced you to conclude, that, because the Supreme Being admitted some evil into the system of things, he is free to multiply and diffuse it in the most arbitrary manner, and to the greatest extent; which, if true, would, as hath been already hinted, approximate the most opposite characters, and render the state of mankind as lamentable under the government of the best of beings, as under the tyranny of the worst!

The declaration made to the Jewish people by the Almighty, that "he visiteth the iniquity of the fathers upon the children to the third and fourth generation of them that hate him," furnishes us with another example of the same inconclusive mode of reasoning. An argument has been drawn from it, that it is inconsistent with the justice of God to visit the iniquity of parents upon their offspring in one instance, why not in all. The answer upon the principles stated above is obvious. When circumstances which have an apparent similarity indicate themselves, upon close examination, to be essentially different, no argument from so slight and imperfect an analogy can be admitted. This threat may prove itself to be within the sphere not only of justice, but of benignity. The good enjoyed may yet surpass the evils suffered; and undoubtedly will surpass the deserts of the offending sufferer. The threat was intended to prevent the offence;—while it shuts no door to the repentance which severity is calculated and designed to promote: and which will be succeeded by the return of the divine favour and protection. What relation has such an admonition with that final state of things, where punishment infinitely exceeds personal demerit, repentance can be of no avail, and "hope never comes that comes to all?" We must also observe, that, according to the manifest constitution of human affairs, a regular series of cause and effect is established in every station and relation of life; and the nature and complexion of the one, will be according to the tendency of the other. Parents are not only the source of the existence, but of the lot of their offspring. Both the prosperity and distress of children, in cases innumerable, depend upon the success or adversity, the prudence or imprudence, the virtuous or vicious conduct of the authors of their being. It was therefore a benignant admonition which warned the Israelites that the effects of a rebellious conduct would extend their pernicious influence beyond the existant generation; that by transmitting an idolatrous spirit to their posterity, they necessarily transmit the punishments annexed to it. In the same declaration they are informed, that mercy would be shewn to thousands of those who loved him and kept his commandments. In this very passage, therefore, the divine benignity shines conspicuous, both in the threat and in the promise; and the disposition to shew mercy is represented as greatly exceeding that to chastise; perfectly harmonizing with the many other assurances, that he is slow to anger, and plenteous in mercy: that he will not always chide, nor retain his anger forever. Assurances as opposite to the system we are combatting as the meridian day to the gloom of midnight; as the joys of heaven to the pangs of hell. If that system be true, the punishment is inflicted upon souls that could not be admonished by the threat; the visitation is an eternity of pure unalloyed misery;—the Deity is quick to revenge, infinitely slow to pardon; he doth chide where there is no fault; and his anger endureth forever without any just provocation!

If arguments from slight analogies formed upon admitted facts thus prove inconclusive, those deduced from vague conjecture ought to prove more unsatisfactory. In your attempt to convince the sceptic of the truth of the Christian religion, which, according to your creed, necessarily comprehends the belief of this doctrine; you demand of him whether "all this weight of evidence is to be over-balanced by this one difficulty on a subject so confessedly high and mysterious? considering, too, that he must allow we see but a part,—oh, how small a part of the universal creation of God, and that our faculties are incompetent to judge of the scheme of his infinite wisdom." Not to observe that the whole mystery on the subject is, that any man of sense can admit such a doctrine without evidence, and that every difficulty is at once removed by rejecting it; not to repeat what has already been advanced to prove the futility of your reasoning concerning the incompetency of the human faculties, to judge of religious tenets; it is very apparent from the above passage, that you feel yourself necessitated to plunge into the immensity of creation in search of an argument to justify your hypothesis. We shall follow you for a moment, attempt to give shape and consistency to vague ideas couched under general expressions, and show that your system can derive no consolation or support from this quarter. Your observation can only be relevant to the subject by its suggesting, that the plan of Providence towards our first parents and their offspring, may be intimately connected with, and exert an important influence over, some other part of the universal system. But we can conceive of no other influence than the force of example; and the only object of this example must be to deter other probationary beings from the imitation of a similar conduct. If this, Sir, be your meaning, the objections are as formidable as any that have been urged against the doctrine which gave it existence. How large do you imagine the

number of these parental representatives of future offsprings, which require such an expense of happiness in order to keep them in awe? What ideas shall we form of their primitive character, if methods like these are requisite to retain them in their allegiance! Must they not be too depraved to merit such sacrifices? Or dare we for a moment entertain the horrid idea that the divine wisdom and goodness can discover no better methods in order to teach lessons of obedience to surrounding worlds? Can cruelty and injustice become the basis of the moral government of the most perfect of beings? Will he create a mass of misery among one race of his creatures that another may escape it? It is most true, Sir, that we cannot fathom the depths of infinite wisdom.—"The ways of the most perfect Being are not as our ways, nor his thoughts as our thoughts." They are infinitely *better*, not infinitely *worse*. They are "high as the heavens above our thoughts and our ways," not deeper than the abyss below them! If this condemnation of the human race for the sin of Adam be itself cruel and unjust, as you acknowledged yourself sometimes tempted to suspect, the utmost extent of its uses cannot alter its nature. We are forbidden to do evil that good may come; and infinite perfection will never set us the example. Tyranny itself in its most wanton exertions, has never devised or executed a plan so extravagant; has never attempted to retain one class of subjects in obedience, by gibbetting the innocent offspring of another!

These remarks may possibly convince you, that your *embryo* argument again proceeds from a very defective analogy. You must now suppose that, because exemplary punishment may be useful among one class of frail and imperfect creatures, it becomes absolutely requisite to prevent the frailties and imperfections of another:—because the guilty are made to suffer for the good of the community they have injured, the innocent offspring of the guilty may be exposed to sufferings unparalleled, for the good of a state with which they have no other connexion;—because pains and imprisonments form too large a portion of our defective governments, they are absolutely necessary under the perfect administration of a most perfect Being, to retain one part of the universal system in obedience; and that he has created a race or races of beings, whose powers and dispositions have been exactly adapted to such disingenuous motives.

Thus, my good Sir, do we find, upon taking not a partial and superficial, but a full and comprehensive survey of this doctrine, as stated by its warmest advocates, that it is surrounded by the most formidable objections; objections which cannot be confuted nor evaded. Your system, professing to lay the whole plan of Providence before us, enables us to judge of its nature and complexion: and we may safely pronounce that it is inconsistent with the perfections of Deity. The divine attributes are so implicated in this transaction, that one cannot possibly escape without the impeachment of some other. There must have been a deficiency in foresight, in wisdom, in power, in justice, or in goodness, or the event as represented in your system, could not have happened. If Satan deceived the Allwise, then was he still wiser:—if he succeeded in opposition to the exertions of the Almighty to prevent the evil, then was he more powerful:—if the event took place with his concurrence or connivance, then was it conspiracy with the evil one, contrary to all the principles of justice, goodness, and commiseration; and he whose nature and character it is to hate sin and misery, formed a league with Satan to render them perpetual!—Surely, Sir, these inductions, flowing so necessarily from your system, ought to make you tremble. Look at it again, and say, Can a doctrine which contains such an accumulation of absurdities and impieties, be deemed honourable to our Creator? ought it to be considered as the basis of true Christianity?

If you still remain unconvinced of your error, respecting the doctrine itself, you will, it is hoped, conclude from the above train of reasoning, that when the nominal Christian renounces a doctrine you think so essential, he may also be actuated by a concern for the honour of God; that it is not a desire to extol human nature in a manner flattering to human pride, which prompts him to deny this original depravity, with its consequent punishment; nor a wish to show himself wise above what is written, which induces him to reject the supposed covenant as apocryphal, and contemplate its conditions with horror. He argues not for himself, but the character of his God, and your God is intimately concerned in the debate: that Being whom we are commanded both to love and imitate.—Since it is enjoined upon us that we "be perfect as our heavenly Father is perfect," how important is it that we entertain the most worthy ideas of the divine character and conduct, in order that obedience to his commands may be in unison with the imitation of his example! But if your system be true, the imitation of the divine model would naturally lead us to be incautious, or unjust, or cruel; implacable in our resentments, and partial in our forgiveness. We also should feel ourselves entitled to revenge every injury under the pretext of satisfying vindictive justice; for if justice in the abstract necessarily requires the punishment of the offender, neither can we pardon without committing an offence against it, by being unjust to ourselves.

We are commanded to "love the Lord our God with all our hearts, with all our souls, with all our might;" but this devout and ardent affection can only be founded upon a conviction of his superlative goodness. Every sentiment that has a tendency to check this conviction, must inevitably damp the ardor of our affection. Every sentiment that largely displays the divine benignity is calculated to fan the devout flame. In the doctrine of original sin, and its ordained consequences, most certain it is that the universal benevolence of the Deity is not rendered conspicuous; much less is it represented in a manner adapted to warm the generous heart. The only love that can be excited consistent with its principles, is the personal gratitude of the elect, for what they justly term astonishing and unmerited favor. Out of this small circle, the Universal Parent must become an object of terror. The duty must therefore be confined to them; for the non elect, experiencing no essential benignity, cannot possibly perform it. They must be as destitute of motives, as you deem them destitute of power.—There is selfishness also in the affection of the elect, which diminishes the lustre of so excellent a disposition;—for a due regard to that other command, "thou shalt love thy neighbor as thyself," would disqualify a benevolent mind for the enjoyment of this exclusive felicity. It would lament the misery of the damned too deeply to feel satisfaction at the distinguished favour conferred upon itself; unless, indeed, you admit another extravagance, and suppose it will be the office of the same spirit which softens the Christian's heart in this world, to harden it in a more exalted state!

How different this contracted monopolizing temper, and the scheme which inspires it, from that inspired by a conviction of the universal benignity of Deity, entitling us to call upon the whole earth "to rejoice that the Lord God Omnipotent reigneth!" from being fully assured that "his throne is established in righteousness, and that his mercy endureth for ever!" Sentiments like these must impress the *wicked* in the hour of reflection; and they communicate joy unalloyed to the benevolent Christian as often as his mind yields itself up to their full impression!

Yours, &c.

A LAYMAN.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY, JANUARY 10, 1829.

To READERS.—The absence of Editorial matter is owing to the present journey of the Editor, and to the number of Communications.

ORIGINAL COMMUNICATIONS.

For the Evangelical Magazine.

"THE WESTERN RECORDER."

"Queries for Universalists."

In No. 51, Vol. 5, of the "Western Recorder," a writer over the signature of *Examiner* has presented the public with an article which he denominates—"Queries for Universalists," and it is but justice to the writer, to say—that while he has attempted an argument against the doctrine maintained by that denomination, he has carefully avoided the too common practice of his party, of outraging decency by the lowest and the coarsest vulgarity, when speaking of Universalism.

This writer says, he has read Balfour's works (probably his first "Inquiry,") wherein it is shown, that the heathen notion of endless misery was borrowed by the Jews—and thence incorporated with the doctrines of Christianity. This he admits, for the sake of argument; but infers that if Universalism be true, it is unaccountable that Christ should never have informed the Jews of their error. And he asks with some degree of confidence—"Does he—did he ever inform them that their doctrine of endless punishment was false; and that Universal salvation was a truth which they must believe?"

Now as all the remaining *queries* proposed by *Examiner*, rest upon the supposed truth of the proposition assumed in the above question—it is of course, all to which we need reply. For it will readily occur to him, that if we can fairly answer this, in accordance with the doctrine of Universalism; we certainly shall be able to answer all the others.

We proceed therefore to correct what we deem an error in the proposition assumed by *Examiner*, which if it does not directly affect the question, certainly has a very important bearing upon it. He evidently supposes that both Christ and the Jews used the terms *hades* and *gehenna* in the same sense that we have been taught to use them, as translated by the word *hell*. For he says—"The Saviour speaks of a hell, and a hell after death." Now Mr. Balfour has shown—and the admission had been before made by Drs. Whitby and Campbell in particular, that neither of these words was used in the Jewish scriptures in that sense. And what gives weight to this admission is—that it was made by these men while at the same time they were believers in the doctrine of endless misery,—a fact, which could not have well escaped the notice of Examiner. *Hades* was considered the mere recepticle of all the dead without any reference to virtue or vice—happiness or misery; and *gehenna* originally meant no more than a piece of ground, the property of a certain person from whom it derived its name; and which from the uses to which it was afterwards applied, came to be considered the emblem of suffering. Our Saviour therefore in using these terms, had no occasion to tell the Jews that they did not signify endless punishment; because they never for once supposed them to have that meaning.

Again—*Examiner* is equally unfortunate in his extracts from Josephus, concerning which he says—"Nothing can be more evident than that Josephus was a believer in eternal punishment. Whoever reads his discourse to the Greeks concerning hell, or hades, must be convinced that this was the prevailing sentiment of the Jews in the days of our Lord." It is however much more evident, that if we had no other authority for believing that the Jews maintained that doctrine, than what is contained in this discourse of Josephus—we should much want evidence that they ever held such a sentiment. For it is notorious that Josephus courted the respect of the Greeks and Romans in all instances where he could do it with any prospect of success. And certainly the common philosophy opened an ample field for accommodating himself to their prejudices. And in doing this, he would naturally use Jewish terms, to express heathen sentiments. Whether this might not be the first step towards that change of meaning which Dr. Campbell thinks took place in certain words, we will not now inquire; but it is plain that when our Saviour used the same, or similar terms, that he did not use them in the sense of Josephus, nor was he so understood by the Jews. How then does it follow from Josephus, that the "Jews in the days of our Lord" believed in endless punishment? And if there were no other evidence that the Jews did thus believe, would it be prudent to rest so important a doctrine on a mere inference drawn from the writings of a man so palpably politic and accommodating as was Josephus? Or is it reasonable to infer, after we have seen that the scriptures of the Old Testament furnished no evidence of the fact, that the Jews must have used the terms which Josephus did, in precisely the same sense?

But while it is denied that the Jews understood either *hades* or *gehenna* to mean endless misery, it is admitted that they believed in that dreadful doctrine. Still "their doctrine of endless punishment" differed materially from that of the heathen. For while the latter applied it to certain individuals, the former supposed that *all* the heathens would suffer its full weight and measure, as well as *some* of their own nation.

Now there are two ways, by which our Saviour could inform the Jews that "their doctrine of endless punishment" was false—*first* by telling them in plain terms that it was so; and *secondly*, by preaching universal salvation as a truth. We will not insist that he told them in so many words, their doctrine was false, as there might be prudential reasons for declining to do so; but it is capable of proof that he so preached, as distinctly to represent it not true.

It is believed that *Examiner* will admit that Christ himself, as well as his Apostles taught the salvation of the Gentiles. Whether that salvation embraced *all*, or only a *part* of the Gentiles, is not now a matter of inquiry. It is sufficient to know—and to know that it is universally admitted among Christians that he did thus teach.

And yet this doctrine of our Saviour as effectually refuted *their doctrine* of the endless misery of the Gentiles who did not conform to the law, as if he had directly told them it was false. But did he ever tell them in so many words, that their views of the destiny of the Gentile world were false? Never: and still there is no doubt that he so preached as to prove them not true. We therefore retort the query of *Examiner* so *charitably* addressed to Universalists—"Can any candid *Calvinist*, if there be such an one, suppose that the Saviour would have passed by unnoticed, such an error?" For the subject under examination throughout supposes, that an error must be exposed by the direct assertion of its falsehood.

We have noticed this particular, to prepare the mind of *Examiner* for the admission of the same evidence, which he himself uses for proof of the salvation of the Gentiles,—that the Jews taught the salvation of all men, and consequently wholly rejected the doctrine of endless misery as false.

1. Jesus distinctly taught a change of dispensation, by which a better and more acceptable obedience would be rendered to God. Matt. xxi. 43. "The kingdom of God shall be taken from you: and given to a nation bringing forth the fruits thereof."

2. Our Lord taught the salvation of all who came to him, and believed on him

whether Jews or Gentiles. John v. 24. "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." This is called by the Apostle Eph. ii. 13—17, a breaking down of the middle wall of partition; (between Jews and Gentiles;) and preaching peace to those that were far off, and to them that were near.

3. Jesus preached publicly, and in the most distinct manner, the salvation of *all mankind*. John vi. 38, 39,—44, 45. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. * * * No man can come to me except the father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets,—and they shall be *all* taught of God."

John vi 37. "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out." John xvii. 2. "As thou hast given him power *over all flesh*, that he should give eternal life to as many as thou hast given him."—Ch. 12, v. 32. "And I, if I be lifted up from the earth, *will draw all men* unto me."

These are a few out of many texts which might be adduced in support of the fact, that Jesus did inform the Jews—"that universal salvation was a truth which they must believe." And they constitute a mass of testimony which on any other subject, where the prejudices of men are not interested and engaged, would prove absolutely irresistible But they were not sufficient when delivered by our Saviour, and accompanied and sustained by miracles, to convince the Jews in general; nor are they now sufficient to satisfy a community equally devoted to the doctrine of endless punishment. They however called forth from the great Apostle to the Gentiles, the assurance that he trusted "in the living God who is the saviour of all men—specially of them that believe."

A very few comparatively whose minds were unfettered by the prevailing prejudices, and who were at liberty to think and act as evidence preponderated, received and propagated, and died in the defence of universal salvation. And as science and charity advance, this glorious doctrine will advance with them, till sects and names shall be known no more, and "all the ends of the world remember and turn to the Lord, and all the kindreds of the nations shall come and worship before him." Limitarians—think on these things? REVIEWER.

For the Evangelical Magazine.

LETTER, NO. IV.

TO REV. JOSEPH CHAMBERLAIN:

Dear Sir—We are often exhorted by you and your class of preachers, to "get an interest in Christ;" to "seek to *obtain* the favor of God;" to "make our peace with God;" &c. But, sir, such phraseology, in the sense in which it is commonly understood, and such ideas, are anti-scriptural and irrational in the extreme.

Mr. Buck, (whose orthodoxy I presume you will not call in question,) in his "Theological Dictionary," thus defines the phrase, "interest in Christ,"—"a term often made use of in the religious world; and implies our having a right to claim him as our mediator, surety, advocate, and Saviour, and with him all those spiritual blessings which are purchased and applied by him to those whom he has redeemed. The term 'having a right to claim him,' perhaps, is preferable to that often used, 'being enabled to claim him,' as many have an interest in Christ who are destitute of that assurance which gives them a comfortable sense thereof." See Buck's Theological Dic. Art. "*Interest in Christ;*" also, Pike's Cases of Conscience, p. 130. If this definition be correct, it then follows, of course, that every son and daughter of Adam *already have* "an interest in Christ." For in the first place we are told by Mr. Buck that "the term (interest in Christ) implies our having a *right* to claim him as our mediator," &c. If, then, we find that Christ officiates in this office for all men, it will appear evident that all have an interest in him. "For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." 1 Tim. ii. 5, 6. According to this it appears that all have an interest in Christ; for they may all claim him as their Mediator; as he mediates between God on the one hand, and all men on the other. Mr. Buck says he is a Mediator both for Jews and Gentiles, both for Old and New Testament times; a suitable, constant, willing and prevalent Mediator; his mediation always succeeds, and is infallible."

Here then, sir, according to Mr. Buck every man has not only "an interest in Christ," but the Mediator between God and all men will "infallibly succeed," and accomplish the great work of redemption and reconciliation. As we have shown that all men have "an interest in Christ," and a *right* to claim him for their mediator; we will now proceed to show that all may equally claim him for their advocate. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world*." 1 John ii. 1, 2. This is the only place where the word *advocate* occurs;* and from it, it appears clear that his advocacy is as extensive as his mediatorial office. St. John says, (1 Epistle, iv. 10,) "herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." Again, verse 14th, "We have seen, and do testify, that the Father sent the Son to be the *Saviour of the World*." What Mr. Buck says concerning "many who have an interest in Christ but have not that assurance which gives them a comfortable sense thereof," is certainly true. It is true that thousands have an interest in him who know it not; and as their ignorance of it cannot destroy the fact of its existence, why may we not rationally suppose that all are born to a like estate, as it respects their spiritual interests?

"To turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not." Lam. iii. 35, 36. Mankind are called "children, heirs of God, and joint-heirs with Christ," and to deny that they have an interest in Christ, is to turn aside the *right* of man," to the heavenly inheritance, which right, God of his own free will, and unmerited, unpurchased grace, hath *given* him in Christ Jesus our Lord. Men, therefore, by the grace of God, are as naturally born to the heavenly inheritance, as to an earthly; and you are not authorized by the scriptures to turn aside "the right of man." On the supposition that some have an interest in Christ, while others have not, and yet that they who have not, can obtain one, you must suppose that God is changeable, and that the creature by his works, can merit, and influence the Almighty to bestow on him, some thing which he would not otherwise have done. Otherwise, you must plainly see that every one of us, either now has, or never will have, an interest in Christ.

Nothing is more frequently heard from your desk than these exhortations:—"get an interest in Christ;" "make your peace with God," &c. But how much more worthy the character and dignity of the christian preacher would it be to tell your people, they already have an interest in Christ; and therefore they

* The same Greek word is several times used—generally applied to the holy spirit, and rendered *comforter*. Perhaps this is the better term as the word *advocate* is exceedingly liable to misapprehension; at all events, it is desirable that the term should have had but one common translation.—S. R. S.

should strive to come to the knowledge and enjoyment of it: and that *God never was at enmity with, nor irreconciled with them*; and therefore all they have to do to be at peace with God is to be reconciled to him, and to become friends to that Being who ever was and ever will be their friend—how much more worthy this, I say, than to tell them, in amount as you do, that they are, by their faith or works, to *make* something true that was *not* true previous to their believing it.

Yours, &c.

J. B. SHANNON.

South New Berlin, Nov. 5, 1828.

TO THE REV. JOHN INGERSOLL,

Of Rutland, Jefferson Co. N. Y.

SIR,—I am constrained to address you through a public medium, not because I think it probable *you* will receive much benefit from it; but I do it in behalf of the community who have been harrassed and insulted by your impudence—in defence of that doctrine, which you have misrepresented—in vindication of that denomination of christians, which you have endeavored to scandalize. The public are entitled to a fair representation of your conduct; and I shall endeavor to present it without hesitation.

According to information received from the most unexceptionable sources, you have disingenuously preached against Universalism during the last two years. This has been the theme, on which you have almost uniformly dwelt in your sermons. You have publicly and repeatedly challenged *any man* to attempt to vindicate that doctrine. On the evening of the 26th of October, last, I gave you an opportunity for discussion; then, you publicly *denied* that you had ever given the challenge above specifiedr You pretended you could not, and should not remain to hear my remarks. You withdrew from the house; but finding the congregation did not follow your example, you soon returned. You refused to meet me at a reasonable time for a fair, public discussion. As to the result of our interview that evening, I choose that the *hearers* should determine. Notwithstanding your boasting in relation to that event, your conduct on the Friday evening following, furnished conclusive evidence that you supposed another such *victory* would ruin you; for you refused me the privilege of speaking at the conclusion of your discourse—and induced your brethren to pray in quick succession, obviously to prevent me from speaking. Thus vanished your courage!

To a sick person, in March, 1827, you used very nearly the following language; "You must repent, or you will go to hell; you must consider yourself one of the greatest of sinners; you must believe it would be just in God to damn you to all eternity; you are going down to hell to all eternity," &c. On the same occasion, on receiving an affirmative answer to the question, do you ever pray? from Mrs. Merrick, a sister of the young women who was sick; you said, "*I must be plain enough to tell you, you lie; you are a very mean woman, a very mean woman indeed; you are trying to believe this universal doctrine, and you will be damned to all eternity to pay for it.*" On the same occasion, when Mrs. Eveden, the sick girl's mother, said she had given her children good advice; you replied, "*You never have: I am bold to tell you that you lie.*" On the same occasion, when Mrs. Davis said she believed the scriptures afforded abundant evidence in support of Universalism, your answer was, "*You lie, you are a liar.*" On the same occasion, when Capt. Eveden, the sick person's father, said to you, perhaps I pray as many times in a day as you do; you replied, "*I am bold to tell you, you lie.,*' The four persons above named, are all in good standing in society, and their moral characters will not be likely to suffer by a comparison with yours. On that occasion, you outraged the rules of decency—ruthlessly attacked private characters—contradicted and insulted a respectable family while in affliction—and violated the fundamental precepts of the gospel, which requires that we should do unto others, as we would that they should do unto us. Like a ghost of darkness, you haunted and tormented a fellow being, when on the bed of sickness and of death—till the grave in mercy shielded your victim from your persecution! You rashly and mercilessly consigned to endless damnation, those who could not see with your eyes, nor bow to your creed. Your mouth was "full of cursing and bitterness," Rom. iii. 14. Your tongue was 'set on fire of hell,' James 3:6. Have you any thing to plead in extenuation for all this? Should you seriously contrast your conduct with that of Christ, in cases of sickness, misery and death, you might say, "God be merciful to me a sinner."

As to your famous argument, which you so often repeat, viz. "If sinners must and will be punished, all they deserve, as Universalists believe, then Christ has nothing to do with their salvation; they need not trust in Christ, but should trust in themselves;" I reply, First, No truth is more unequivocally taught in the Bible, than this;—"The wickedness of the wicked SHALL be upon him"—not upon another—God will positively "render to every man," without any exception, "according to his deeds," See Ezekiel, Romans, and many other passages to the same import. Universalists are satisfied with the revelation of God, though they may deny it in the most unqualified manner. Second, Your notion that Christ came to save sinners from the justice of God is not once stated in the Scriptures—it supposes Christ is at war with divine justice—and that God is divided against himself—his justice requiring one thing, and his mercy requiring directly the opposite! Third, As Christ came to bear witness to the truth—do the will of God—set an example of holiness—conquer death and arise from the grave to immortal life; as mankind are dependent on God for existence, and every blessing—it is obvious that sinners may be saved in, or through Christ, though Christ, though they should not escape a just punishment for all their crimes.—"He that believeth on the Son of God, hath the witness in himself: he that believeth not God hath made him a liar;—because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John v. 10, 11. In Christ, God has given eternal life to all mankind. All are required to believe. Some do believe, others disbelieve. Believers enjoy spiritual life; while unbelievers are exposed to sin and misery. But neither faith nor unbelief can create or destroy *truth*. "What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid." Rom. iii. 3.

Your assertion that it would be just in God to render the sinner eternally miserable, supposes, either that all sinners *will be* eternally miserable, or God will be unjust!

You preach repentance, but how do you enforce it? In some such language as the following, "Repent, or you will go to hell to all eternity; repent, for the kingdom of endless wrath is at hand;—repent, for the devil is ready to torment you throughout the endless ages, by the appointment of God! You represent,

"God as a being cruel and severe,
And man a wretch, by his command plac'd here;
In sunshine for a while to take a turn,
Only to dry and make him fit to burn."

In the language of Burns, some might say, your

"Talk o' hell, where devils dwell,
Our vera sauls does harrow
Wi' fright that day."

If, Sir, you will search the New Testament, you will find repentance enforced on the ground that the kingdom of heaven, not hell, is at hand. Preaching the never-ending torments of hell; may terrify children and make hypocrites; but I am confident you must preach something better, in order to make true disciples of Jesus Christ. That sinners are objects

of Divine love, you may learn by consulting Romans v. 6—11; Ephes. ii. 1—7, and many other passages.

Your assertion that if you possessed all power you would order things very differently from what they are, is well answered in the language of Pope,

"Go teach Almighty wisdom how to rule,
Then drop into thyself and be a fool."

You are very fond of calling Universalism the doctrine of the devil, preached to our first parents. If you will look at this subject again, you may perceive your mistake. Concerning the tree of the knowledge of good and evil, God said to Adam, "In the day that thou eatest thereof, thou shalt *surely* die." Universalists believe Adam died a moral death in the day of his transgression. We believe all sinners die when they transgress—that misery is the unavoidable consequence of sin. You, Sir, believe or teach that the penalty for sin is endless misery: but do you really believe every sinner will SURELY be miserable to all eternity? Oh no! You *preach to prevent* the fulfilment of God's threatning against sinners, according to your own explanation of it! Well Sir, what said the serpent? "And the serpent said unto the woman, ye shall *not* surely die." To "the woman"—to the man—to all sinners, you say, "*Ye shall not SURELY die the death which God threatened for disobedience; but if ye will repent, and if, and if, and if, &c.!* Do Sir, point out the difference between your preaching on this point and the preaching of the old serpent on the same subject, if you possibly can. If you cannot, perhaps you would do well to desist from calling Universalism the doctrine of the devil. If endless misery were the penalty of the law broken by Adam, if his sin involved all mankind, then if *any* should be saved; when the serpent said, "Ye shall not surely die," he spake the *truth!* You and the old serpent both assert that *man shall not surely die the death which God threatened for sin!*

If, through erroneous information, I have mis-stated any fact in this letter, I shall be ever ready to retract. I confess it is painful, even to state such things. I assure you Sir, I feel no malevolence wards you, or any other human being. If you can deny any of the above statements, I presume you will. If you cannot, neither the patronage of the "Domestic Missionary Society," nor a lengthened visage—nor the frightful intonations of your voice, can save you from merited disgrace.

Yours, with all the respect due to such a man.

P. MORSE.

Watertown, Dec. 10th. 1828.

For the Evangelical Magazine.

REMARKS

Designed to apply to a "New Tract," said to be a "Dialogue between a Universalist ana a Christian."

It is undoubtedly true that every sinner, whether penitent or impenitent, will receive, at the hands of a just God, according to all his evil deeds; but that will no more entitle him to eternal life, or a place in heaven, than a criminal would be entitled to a seat in Congress, because he had suffered imprisonment in the states prison for his crimes. Neither could he claim any thing of the kind in consequence of a pardon: eternal life is a *free gift.* No; neither punishment nor good works, nor even a pardon, can ever introduce any one into such an exalted state; eternal life, or an inheritance in the New Jerusalem, or kingdom of Heaven, is a legacy, or patrimony, confered upon us by virtue of our union to the Father of our spirits, we being his offspring.

Whatever the law of our country cognizes a legitimate offspring, it, at the same time, cognizes as a lawful heir, independent of the punishment which he received, or the good works which he performed, while in a state of minority. The objector may say, "the child may have been so vile as to have forfeited his claims, and therefore he does not deserve such legacy;" but such an objection is entirely obviated when applied to the case under consideration—in which such legacy consisteth in the gift of a better disposition, which is that of love and obedience to God: which his holy law requires we should have, and never can be satisfied until every one of our race shall possess such love, and exercise such obedience, which is the sum total of the Christian religion.

And it is to be observed, as the Father hath appointed his son Jesus Christ, the executor of his will and testament, which will is, that all men should be saved, and come to the knowledge of the truth: who only can open the sealed book whereby to present all the riches of Divine grace and glory therein contained, to an admiring and enraptured universe, and bring them to participate with him in the fulness of the undivided inheritance of the saints of light; that should he neglect or refuse so to accomplish this glorious work thus assigned him to do, in one solitary individual for whom he has tasted death, he would as completely *fail* in the fulfilment of his mission, as if he had refused to suffer on the cross.

But never let any one indulge the presumptuous thought, that Christ came to save the sinner from deserved punishmenn; for that would be to "clear the guilty," which God says shall "by no means" be the case. But he came to save him from deserving punishment, by reconciling him to all the principles of the holy law of God. But should the sinner be helped to an escape from the punishment which he justly deserves to receive for his sin—whether it be by the aid of Christ or any other means—it would be a direct violation of every principle of the holy law of God. But this can never be; for he is a just God and a Saviour. Let no one therefore expect to be saved in contravention to principles of the most strict and inflexible justice of God. But if the justice of God requires the endless punishment of the sinner, as is contended by the writer of the Tract under examination, and that unless he deserves such punishment he cannot be saved; I ask, what is the cause for which he deserves punishment? It is readily answered, "his being an enemy to God, and opposed to his government is the cause." I reply then, if this be the cause of such punishment, such punishment is the effect of such cause: I would then further inquire, whether our effect can continue in operation, after the cause which produces it shall cease to exist? Answer, No. Then if the writer of the Tract is correct, the law, or justice of God, (which is the same) requires that the sinner should remain an enemy to God and opposed to his goverment endlessly, or he cannot be saved!!

Surely such complicated nonsense ought to be treated with silent contempt; and the writer thereof with pity for his lack of common sense, and not worthy of any reply, and would be so treated by the writer of these remarks, were it not for the influence of such Orthodox mysteries upon the minds of those who are bewildered by such false guides, who tell them they must lay aside reason, and remove the dictates of common sense; and, what is still more shocking to relate, that if they "read their Bibles they will be in danger of losing their souls." U.

Litchfield, N. Y.

Wisdom, though serious, is never sullen.
Weak people are apt to be positive.
Anger is an approach to insanity.
An evil mind, is naturally suspicious.
Anger restrained, is conquest gained.
A covetous person, is always in want.
An avaricious man is never rich.
A miser's heart is like a compost heap, full of filth and stench.
Counsel to give effect, should be in season.
He who has virtues of his own, need not boast of his ancestors.
It is not a bad memory that forgets injuries.
Knowledge is often opposed to wisdom.
Knots that may be untied, should not be cut.
Of all forms, re-form is the best.

POETRY.

NIGHT.

By R. Montgomery.

Another day is added to the mass
Of buried ages. Lo! the beauteous moon,
Like a fair shepherdess, now comes abroad,
With her full flock of stars, that roam around
The azure meads of heaven. And, oh! how charmed
Beneath her loveliness, creation looks;
Far gleaming hills, and light-inweaving streams,
And sleeping boughs with dewy lustre clothed,
And green-haired valleys, all in glory dress'd,
Make up the pageantries of Night. One glance
Upon old Ocean, where the woven beams
Have braided her dark waves. Their roar is hush'd!
Her billowy wings are folded up to rest;
Till once again the wizard winds shall yell,
And tear them into strife.

A lone owl's hoot—
The water fall's faint drip,—or insect stir
Among the Emerald leaves,—or infant wind
Rifling the pearly lips of sleeping flowers,—
Alone disturb the stillness of the scene.

Spirit of All! as up yon star-hung deep
Of air, the eye and heart together mount,
Man's immortality within him stirs,
And Thou art all around! Thy beauty walks
In airy music o'er the midnight heavens;
Thy glory shadow's on the slumb'ring world.

From the Token for 1829.

WHAT IS THAT, MOTHER?

BY REV. G. W. DOANE.

What is that mother?—
The lark, my child!—
The morn has but just look'd out, and smiled,
When he starts from his humble grassy nest,
And is up and away with the dew on his breast
And a hymn in his heart, to yon pure bright sphere,
To warble it out in his Maker's ear.
Ever, my child, be thy morn's first lays
Tuned, like the lark's to thy Maker's praise.

What is that, Mother?—
The dove, my son!—
And that low sweet voice, like a widow's moan,
Is flowing out from her gentle breast,
Constant and pure by that lonely nest,
As the wave is pour'd from his crystal urn,
For her distant dear one's quick return—
Ever, my son, be thou like the dove,
In friendship as faithful, as constant in love.

What is that, Mother?—
The eagle, boy!—
Proudly careering his course of joy,
Firm, on his own mountain vigor relying,
Breasting the dark storm, the red bolt defying,
His wing on the wind, and his eye in the sun,
He swerves not a hair, but bears onward, right on!
Boy, may the eagle's flight ever be thine,
Onward and upward and true to the line.

What is that, mother?—
The swan, my love!—
He is floating down from his native grove,
No loved one now, no nestling nigh,
He is floating down himself to die,
Death darkens his eye, and unplumes his wings,
Yet his sweetest song is the last he sings.—
Live so, my love, that when death shall come,
Swan-like and sweet, it may waft thee home.

CHRISTMAS EVE.

The First Universalist Society in Utica, celebrated the reputed era of the birth of our Saviour, (December 24th,) with much spirit and devotion. The Court House was handsomely fitted up for the occasion—being tastefully decorated with ever-greens, and brilliantly illuminated. The audience was numerous beyond the capacity of the seats—many standing during the services. A discourse adapted to the occasion was delivered from John i:17. "The law was given by Moses; but grace and truth came by Jesus Christ." A recently organized choir of singers assisted by several instruments, performed their part to very good acceptance, and with a little experience will rival the singing in the oldest choirs. There has a spirit gone forth among the people in this place, of deep inquiry and earnest devotion, which in their results are certainly highly favourable to the advancement of the doctrine of all "God's holy prophets," and cheering to the lovers of truth.

EXTRACT.

Meditation and prayer, are among the holiest and most sacred enjoyments in the life of a Christian; they constitute the food which enlivens his soul—and form the link which unites him to his Creator. It is in such exercises that he cherishes his hopes, strengthens his faith and enkindles his zeal. In the estimation of him who thus habitually communes with his God, the vicissitudes of time are lighter than a withered leaf, borne on the winds of Autumn. Sublunary grandeur is a vain, an empty dream; its greatest enjoyments vanish before his vivid conception of that beatific vision to which he is rapidly hastening; its sweetest music is discord in comparison with that of celestial voices, in which he is soon to mingle; its affections are but for a moment, and will yield before that weight of glory which has been purchased for him; he is but a sojourner in this vale of tears; and his sufferings do but make him more anxious to reach that better land where all tears are dried up, and every sorrow soothed to tranquility forever.

ON SLANDER.

Who steals my purse steals trash—
'Twas mine, 'tis his, and has been slave to thousands:
But he that filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed.

There is not in the whole summary of human vices, one more detestably dark than slander; its insidious whisperings, like the baneful upas, carries poison in every breath; and like the blast of the overwhelming siroc, spreads desolation around it. Neither the most unquestionable rectitude, nor the most unoffending artlessness, can escape its rancour and malignity. Indiscriminate in its attacks, yet often choice of those objects which afford it a wider field for speculation. The undissembling individual who stoops not to the guarded policy of dissimulation: the credulous and unsuspecting mind, untutored in worldly guile, reared in the depths of monastic solitude, fancies a friend in every associate; and those who dare to think or to act in a well meaning independence of feeling, too often rush upon its fatal shoals, which leaves them a wreck forever! The breath which obscures the bright surface of the mirror may be wiped away, but that which is breathed on the fair fame of female purity, can never be erased. It is, therefore, incumbent on every one to weigh well the merits and demerits of an individual ere they pass a sentence; for, without unequivocal testimony, it is wrong, unjust, and cruel, to condemn. Hence the sacred oracle of truth says—"judge not lest ye be judged."

Had we no faults ourselves, we should take less pleasure in observing those of others.

Silence is the best remedy for anger—if you say nothing, you will have nothing to unsay.

Modesty seldom resides in a breast that is not enriched with nobler virtues.

A day well spent secures repose.

NOTICE.

Balfour's Essays, and 2d Inquiry, Kneeland's Testament and Lectures, Pickering's Hymn Book, and a variety of pamphlets and sermons relative to Universalism, For sale by

S. R. SMITH.

Clinton N. Y.

BOOKS,

For sale by D. SKINNER, Utica.

	PRICE.
PETTIT PIERRE ON DIVINE Goodness, full bound,	60
Do. in half binding, - -	50
Canfield's Review of Ten Letters, written by Rev. J. Hawes, containing reasons for not believing in the doctrine of Universal Salvation. To which are added 13 Friendly Letters to a candidate for the ministry. By Russel Canfield, editor of the Religious Inquirer, - - - - - -	37
Hudson's Letters to Ballou, in vindication of Future Punishment; -	$1, 00
Balfour's Essays, - - - -	1, 25
Evangelical Repository; (in which are contained Dr. Priestley's '*Sermons on the evidences of the Christian Religion*') edited by L. Willis; bound in paper covers. - - - -	37
Plain Restitutionist, by E. Ferris. -	75
Balfour's 2d Inquiry, - -	1, 00

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UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, N.Y.

DOCTRINAL.

TO MR. WILBERFORCE.

LETTER NO. 6.

SIR—A person unacquainted with artificial theology, and ignorant of the extravagances of which it is capable, would be much surprised when informed, that a scheme like the one we have been contemplating, was invented expressly to vindicate the character of Deity. He would naturally inquire, what imputation can be supposed, worse than the one this vindication necessarily brings with it?—He will urge that the apology is totally on the side of *man*, and not of his *maker;* since the depravity which is hereditary and inevitable, renders what is termed vice as instinctive, and consequently as innocent as the brutal propensities of the most brutal animals; and he will ask, Can any thing stronger be suggested against the divine perfections, than to treat these instinctive propensities as crimes deserving eternal punishment?—When you unfold your principles before him, by asserting that every thing which comes immediately out of the hands of Deity, must be perfect; that it is inconsistent with the divine attributes, to form creatures in a depraved state, and therefore they must have been rendered depraved by incidental circumstances; he will reply that the difference is not so immense between permitting the agency of a wicked spirit to effectuate this fatal change, by which his own eternal purpose was accomplished, and originally creating man with the propensities you contemplate and bewail: nor is there more injustice in punishing mankind for primitive depravity, than in rendering them liable to eternal damnation for imputed crimes.

But without wishing to palliate the frailties and imperfections of human nature, he will remind you, that there is a large space between absolute perfection of character, and radical depravity; and that a large diversity of mixed characters may be formed within that space:—and he will again demand, What proofs have you that it is inconsistent with the divine perfections to create beings capable of this diversity? If you say that every thing which comes from God must be perfect, he will require an explanation. He will ask, Do you mean to preclude the Deity from the creation of any beings, who are not perfect in knowledge, disposition, and felicity? without which there must be occasional crimes of ignorance, of depraved wills, and some share of misery; if so, you presume to limit his creative powers to beings perfect, like himself. If this position be disavowed, it will necessarily follow, that there must be some kind and degree of imperfection in the creation of God. And this being admitted, he will again ask, How can you prove that the degree of imperfection and depravity observable in human nature, exceeds that which is within the limits of the divine attributes to admit? He will further suggest the possibility, that, in the wide empire of the universe, an infinite diversity of methods may, in the plenitude of infinite wisdom, be rendered conducive to the same issue; the promotion of all possible happiness. He may suppose it to be the divine plan, in our system to form beings that shall be placed at a great distance from complete felicity, but with endowments that shall render felicity attainable; to create in ignorance, but to furnish with powers and means of acquiring knowledge; in weakness, both individually and collectively, but with the capacity of acquiring personal and combined strength: to implant a principle of self-love, which though innocent in its nature, may prove inordinate and pernicious, unless it be under the control of higher principles, with which our natures are likewise endowed: to inflict sufferings, but to give them a salutary tendency, so that they may be productive of greater good than could have been promoted without them. He will admit that such a plan may not correspond with our wishes; and that our impatience to enjoy happiness, will induce us to imagine that it is infinitely more consonant with our ideas of a wise and perfect Governor, than plunging a whole race into endless misery at once, without crimes of their own, without means of reforming their native depravity, or hopes of escape!

One singular advantage attends the above hypothesis: it is not necessary that it should be true, in order to invalidate yours. If there be no proofs that it is contrary to scripture, that it is irrational, or that it is peculiarly derogatory to the divine perfections, it has infinitely the advantage. It may be false, and yet confute your bold assertion, that there is no other way of explaining the phenomena of human depravity, than the one you have adopted: it may be false, and yet afford a more pertinent and more honourable solution of the difficulty, until the discovery of a better shall produce still greater satisfaction to the impatient mind.

If the adoption of this should commit too great a violence upon prejudices and habits that have been long formed, there is another hypothesis which approaches nearer to your own, and ought to have a decided preference: and that is the ancient doctrine of Manes, from which yours is manifestly derived, and of which it may be justly deemed a corruption.—The Manechæan system completely exculpates Deity from being the author of evil, and the intentional cause of misery. The Creator is deprived by it of no other attribute than that of infinite power, which is no impeachment of his moral character. Since his designs and plans may yet be just, wise, and good, the grand respectability of character still remains, and the incessant exertions of his power, to the destruction of misery which he did not voluntarily permit, still demand the universal tribute of love and gratitude. Their doctrine further administers this consolation: it admits that the good Being will finally become triumphant over the malignant Spirit; and that order, virtue, happiness, shall, at some future period, be diffused through the universe. Who, Sir, that has it in his choice, would not prefer reposing his mind upon an error which promises such a desirable issue, rather than suffer it to

be tossed, like the fallen angels in Milton, upon the waves and surges of eternal misery; to which your system incessantly directs our thoughts?

Many other objections might be advanced against an hypothesis which you deem so essential to christianity; but if the force of these already urged be not sufficient to subdue your prejudices, it would be in vain to expect success from the most numerous auxiliaries. We might examine the principles upon which you rest the importance of this doctrine, andprove them fallacious. We might assert that to strike terror into the human mind, by expatiating upon the danger of actual transgressions, is much better calculated to affectuate a change in minds and morals, than the method your system pursues. For true repentence can only arise from consciousness of personal guilt; and a rational expectation of the terrible judgments of God, can alone be founded on a conviction that they are righteous, and we deserve them.—It would not be difficult to demonstrate that a firm and influential belief of your hypothesis would extend the most baneful effects over the whole human race, in every successive generation. It would bring forward such a total debasement of character, as to create mutual detestation, and excite universal suspicion. It would compel every individual, when accused of the vilest dispositions, and basest principles, to admit the charge.—It would diffuse an universal gloom, which nothing *could*, nothing *ought* to dissipate. The benevolent mind would perpetually suffer the torments of the damned, by reflecting upon the miseries that probably await the majority of its most intimate and endearing connexions.—Every principle of humanity would forbid the most virtuous commerce of the sexes; and celibacy, as the only means of exterminating a race born under the wrath and curse of its Creator, would be the sublimest of duties!—You might also be admonished, that if the danger of speculative errors proceed from their pernicious tendency, an error so peculiarly dishonourable to Deity, which hath a tendency to embitter every enjoyment in life, to throw one class of persons into a sinful despondency, and tempt another to reject all religion, must deservedly be placed among the most dangerous; and nothing can prove a future excuse for your creed, but that sincerity against which you have entered so solemn a protest; or afford such consolation to the mind, as the benignity which your creed insults. Having thus reasoned with you to the utmost extent of the subject, we might justly extol our courtesy in condescending to argue with persons whose hypothesis deprives them of the right. For what evidence can those produce, that they are qualified to argue upon the subject, whose leading principle it is, that the fall of Adam has impaired our intellects, and blinded our judgments, to such a degree, that we are not able in any one instance, to think or to act aright? How can they who maintain the depravity of human reason convince us that every thing they urge in defence of their system does not proceed from that very perversion of intellect which they confess to have seized the whole human race?

Justice could not be done to these hints, without increasing our trespass upon your time and patience; and therefore they are submitted to the amplification of your leisure moments.

It is hoped, Sir, that you will perceive, from the pains which have been taken in the letters, to state the objections to the doctrine of original sin, in all their force, that the writer sincerely aims at your conviction. He would be happy to relieve you from the embarrassment of mind under which you manifestly labor. He assures you that it is a pleasant thing for faith to walk hand in hand with reason; and he sincerely thinks, that it would not only be an honor, but an advantage to rational Christianity, were you to become its advocate. Eloquence, like yours, founded upon true principles, might produce the most beneficial consequences.

These Letters are addressed to you through the medium of the public, that they may, in some degree, serve as an antidote to the pernicious effects of your Treatise, upon minds already prejudiced against Christianity,—whose prejudices must inevitably be confirmed, by the apprehension that your doctrines are essential to genuine Christianity. It is also ardently desired to soften that uncharitable asperity, which your work is unhappily calculated to increase among a numerous and respectable body of Christians, by indicating that your principles are not rejected without mature consideration. The writer is further desirous of making the experiment, whether it be not possible for reason to gain the ascendancy, over the influence of station, and popularity of character. He has, therefore, concealed his name, that his arguments may be appreciated according to their real validity, and that their influence may not be diminished by prejudice, or receive adventitious force from predilection. If he has in some instances, expressed himself in strong language, he has taken care that such language should be authorised by stronger arguments; and whenever he has manifested indignation, he has felt that the doctrine deserves it, which was with him an additional proof of its being a pernicious error; for nothing which comes from God can possibly excite that emotion. He must confess also that he is very solicitous to shame, if possible, that class of Christians into feelings of self-reproach, who dare to countenance, in their official capacity, sentiments their private opinions reject. It is well known that many of our public teachers laugh in their sleeves,—and some of these sleeves, they say are of *lawn*,—at those doctrines which they inculcate from the pulpit with a pretended earnestness. They must surely, upon reflection, consider themselves as degraded to a level with the hireling sentinels of an old gothic castle, who guard, with apparent zeal, the supposed repository of the archives of the the empire; while they are confident there is nothing within, but rubbish and vermin! If, Sir, sincerity itself be not always a security, how great must be the danger of *insincerity*, particularly in a case where they are stigmatizing their Creator? If it be a dreadful perversion to represent the Devil himself as an angel of light, what shall we term that conduct, which without the plea of ignorance, represents the source of light, in a character similar to that of an angel of darkness!

With the respect due to your distinguished merits, I have the honor to subscribe myself,

Sir, your fellow Christian,
and obedient servant,
A LAYMAN.

For the Evangelical Magazine.

"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

It has been the object of religious professors, to purposely misrepresent and endeavor to break down those who differ from them in sentiment; and often it is, that we hear what amounts to no less than downright falsehood, proclaimed from the consecrated desk; and, also from the influence of those weak sophisms upon their hearers, many of *them* resort to the same means for the very same ends. I would not be understood that they all do it with an evil intention: for after having heard their own sentiments advocated, and all others anathematized and proscribed, it is not at all a matter of wonder, or astonishment, that we see them thus engaged. It may be therefore imputed to ignorance, and not wholly as a crime. They have a zeal, but not according to knowledge, which is of all things the most selfish, and by no means easily entreated.

Situated as we are, among so many different opinions of Christianity, how shall

we determine which is on the side of truth? It is acknowledged by all, to be almost an indispensable duty, for every person that has arrived to years of understanding, to adopt a system of religious truths and principles. But who has been so fortunate, as to arrive in this pursuit, at truth, unmixed with error? Or who has discovered an infallible rule, by which he may aspire to these truths?—Has not the Author of our being bestowed upon any of his creatures, a gift that will aid them in this pursuit? For myself, I can find no better way, than to exercise the monitor in my breast, the faculty that should rule and direct us, in all our sentiments and opinions. I am aware that our understanding is liable to err, but this is by no means a crime, but a misfortune. The ideas of one person may not exactly correspond with those of another; but, independent of prejudice, tradition, and superstition, I am sure they would coincide much better than many of the sentiments presumed to be drawn from the the Bible.

"But," says an enthusiast, "you must not apply to your reason, in matters of religion, you would be considered an infidel were you to do so." Yes, we are to prostrate the noblest faculty of our natures, and the only one that distinguishes us from the brutes themselves! We are to take it for granted, without one moments consideration as to its truth or rationality, an imposition that has been palmed upon community by aspiring ecclesiastics, that our merciful Father has prepared a burning hell, out of his (mere) good pleasure, (for he says he will do all his pleasure,) to appease his wrath, and avenge himself against his disobedient children. But to say nothing of the truth of principles or sentiments—whether the Universalist doctrine is true or false, it matters not in the least—it is certain that unmerited reproach has been heaped, not only, on the sentiments, but upon men of the most unexceptionable characters, highly distinguished for morality, and I may truly say, for virtuous actions, merely because they were fully established in the belief of those principles, which teach us to do good to all mankind, to live with them as our brethren, and not as our enemies; to entertain the hope, that even the most vile shall be changed, in the twinkling of an eye, when the last trump shall sound, and that this corruptible shall inherit an incorruptible crown of everlasting life.

Is this making a brute of one's self, and rendering him unfit for civilized society? Should a man be ranked among devils and damned spirits, only for his *belief*—merely because he believes or doubts a little more (or less) than others?

This certainly is the case in the estimation of many. It is instilled into the youthful mind, while the judgment is weak, and generally strengthens with it. Few children, nurtured by people professing to believe in an endless hell, have risen to years of understanding, without having this diabolical idea of Universalists, and their doctrine, pictured to them in more than savage deformity. And it is often the case, when a young person has been trained up in this mode of thinking, when he arrives to years of understanding, that he begins to doubt the correctness of it; & his riper judgment, after taking one scrutinizing view, at once discovers its fallacy, and immediately directs his attention to sentiments more consistent and reasonable. But alas! he at once beholds the finger of proscription directed at him, and receives its poisonous shafts.

To tell a young person who has just established his sentiments in favor of Universalism, that you have no more hopes of him, that he is undoing and ruining himself forever, that he had better have had a premature grave, than to settle down upon such principles, is certainly very wrong, besides being, in my opinion, in a great degree criminal.

Every one has a right to cherish and express his own sentiments; and if errors of the understanding, are to be the subject of reproach and hostility, I say adieu to human society; for there is no person however talented, or upright, who will escape proscription.

Every one has an equal right to retort upon another, differing from him in sentiment, and should this be the case, what consequences would follow? I answer, that human society would no longer be harmony; and discord and disputing, contention and strife, would ensue, and I imagine there would be a worse hell upon earth, than we have any reason to fear in a future state.

These people, if opposed in their hue and cry against Universalists, immediately raise the cry of persecution, "we expect to be a persecuted people, it was so predicted, and has always been the case." But reflect one moment, have not these ungodly beings as you term them, who believe in the mercy and goodness of the Almighty, I say, have not they, and do they not now suffer more from the venomous shafts of persecution, than those who profess to be this persecuted people? They absolutely do. They have been slandered and cried down as infidels, and ranked with thieves and murderers without the least distinction, and all this only for their *belief*. From one wrong opinion, or an opinion differing in any respect from their own, their enemies infer the subversion of all moral principles, and the prostration of all social feelings. One thing is self evident, that—

"The good must merit God's peculiar care;
But who but God, can tell us who they are?
One thinks on Calvin heaven's own spirit fell,
Another deems him instrument of hell:
If Calvin feel heaven's blessing, or its rod,
This cries there is, and that, there is *no God*.
What shocks one part, will edify the rest,
Nor with *one* system can they *all* be blest;
The very *best* will variously incline,
And what rewards your virtue, punish mine."

C.

For the Evangelical Magazine.

ANSWER TO ELIHU.

MESSRS. EDITORS.—Having been an attentive reader of your valuable an interesting Magazine, from its commencement, and having, according to my ability, treasured what I considered to be truth, and rejected what I conceived to be the errors contained in it, I have to solicit your indulgence while I briefly and mildly state some objections to the *soul-sleeping* doctrine which has lately made its appearance in your 18th No. in an article signed *Elihu*, and I hope he will kindly set me right where I may be wrong.

In support of the above mentioned dark and gloomy doctrine, he has ventured to decide, that the soul dies with the body, and then quotes I Tim. vi. 16, to prove that God is the only immortal being now in existence.

According to the scriptures, Jesus of Nazareth was once a mortal being, here on earth, and lived and died in the land of Judea. But God, who is rich in mercy, and almighty in power, has raised him from death, to reign with him at his own right hand, in the realms of boundless bliss and cloudless day. Acts ii 24, Pet. i 21; and, "Being raised from the dead, he dieth no more; death hath no more dominion over him. Rom. vi 9.

Now if God is the *only immortal* being, then Elihu must admit that Jesus Christ who lived and died, rose and revived, is God, or deny his resurrection, or which is tantamount thereto, deny that Christ is now immortal. It is true that God is the only being that hath immortality as his *own*, *original*, *underived nature*, and all other beings *derive* it from him, as the lucid moon and glimmering stars receive their light from the golden sun, or as the branch draws its nourishment and support from the parent vine.

Our blessed Saviour, when on earth, once said to his apostles, "Ye are the light of the world, a city that is set on a hill cannot be hid." Matt. v 14.

But Elihu seems to think they have been *extinguished* as the light of a candle when it is put out; and if it is as he would have it, then they have *perished*, and are

therefore good for nothing, but to be cast out, and trodden underfoot of men.

Christ says, "a city set on a hill *cannot be hid.*" But Elihu's theory is, that the city to which Christ had reference is hid in the land of darkness, in the shades of silence, where the gloomy prisoners lie: and if so, then the majestic stream of ages that has rolled by, has carried generations, cities, and empires, souls and bodies, to one *original state of nonentity*, in oblivion's dark and dismal abode; or if they exist, they will be unconscious of it,—so that it is no better than nonentity.

Paul says, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the apostles aad prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together, for an *habitation of God through the spirit.*" Eph. ii 19, 20, 21, 22.

Elihu says that the spirits of the apostles are dead. It therefore follows that the foundation of this spacious and magnificent edifice, sacred to the genius of every spiritual builder with God, "is now no more of a conscious rational being, than the wind that blows in the forest."

The apostle speaks of Christ, in whom all the building, (not part,) fitly framed together, groweth (not dieth) unto an holy temple in the Lord. Why, then, does Elihu wish to reverse the good news of the gospel, and substitute the sleepy doctrine instead thereof?

Elihu also says, "the conscious rational man, or rationality, wholly originates in the *fleshly brains*, in connexion with the nervous system." Now if this be the case, *man* will have *no consciousness* hereafter, even should he be raised to *immortality*, unless he has a *fleshly nature*, seeing rationality, or consciousness, "*wholly* originates with the *fleshly* brains."!! Now, Mr. Editor, *I* have always supposed that consciousness, or rationality, originated with, and proceeded from God, the "Father of our spirits." I conceive Elihu's conclusion, that, because there is not the same *outward* manifestations of intellect or rationality in infancy, idiocy, and old age, as there is in the vigor of mature manhood, there *is no intellect* or *conscious soul*, to be as erroneous as it would be to argue, because the sun does not emit the same degree of light and heat in the morning and evening that it does at mid-day, or because we cannot see it at night when our hemiphere is turned from it, that, therefore, the sun does not exist, or if it does exist, it does not shine. The truth is, the sun always exists, and always shines, whether we see it or not: and the human mind, or rational soul, which is derived from God, always exists, though outward circumstances may obscure its brilliancy or its operation from our view. Christ says, God "is the God of Abraham, Isaac, and Jacob—He is not the God of the dead, but of the living." Now if the souls or spirits of Abraham, Isaac, and Jacob died with their bodies, Christ must have stated an untruth when he said God was *their* God, and yet was "*not* the God of the *dead*, but of the *living.*"

The royal psalmist of Israel says, "I will *never forget* thy precepts: for with them hast thou quickened me." Ps. cix 93. And in another place he testifies as follows: "I will sing praise unto my God, while I have any being. Ps. cxlvi 2. But Elihu says no, not so; you shall have an existence as unconscious as the wind, and your harp shall hang in silence on the willow.

When good old Simeon was almost worn out with age, and sinking under the weight of years, he entered the temple of worship, where his eyes beheld, and arms embraced the holy child Jesus; and pressing the sweet babe of Bethlehem to his bosom, he exclaimed, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke ii 28—32. Why this earnest and fervent ejaculation should have been made, indicating that his soul was overwhelmed with joy unspeakable and full of glory, I am totally unable to conceive, if indeed Simeon believed that the spirit dies with the body. Why wish to become unconscious of his Saviour, and of that joy which he then realized? If such is the effect of gospel grace on the hearts of men, then I must confess I am yet a stranger to it

If the apostle Paul was a believer in the soul sleeping doctrine, how shall we account for his being "In a strait between two, having a *desire to depart and be with Christ, which is far better*:" nevertheless to abide in the flesh was more needful for his brethren? Phil. i 23, 24.

Was it good news from on high, the spirit that giveth life and charity that never faileth, that inspired his soul with a desire to become *unconscious* of any consolation in Christ? Or was it a prelibation of greater pleasures in his Saviour at the end of his pilgrimage in the flesh that gave him this ardent desire to depart and be with Christ in immortality? Paul affirms that Christ is risen from the dead; and then adds, that "If Christ be not raised, then they also who are fallen asleep in Christ are *perished;*" (*i. e.* put out, quenched, or abolished.) "But now is Christ risen from the dead, and become the first fruits of them that slept." I Cor. xv 17—20. It therefore unavoidably follows, that Paul predicated the evidence of the immortality of the soul on the reserrection of Christ, and has most beautifully illustrated this doctrine by the grain sown that dies, and the germ that does not die. Here is the ground and pillar of my soul, and the hope of a future harvest. But, alas, if the chit, or sprout, dies with the body, then where is the prospect of the resurrection?

Paul further says, "You hath he quickened, who were dead in trespasses and sins." "Even when we were dead in sins, hath quickened us together with Christ." Eph. ii 1—5. "And if Christ be in you, the body is dead because of sin; but the *spirit is life* because of righteousness. And if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Rom. viii 10, 11.

I have here presented a specimen of that testimony which cannot be impeached. I have entered the field of life, where "Whosoever believeth that Jesus is the Christ, is born of God. (I John, v 1.) And not only so, they have everlasting life in Christ Jesus our Lord." John vi 47. Christ said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." "Whosoever liveth and believeth in me shall never die." If Elihu thinks there are some who "would have us believe that Solomon, where he says 'the dead know not any thing,' did not mean as he said," I would ask whether *he* believes Solomon meant as he said, when he declared, "Then shall the dust return to the dust as it was; and the *spirit* shall return to God who gave it"?

ICONOCLASTES.

Power of Eloquence.—The accomplished sceptic, Chesterfield, was present when Whitfield presented the votary of sin under the figure of a blind beggar led by a little dog. The dog had broken the string. The blind cripple, with his staff between his hands, groped his way unconsciously to the side of a precipice. As he felt along with his staff, it dropped down the descent too deep to send back an echo. He tho't it on the ground, and bending forward took one careful step to recover it. But he trod on vacancy, poised for a moment, and as he fell headlong—Chesterfield sprang from his seat, exclaiming, "By heavens, he is gone!"

Trust not a man in the night, whose eye roves from yours in the light.

EVANGELICAL MAGAZINE.

UTICA, SATURDAY, JANUARY 24, 1829.

OUR OWN CONCERNS.

To each delinquent subscriber for this paper, the publisher would say,

PAY ME THAT THOU OWEST!

"Stop, stop, friend Skinner!" says neighbor Caution; "not quite so fast!" you will *offend* your patrons if you address them in this *harsh* language." Well, perhaps it may be so. We ask your pardon. It is altogether probable it may *sound* harsh and severe, at least, in the ears of *debtors*. Indeed *we* well know from *experience* how it sounds to those who *owe* any thing. We will therefore attempt a little improvement.

Kind, benevolent, liberal, and *generous Patrons*, will you have the *goodness*, the *condescension*, the *mercy*, and the *justice*, (this last word sounds rather harsh," says neighbor Caution, but we can't help it,) to send us a little——*cash?* We feel extremely sorry to be under the necessity of making this request. But our apology for making it, is, that we are *particularly needy*, and *largely involved in debt*. We have to pay *cash* to *Paper-makers—cash* to *Printers,—cash* for *rent —cash* for *fire wood—cash* for *food and raiment*. But alas! how are we to get the cash to pay these enormous expences? Our Subscribers are requested to answer. The amount due from subscribers, is, to them *individually*, but a *trifle;* but the *aggregate* amount is to *one* (and he struggling with poverty) of *vast consequence*; and is *indispensably necessary* to the continuance of this paper. "*Whatsoever things are just—if there be any virtue—think of these things.*"

☞Subscribers living at a distance, who have not yet paid for the current volume of the Magazine, are requested to send by mail, or otherwise, $1,50 to D. Skinner, Utica, N. Y. as soon as convenient. Where two or more subscribers can join and send payment together without dividing a dollar, it should be done. But where this is not practicable, any one sending a two dollar bill, where they owe but $1,50, may send it at *our* expence of postage; and after deducting postage, if there is any thing their due, we will either send them the balance in Sermons and Pamphlets, or credit them the amount of it on the next volume, as they shall direct.

CONFERENCE.

The *Monthly Conference* of Universalist Ministers met, agreeable to appointment, at the house of Br. S. R. Smith, in Clinton, on Wednesday, the 14th inst.—Present, Brs. S. R Smith, George Messinger, Walter Bullard, and D. Skinner—enjoyed a pleasant interview; and in the evening a discourse was delivered by the latter, from Judges ix:14, 15.

Adjourned to meet at Sauquoit village on the 2d Wednesday in February next. All ministering brethren are invited to attend.

"*True Believers hated by the World.*"—A Discourse with this title has just been published at this Office, by *Rev. S. R. Smith*, of Clinton. It was delivered in Clinton on the 3d Sunday in November, and in this place the 1st in December, last, on the text, John xv:18, 19. 'If the world hate you; ye know that it hated me before it hated you," &c. It is, like all the productions from the same pen, a truly excellent and valuable article. The author in the first place speaks of the application that is commonly made of the text, and particularly of the erroneous application of the word *world* by modern preachers, to the *irreligious* or *non-professing* world, showing that this could not have been the application made by our Saviour, as the Jews were all *religious*, and the Gentiles, at that time had never heard of Christ or his apostles, and therefore could neither love nor hate them. He next proceeds to show that it was the professedly *religious world* that hated Christ and his apostles, points out the true *characteristics* of that world, and the reasons *why* it hated them. He then makes a just application of the text to the present age of the world, and shows that the same characteristics exist in the popularly *religious world now*, that existed in that world that *hated* Christ; and that the same causes that then operated to bring down the hatred of the ancient religious world upon the Saviour and his followers, now operate to fix the hatred of the same characters on all, who, like the Saviour, neglect to conform to all of their dogmas and superstitious notions, and boldly expose their abominations and hypocrisy. We should be glad, had we room, to copy the whole discourse into our columns. But as our room is limited, and we have other important matter on hand, we must content ourselves with recommending to our readers to *purchase the Sermon*, and presenting them with the following extract from it, on the *characteristics* of the *world* that hated Christ and his apostles:—

"But it can require no argument to prove that neither the *universe* in general, nor any proper part of mere physical being, nor an age or period of time, can either love or hate. And therefore none of the meanings yet given to *world*, can be that of the text.

"Let it be observed, then, that as the *world* means an economy, or dispensation, so it also signifies those who live under, or are the subjects of any particular dispensation. Thus, those who lived under the *law*, were said to be of that world—or, if you choose, were the "*world's people;*" and this constituted the world which could and would *love* its own, what was like itself, and would *hate* whatever and whoever was not conformed to it. And it will, if possible, be still more manifest that we are correct in this, when it is recollected that it was with the subjects of the Mosaic dispensation that Jesus had to do. For at the time when he delivered the sentiment of the text, the Gentiles had not heard of Christ and his apostles, and therefore hated neither. Of course, as they were known only by the Jews, and must be *hated* only by those by whom they were known, it follows that the world which hated our Saviour and his disciples was the Jewish world, or the people of Israel.

"It will now be proper to notice the *characteristics* of this *world*, in order that we may more distinctly perceive how, and in what sense, neither Christ nor his immediate followers were *of the world*.

1. It was in every proper sense, as far as mere profession and form can go, *a religious world*. It had many ages previous, received a revelation from God under circumstances of solemnity, grandeur, and terror, which admitted no uncertainty, and left no doubt of its divine original. That revelation was adopted, professed, and maintained, by every man, woman, and child, of that generation; and had avowedly constituted the religion of the whole nation, without an instance of general apostacy, for many centuries.

2. It was not merely a religious world; but religion was *fashionable and respectable*; and those who professed most, were most respected. Hence, it was not only fashionable to profess religion, but to *say and do* almost every thing in a very religious way. And whether they attended the market, or gave alms, or oppressed the poor, or defrauded the hireling, or devoured the portion of the widow and the orphan—they still carried about them the solemn grimace—the sanctimonious cant —the fashionable and imposing pretention to religion! This spirit was carried so far as to influence the dress, and it could be ascertained whether an individual wished to be considered particularly *religious*, by the ornaments of his head, or the very borders of his garments!!

"3. The world which *hated* the Redeemer and his few followers, was a *praying* world. Perhaps no people were ever so much distinguished for the punctilious observance of this rite, as were the enemies of our Saviour. Prayers were indeed enjoined, as a part of their religious duty; and the periods for its solemn observance were specified in the records of the sanctuary. But they were not satisfied with merely performing their duty—they must do more; and they accordingly prayed at times, and in manner, and on occasions, which were not required of them. Those who wished to distinguish themselves for their zeal, *prayed often*, and made *long prayers*, and were exceedingly careful so to make them as *to be seen of men*. So that not only the sanctuary resounded to their petitions, but the markets, and the

very corners of the streets were so many places of ostensible devotion.

"4. The *world* which *hated* Christ and his disciples, was much inclined to the punctilious observance of *forms and ceremonies*. The religion which it had received and professed, was remarkable for the multitude of its rights—and it is natural to suppose that persons of ordinary zeal might find enough in its absolute injunctions, to give full employment, both to the fancy and the heart. But that people, like all others, were disposed *to seek out inventions*; and among them *invented* a number of rites not enjoined by their law. Thus—though their *tythe* system would seem to be as particular as could be agreeable to the mass of the people, yet they invented the tything of "mint, and annise, and cummin!" And although the *gifts* and offerings which they were bound to make to the sanctuary for the support of religion and its ministers, were various, numerous and expensive;—still they authorised *children* to defraud their parents of their services by saying, It is *Corban*—"a gift!" In addition to these things, they practised a great variety of rites of a purifying nature. Many of these were also enjoined in the offices of their religion; but many more added by their *elders*. So that they could not even eat without performing a certain ablution.

"5. Not to mention several other particulars that might be enumerated—such as their exclusive spirit, their self-righteousness, and their fears of pollution from eating, or coming in contact with sinners—they were pertinacious in their regard for *the Sabbath*, and punctiliously strict in their determination to keep it holy. And being fearful lest in the performance of "works of charity and mercy," they might mistake the means, or the end, they appear to have dispensed with even these. Nothing therefore could be done thro' fear of doing wrong; and every thing was omitted under the pretence of omitting all that was agreeable to duty."

We cannot forbear making the following beautiful extract on the contrast between Christ and the *world* that *hated* him:

"It has been observed, that the enemies of our Saviour were a *praying people*; that they made long prayers, formal in character, and systematically regular at stated periods of time. None of these particulars distinguished the practice of Christ. For though both a prophet and a teacher, only a very few instances of vocal and consequently public prayer, are recorded as made by him. There is good reason to belive, that his ministry continued about three years—and no doubt of its being more than one; yet in this whole period, it is remarkable that he did not make as many public prayers, as would be offered in ordinary cases, by one of his religious nation in a single day! Those which he did offer, were invariably produced by the occasion—were the spontaneous effusion of a heart, touched with the most tender and expansive sympathy; or feelingly alive to the delicacy and dependence of his situation; or overwhelmed with, and borne down by, the torrent of oppression and cruelty which followed him through every period of his labors, and menaced him on every occasion. Nor does it appear that in any one instance, he was governed by the Jewish stated periods of public prayer? And instead of the pompous and verbose, and long, and labored petition of the Pharisee—his was the humble, and concise, and sensible request, inspired by pure devotion, warm from the heart in love with virtue.—And while the former sought the thronged temple, or the admiring gaze of the multitude in the market-place, or in the streets of the crowded city—the latter lifted up his eyes and his hands at the tomb of a departed friend, in the little circle of his followers; or breathed them forth on the cold mountain top while the solemn darkness screened him from the scrutiny of human eyes, and where no ear was open to his supplication save that of his Father and his God.

In respect to *prayer*, therefore, neither Jesus, nor his disciples were of the *world*."

NEW PUBLICATIONS.

New-York Gospel Herald & Universalist Review.

A work with the above title has recently been commenced in the city of New-York, of which we have just received the first number. It is published on a medium sheet, octavo form, every other Saturday, by A. C. Thomas, and edited by Rev. T. Fisk—Price to subscribers $1 per annum, payable in all cases *in advance*. It professes to be the *union* of several papers that *have been*, and others that were *proposed* to be published, viz: the "Herald of Salvation," "Universalist Review," "Gospel Herald," "Olive Branch & Christian Inquirer," the last of which, edited for the last year by Rev. A. Kneeland, has just been closed. Its execution is neat, its matter generally pithy, and it bids fair to be eminently useful, in the numerous family of Universalist publications, in disseminating truth and dissipating error and superstition. We are pleased to learn by an article from the Editor, that "no communication, that tends to impeach the veracity of the Holy Scriptures—or to weaken our belief in Divine Revelation, will be admitted into its columns, unless, for the purpose of refuting it." It would probably have been well for the cause of truth in New-York and its vicinity, had this course been pursued by all Editors in that city, for the last two years. The well known talents of Brother Fisk, and of some contemplated correspondents for the work, such as Brother Henry Fitz, and others, will doubtless obtain for the Herald & Review an extensive and liberal patronage.

THE UNIVERSALIST PREACHER.

A work of this title is also to be published in New-York by Brother A. C. Thomas, and edited by Brother T. Fisk. It is to be published in Monthly Numbers, each number to contain two or more Sermons by Universalist Ministers, and 16 8vo. pages, and at the unusually low price of

Fifty Cents per annum!

It is published at this low price for the purpose of enabling our brethren to circulate it gratuitously, as a means of preventing the deleterious effects of the numerous orthodox tracts, magazines, and pamphlets, with which our country is inundated. Societies or individuals, forwarding $5 to the publisher in New-York, will receive eleven copies.

THE THRESHING INSTRUMENT.

A Discourse with this title, on the text, Isa. xli:15. "Behold I will make thee a new sharp threshing instrument, having teeth"; &c. delivered in the 2d Universalist Church in Philadelphia, by Rev. Z. Fuller, has just come to hand. The design of the author was to expose, and to *thresh* "small as the dust" some of the most wily and dangerous schemes of the orthodox popular clergy of the day, and to hold up to just reprobation those plans and movements of ecclesiastics, which, in their nature and tendency, are designed to subvert the liberties of our country, and establish the reign of a spiritual hierarchy in our land. The Sermon is well written, and of a character calculated to do good.

☞A few copies of the above Sermon for sale by D. Skinner. Price 12 1-2 cents.

LETTERS TO MR. WILBERFORCE.

The present No. closes this interesting series of Letters; and from the interest that has generally attended their perusal, we are persuaded it is hardly necessary for us to *recommend* to our subscribers to *preserve* them, as a valuable treasure, that will be alike edifying to their children, and to future generations.

NATURAL GAS SPRING IN UTICA.

About five weeks since, in digging (not *near*, as stated in several papers, but) *under*, or *in the cellar of the Universalist Church*, now building in this Village, a spring of *inflammable gas* was discovered issuing from the earth. It appears to be pure *carburetted hydrogen*. When first discovered and brought from a small cavity in the earth through a pipe-stale, it was lighted and a flame, ten or twelve inches in height, continued to burn for some length of time, of the purest and most brilliant light imaginable. Since then, the earth has been excavated to some depth, and the quantity of gas seems to increase as the cavi-

(y is deepened. But for want of a gasometer and proper means of confining and saving what there is, its quantity and properties have not yet been fully ascertained. It is however supposed, by those who are considered good judges, that there is a quantity sufficient to light a considerable part of the Village, when it is all saved and properly disposed of; at all events that there will be amply enough to light the Church.

We always supposed that the *Universalist Church*, when completed would be a place whence *moral* light would emanate to the inhabitants of the village: but we little thought, till this spring was discovered, that it would be a place of *both moral and natural light.* One thing in particular is worthy of notice in this light, that it is not only brilliant, but perfectly *pure*, without the least *smell* or appearance of *brimstone.* Br. Drew of the Christian Intelligencer, pleasantly remarks of the *place* where it is found, that "this is the very place to look for new and pure *light*, above all others. And it 'increases as the excavation is deepened.' Just so it always was with Universalism—the deeper you dig, the better,—for then, the more truth you find, and the more light is obtained."

A TRUE HEROINE.

A Lady vs. *The Pioneer line of Stages*,—A curious incident occurred in this village a few days since. A lady travelling from the West to Albany, either from design or mistake, took passage in the "Pioneer," noted particularly for its *religious* character. Having travelled, an *only* passenger, as far as this place, she became tired of the *line*, and particularly so of a *solitary* ride, in severe cold weather, as it then was, and determined on taking the "Telegraph," for Albany, a stage of the Old Line. She accordingly made known her wishes at the public house where she stopped, and was informed she should be gratified by a passage in the stage of her own choice. She paid her fare through to Albany, and charged the agent to whom she paid it, not to deceive her and put her into the "Pioneer" again; for she *would not* ride in it; and if she was deceived, she would certainly return and prosecute the man who deceived her. She was told she need fear no deception. Accordingly when the Stage was ready in the morning, a call was made for "Telegraph passengers," and she got herself ready and took a seat in the Stage; not however till she had made an effort to see the *name* of the line upon the *door* of the coach, lest she should be deceived, and was laughed at for her incredulity in doubting the word of the agent, that it was "certainly the Telegraph." She was not permitted to see the name: and the stage drove on, she being the *only* passenger. After travelling a few miles, the stage made a halt at a public house; and having alighted from the coach, she found she *had been deceived*, and was aboard the "Pioneer." She then ordered her baggage taken off, hired her passage back to Utica, and verified her word by *prosecuting* for *deception* and *imposition;* and by the verdict of an impartial jury, recovered *Sixteen Dollars damages!* How the *poor, pious saints are persecuted!* How much the *righteous* do have to suffer in this world!

As we were absent when the last No. was issued, the first of the year, we take this earliest opportunity of presenting the *compliments of the season* to our kind patrons, by wishing them all a HAPPY NEW-YEAR.

STOP THE MAIL! STOP THE MAIL!!

A grand effort is now making by the combined powers of the Presbyterians throughout the United States, to stop the transportation of the mail, as well as to prevent the opening of it, on Sunday. This sickly effort of the clergy, to obtain further ascendancy and power over the government of this nation, we hope and trust, will fall to the ground with merited disgrace. We can see no possible good to be derived from its success. It would probably injure honest men in business, and be the means of protecting and shielding from just punishment, some villains, who would then be enabled to out-run the mail, and escape the danger of being preceded by advertisements. One thing is worthy of particular notice in relation to the movers of this novel scheme. The "Pioneer" folks, with J. Bissell, Jr. at their head, as we are credibly informed, remonstrated to the Post Master General against the transportation of the mail on Sunday, as a crying sin; but when they found they could prevail nothing in this way, but that the mail must travel on all days of the week—why, to be sure, they would be willing to carry the mail *themselves*; and for *less* money than the Old Line has of Government for the transportation of it! Or in other words, "It is a most heinous crime, a sin of the blackest dye, to transport the mail on Sunday—but if this *must* be done—WE will volunteer our services to commit the sin—and will do it *cheaper* than any body else will"!! We read that "Balaam loved the reward of iniquity."(?)

ERRATA.—In our last Number, which was worked off during the Editor's absence on a journey, several errors escaped, which it becomes necessary here to correct.

Page 166, 3d column, 3d line from top, instead of "though they may deny," read, "though *you* may deny," &c. Subscribers will have the goodness to correct this with a pen, where it is not already done; as the variation alters the sense materially.

Page 167, 2d column, first word in the second paragraph, instead of "whatever," read, "wherever."

Some other errors of less importance than these escaped, which it will not be necessary now to notice.

TO CORRESPONDENTS.—Br. S. R. Smith's *specimen* of the work he is now preparing for the public, and some other communications, shall appear in our next.

The Mathematical Question of C. C. does not properly come within the design of this paper.

Our friend in Adams, N. Y. is informed that we are not in possession of Dr. Ely's celebrated Sermon, from which occasional extracts have been made in our columns. The extracts were copied from other papers. There is however no doubt of their genuineness, as they were taken from a Philadelphia paper, where the Doctor lives, and the same extracts were read and commented on, in the Senate of Pennsylvania.

We would invite the attention of all Germans who may see this paper, to the following "Proposals," and inform any of them who may wish to subscribe for the "*Bearer of Glad Tidings*," that we will cheerfully act as agent in procuring it for them.—*Ed. Magazine*

PROPOSALS.

For publishing a German Newspaper, to be entitled

[DER FRŒLICHE BOTSCHAFTER,]

The Bearer of Glad Tidings, for defending the Common (or Universal) Salvation.

'Behold I bring you good tidings which shall be unto all people.'—ANGEL.

'As in Adam all die, even so in Christ shall all be made alive.'—PAUL.

The object of this publication will be to defend and illustrate the Christian doctrines of Faith and Repentance, the work of Salvation, the New Birth, Rewards and Punishments, the Unity of God, and Life and Immortality: Also to explain those passages of Scripture which have been used to disprove the doctrine of Universal Salvation.

CONDITIONS.

I. The "Bearer of Glad Tidings,' will be published monthly, in a pamphlet form, of 16 large octavo pages, by G. Grosh & J. Myers,

II. It shall be printed on good paper, with handsome type, and delivered to subscribers, at one dollar per annum, payable in advance, or on the delivery of the first number.

☞All letters must be addressed, post paid, to G. Grosh, Marietta, Lancaster county, Penn.

At a meeting of the Medical Society of the County of Oneida, on the 6th inst. a committee was appointed to take into consideration the evils resulting from the use of ardent spirits, and to report thereon to the society, at the meeting in July. Meantime, it was

Resolved, That the members of the society, from observations made in the course of their profession, are convinced that the habitual use of ardent spirits is extremely detrimental to health, causes many diseases, and not unfrequently death, even in middle age. Therefore

Resolved, That we will use our individual exertions to discountenance the use of ardent spirits among those within the sphere of our influence.

Utica, January 6, 1829.

Back and Stomach.—The Editor of a paper in Maine makes the following appeal in behalf of his back and stomach:—"We have many subscribers who have taken our paper for four years, and have paid us *nothing*. Do such persons think we can live on birch bark, like a Cossack's horse, or grow fat by inhaling the west wind? Do they suppose the Female Charitable Society find us with clothes? Do they suppose that paper, types, ink, fuel, and many other costly and necessary articles, are sent to us by unknown hands? Whatever Dr. Faustus might have done, the *black art* of modern printers has no such magic in it. When hungry, we have no time to fish or hunt, and it would be impious to expect a sheet full of good things to be miraculously let down from the heavens by the four corners, as in the case with Peter; and as to being fed by ravens, it is more likely that the ravens will feed scantily upon us—unless we get some money shortly."

It is a sign of a strong mind not to be over anxious to display one's wit, but of a commendable modesty not to desire to outshine others, when we are sensible that we can do so

POETRY.

ELIJAH'S INTERVIEW WITH GOD.

On Horeb's rock the Prophet stood,
The Lord before him past.
A hurricane in angry mood
Swept by him strong and fast:
The forests fell before its force,
The rocks were shivered in its course;
God was not in the blast.
'Twas but the whirlwind of his breath,
Announcing danger, wreck, and death.

It ceased. The air grew mute—a cloud
Came muffling up the sun;
When through the mountains deep and loud
An earthquake thundered on.
The frighted eagle sprang in air,
The wolf ran howling from his lair;
God was not in the stun.
'Twas but the rolling of His car,
The trampling of His steeds from far.

'Twas still again, and nature stood
And calmed her ruffled frame;
When swift from Heaven a fiery flood
To earth devouring came.
Down to its depths the ocean fled,
The sickening sun looked wan and dead;
Yet God filled not the flame.
'Twas but the terrors of His eye,
That lightened through the troubled sky.

At last a voice all still and small
Rose sweetly on the ear,
Yet rose so shrill and clear, that all
In Heaven and earth might hear.
It spoke of peace, it spoke of love,
It spoke as angels speak above,
And God himself was here.
For, oh, it was a Father's voice,
That bade his trembling world rejoice.

CAN YEARS OF SUFFERING.

Can years of suffering be repaid
By after years of bliss?
When youth has fled, and health decayed,
Can man taste happiness?
When love's bright visions are no more,
Nor high ambition's dream,
Has Heaven no kindred joy in store
To gild life's parting beam?

Oh! bright is youth's propitious hour,
And manhood's joyous prime,
When pleasure's sun and beauty's flower
Adorn the march of time,
But age has riper, richer joy,
When hearts prepared for Heaven,
Thrice tried, and pure of all alloy,
Rejoice in sins forgiven.

When long tried love still twines her wreath
Around the brow of age;
And virtue the stern arm of death
Disarms of all its rage;
When friends, long cherish'd, still are true;
When virtuous offspring bloom;
Then man's enjoyment purest flows,
Though ripening for the tomb.

From the New-York Gospel Herald.

"*The wicked shall be turned into hell,*" &c.

Mr. Editor,—Did you ever hear what a sad plight one of Mr. Murray's opponents got into, in bringing forward this passage, as evidence against Universalism? Mr. Murray had been challenged to dispute with a certain minister, who felt great confidence in his argumentative powers, and greater perhaps, in believing that Mr. M. had none. The disputants met,—and Murray's opponent, with an air of great self-assurance, commenced the debate thus: "Mr. Murray," said he, "do we not read, that the wicked shall be turned into hell, and all the nations that forget God'? Get them out if you can." Mr. Murray, with his accustomed shrewdness, immediately replied, —"Sir, do we not read that death and hell delivered up the dead that were in them? *Get them back again if you can*"!!

"It is nothing," says Smith, in his excellent treatise on Divine Government, "it is nothing to say, that the happiness intended to be bestowed upon his creatures by the Deity is conditional. There can be no doubt that it is so far conditional, that no being can be happy until he becomes virtuous. But the circumstances in which men are placed, and the ultimate effect of those circumstances upon their character, were clearly foreseen by the Deity, and if he perceived that any individual, under any particular combination of circumstances, would never become virtuous, he would either have altered his circumstances, or not have called him into existence. One or other of these measures benevolence required."

MARRIED,

In this Village, on the 22d inst. by Rev. Mr. Skinner, Mr. Charles Root to Miss Miranda Bromley, all of this Village.

African Colony.—The last number of the African Repository mentions that very shortly a vessel will be despatched to Liberia with about one hundred and fifty emigrants. This will require all the means which the society are at present possessed of. The number to be transported are only about one-fifth of those now seeking a passage.

NEW ALMANAC.

A man in Washington has invented a curious Almanac, which may be comprised on the face of one quarter of a dollar; and is perpetual, showing the days of the week for any month in the year within the space of ten thousand years, without an alteration. This Almanac is arranged on the head of an ever-pointed pencil case, and on the same pencil case will be arranged the phases of the moon for one thousand years. It also shows the Dominical letter for any year; the conjunction; opposition, and quadrature of the moon for one thousand years. And, by stamping the seal of a letter with the head of this pencil case, will be left an impression showing the day and hour in which the letter was sealed.

A warm heart requires a cool head. Courage without discretion is like fancy without judgment,—all sail and no ballast.

Labor is good, if not for food, certainly for physic.

None are more inclined to become the enemies of vice than those who have been its slaves, and are so happy as to have broken from their bondage.

Dependence is a poor trade.

Wear your shoes rather than sheets.

A rascal grown rich has no kindred.

A sober man is often bashful.

A nod from a man of fashion is a breakfast for a dunce.

A man with a lean purse finds fault with the best pieces in the market.

OBITUARY.

DIED.—On the 22d inst. at the Hermitage, and in the 62d year of her age, MRS RACHAEL JACKSON, wife of ANDREW JACKSON, President elect of the United States. Her health, which had for some months been more delicate than usual, became seriously impaired about a week ago, by the fatigue of a long walk. She was attacked with alarming spasms in the chest; which after remitting & recurring for a few days, became transferred to the heart, and in a moment of apparent convalescense, terminated without a groan or struggle her well spent life.

Died—At Newport, Herkimer Co. on the 13th inst, Mrs. Lydia, consort of Mr. John Rodgers, aged 34 years. She had long been wasting away under that pallid and unrelenting disease, the consumption, which she bore with Christian fortitude and patience; and during the whole of her sickness, continued steadfast in that "faith which was once delivered to the saints," which embraces a world's salvation, through the mediation of Christ Jesus our Lord. Though the daughter of a Baptist clergyman, and educated in all the peculiar dogmas of that sect, yet her mind had long been perfectly freed from their influence; and one of her last, and most particular requests, was, that her funeral sermon might be preached by a Universalist minister; and, if one could not be obtained, to be buried without any funeral services. Her request was complied with; and the Editor of this paper delivered a Discourse on the occasion, from 2d Sam. xiv:14.

In this Village, on the 17th inst. very suddenly, of the croup, Sophia C. youngest daughter of Mr. Lyman Scranton, aged 22 months.

At Newport, on Sunday the 18th inst. after a distressing sickness of nine months, Mrs. Aurillia H. Burton, consort of Mr. —— Burton, late of Buffalo, in the 29th year of her age. She has left a husband, two little children, and a numerous circle of relatives and friends, to mourn the loss of an affectionate wife, an amiable mother, and an exemplary member of society.

At New-Hartford, on the 4th inst. Mr. Christopher Morgan, aged 53 years; much lamented by his family, and a numerous circle of friends and acquaintances.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. FEBRUARY 7, 1829. NO. 23.

THE UTICA EVANGELICAL MAGAZINE is printed each alternate Saturday morning, at the Office of the Oneida Observer, No. 81, Genesee-street.

DOLPHUS SKINNER, } EDITORS.
LEMUEL WILLIS, }

PRICE.—To Mail and Office subscribers, $1 50 per year—or $1 if paid in *advance*. To village subscribers, whose papers are left at their doors, 25 cents more will be charged than to mail and office subscribers.

No subscription received for a less time than one year; and no paper discontinued till all arrearages are paid; unless at the discretion of the publishers.

Agents who obtain eight subscribers and pay for their papers, will be allowed the *ninth* copy *gratis*.

Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, N.Y.

Original Communications.

For the Evangelical Magazine.

ATONEMENT--PUNISHMENT--FORGIVENESS.

A SERMON—BY D. SKINNER.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." I Peter, iii 18.

There is, perhaps, no subject embraced in the Christian religion, to which more importance is attached, than to that of the Atonement. And, we may add, there is none on which we believe erroneous opinions are more generally entertained than on this. How the Atonement is to be viewed—whether it is an act or dispensation by which the sinner is delivered from the condign punishment which his sins have demerited—if not, how a just punishment for sin is consistent therewith—and how, if the latter be inflicted, the sinner can be said to be forgiven—are questions which are necessarily connected with each other, and which the prevalent opinions of popular Christians have rendered it necessary to answer. To solve these questions, and to present the subject in its true and proper light, is the design of this discourse.

The popular doctrine of modern Christians, is, that the Atonement is to be viewed as a *satisfaction* made to God, by the death of his son, on behalf of mankind, whereby they are delivered from the punishment justly due to them for their sins, and God becomes reconciled and friendly to them; whereas without this satisfaction, they had nothing to expect from him but everlasting frowns and endless curses. Or, to use the descriptive language often employed on this subject:—"Man had sinned, and become infinitely guilty before God—our first parents had transgressed a law, the penalty of which was *endless damnation*, and thereby involved themselves and all their unborn posterity, (of which they were the federal head, or representative,) under the infinite and endless wrath of incensed Omnipotence!—The frowns of an angry God darted fire and indignation on a young but guilty world!—the flaming sword of vengeance was unsheathed, upraised, and "trembling in mid air," was just ready to fall with almighty vengeance on the heads of the guilty wretches, strike them from the face of the earth, and consign them to the flames of a *never-ending hell!!*—when lo!—behold! a miracle of mercy on behalf of man—the everlasting Son of Jehovah's love, one of the persons of the adorable Trinity, interposes with the cry of 'Forbear, O my Father, forbear—let the guilty rebels live—let the whole weight of thine almighty vengeance fall on me—I will receive the uplifted sword in my own bosom—I will fully satisfy the demands of thine inflexible justice.' The Father heard—paused—smiled—accepted the condition—and in the fulness of time the Son comes forth into the world, takes human nature upon him, and in presence of the guilty world for whom he died, fulfilled his proffered contract, fully satisfied the violated justice of God,

——'Quench'd his Father's flaming sword
In his own vital blood,'

delivered mankind from the punishment justly due to their iniquities, and obtained a reprieve—nay, more—a pardon for the condemned culprits, whereby they are again admitted into the favor and loving kindness of God; he having been reconciled to them by the sufferings of his innocent Son, who endured for man an amount of misery equal to that of the eternal damnation of the whole world"!!

This is a brief, but we believe, a correct representation of the views of the popular denominations of professing christians at the present day. To this view of the Atonement we object,

1. *Because it ascribes the most glaring injustice to the Deity*—It gives countenance to a principle which, if put in practice among men, would be unjust, licentious in the extreme, and fatal to the safety and peace of society. For who could be more unjust than to inflict punishment on the innocent, who has never offended, when it has been deserved only by the guilty? What could be more licentious in its tendency, than to let the sinner, hardened in crime, go unpunished? or what would tend more to encourage transgressors to go on in iniquity, than to convince them that they might escape all punishment for sin, and that the punishment which *they* deserved would be inflicted on a *substitute*?

2. We object to this view of the Atonement, because *it is absurd in the extreme, and perfectly irreconcilable with itself.* First; it is absurd in the extreme, inasmuch as it attributed a power and efficacy to the sufferings of Christ, abstractly, or in themselves considered, which they never did and never can possess. We do by no means deny the efficacy and benefits of the sufferings of Christ; but we do not understand and apply them in the sense above described. For what benefit, we would ask, can the sufferings of an innocent person be—in themselves considered—to a hardened and guilty sinner? Do they soften his heart? Do they subdue his propensity to sin? Do they reform his life? In short, do they make him a better man? Not in the least, that we can see. Let us suppose a case:—Here is a criminal condemned to suffer imprisonment, and perform hard labor in the state prison, for the term of five years—a substitute comes forward and offers his services to suffer the imprisonment, and perform the labor for him, and let the culprit go unpunished. Would this, think you, reform the criminal, or be of any moral advantage to him? or would it render society any more safe from his future depredations? Answer, No. Then the doctrine of substitution, in this view of it, is not only licentious in its tendency, but entirely destitute of any moral advantage to the criminal. Secondly, it is irreconcileable with itself, as held by its advocates, who are generally Trinitarians, and hold that the Son who suffered the penalty of the law, is the same eternal and almighty Jehovah who demanded and received the satisfaction! However they may attempt to hide or get rid of the absurdity of this hypothesis, it amounts to precisely this:—that the creature had become infinitely guilty, and the justice of God could not be satisfied unless an infinite penalty was inflicted;

or, in other words, the creature had contracted a debt to an infinite amount, and was unable to pay any part of it—God was dreadfully incensed against the criminal, and determined the full penalty should be suffered—his justice would relinquish not one iota of the infinite debt that was due—the debtor could pay nothing—and so God determined to suffer the penalty himself, which his *own* vengeance demanded! and to pay the debt himself, which he himself, (or his inflexible justice,) exacted, or would not allow to be forgiven!! Thus we see this view of the subject is irreconcileable with itself.

3. We object to this view of the Atonement, because *it is degrading to the Divine benevolence, and detracts from the mercy of God; and consequently is unfavorable to gratitude, piety, and devotion.* For if God would not receive us into his divine favor, without the most dreaful sufferings of an innocent being (for Trinitarians can make more than one being in the Godhead whenever they choose,) where is there any just ground or cause why we should love him, or feel any gratitude towards him? For *he* has relinquished none of the debt—it has all been paid; he has remitted none of the penalty—it has all been suffered by an innocent person in our stead. Why then love, or feel gratitude to God? But there is another trait in this doctrine, which is, if possible, still more derogatory to the Divine character than that already named. The advocates for the system under examination generally maintain, that, notwithstanding the debt has been fully cancelled, and the full weight of the penalty endured by a substitute, for all mankind, yet the demand is still in full force, and the penalty, in a great variety of instances, will be again inflicted on the actual transgressor. Now that this theory reflects dishonor in the highest degree on the Divine character, is evident. For if the infinite debt has been *paid* to the Father by the Son, as a substitute for us, is it not dishonorable in the Father, again to exact it of *us*? But if, by the substitution, the demand has simply been *transferred* from the Father to the Son, (here two distinct beings are again supposed,) and the Son still holds the demand in full force against us, as the Father did at first, then we ask, wherein have mankind been benefitted by Christ's paying the penalty? And again, in what light does this present the character, both of the Father and the Son, for one to inflict, and the other to endure, infinite misery, when in fact they both saw that man would not be released from his obligations, or benefitted in the least by the act; but that there should be simply a *transfer* of claim from one to the other? And if the Father could not forgive without doing violence to justice, neither could the Son; for the obligation and the claim is the same in both cases But that the Father is not influenced by the death or sufferings of his Son, or by any other external cause, is clearly proved by scripture. God says, (Isaiah xliii 25,) "I, even I, am he that blotteth out thy transgressions, FOR MINE OWN SAKE; and will not remember thy sins."

4. We object to this view, because *it represents God as a changeable being;* as first hating, and then loving, his sinful creatures; as having been once an enemy, irreconciled to them, and afterwards becoming a friend and reconciled to them; and that, too, from a motive which would dishonor any being he has ever created. We read that God "is of ONE *mind, and none can turn him;*"—that he is "*without variableness, or shadow of turning.*"

5. Because no law ever existed—at least none has ever been made known to man—whose penalty was that which this theory supposes. We challenge the whole body of the advocates of this theory to point out one particle of evidence in divine revelation, that God ever threatened Adam and all his posterity, or any one of them, with *endless damnation*, or that any one of them ever did or ever will incur such a penalty. It is therefore folly to talk about Christ's suffering, as a substitute for man, a penalty that was never threatened against, nor incurred by the latter.

6. Because, allowing this penalty had been incurred by man, it is impossible in the nature of things that Christ should have endured the full weight of it in his own person, on the cross, or indeed during his whole life. For the penalty is said to be *endless damnation for all mankind.* Did he endure an amount of misery equal to this? Certainly not. For Trinitarians themselves will not allow that the Deity himself suffered—nothing but the humanity of Jesus suffered on the cross, according to their own views. Christ, then, must suffer as many eternities of misery as there ever were and will be individuals in the human family, in order to suffer the full amount of the penalty said to have been incurred.

7. Because all those passages of scripture that the advocates of this system commonly adduce in support of the doctrine of substitution, are either erroneously translated, or highly figurative passages, used in accordance with the Hebrew manner of speaking, and the customs of almost all the oriental nations at the time the scriptures were written. And those passages that speak on the subject in plain, unambiguous terms, without any metaphor or figure, are directly opposed to the doctrine of substitution. *e. g.* The following: "The soul that sinneth, it shall die" "Every one shall die for his OWN iniquity: every man that eateth the sour grape, HIS teeth shall be set on edge." "The son shall not die for the father, nor the father for the son." "But HE *that doeth wrong shall receive* for the wrong that he hath done." God, "without respect of persons, judgeth according to every man's work." "Who will render to every man according as his work shall be"

Having stated some of the most prominent objections that present themselves to our mind, against the popular doctrine of the Atonement, we shall now proceed to state what we conceive to be the true doctrine in relation to this subject.

The word, *Atonement*, is found but once in all the New Testament: and then it is not said to be received by *God* as a satisfaction for sin, but is said to be received by *man*; and signifies simply, *reconciliation.* See Rom. v, 11. "But we also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*," (or reconciliation.) The Greek word *katallage*, here rendered *atonement*, is in all other places in the N. T. uniformly rendered *reconciliation.* So also the verb, *katallasso*, corresponding therewith, is uniformly rendered *to reconcile*; and might be rendered, *to atone*, with the same propriety that *katallage* is here rendered *atonement.* See for example a verse where both the participle and noun occur: II Cor. v. 19, "To wit, that God was in Christ, *kosmon katallasson eauto*, atoneing (reconciling) the world unto himself: not imputing their trespasses unto them; and hath committed unto us, *ton logon tes katallages*, the word of atonement," (reconciliation.)

Atonement, or reconciliation, is necessary on the part of man; but it is not necessary on the part of God. God is not, and never was, irreconciled to man. If he were, he never could become reconciled, without an infinite change taking place in his nature, which can never be. Man is the only irreconciled party, the only being that needed or required the atonement: and all that he ever did or ever will need, is, to be reconciled to God, who ever was and ever will be his unchanging Friend.

"If this is the light in which the atonement is to be viewed, pray tell us," says the reader, "how are we to consider the mission, sufferings, and death of Christ—what their object—how efficacious—how beneficial to mankind?"

1. *The mission of Christ.* The principal object of his mission was, to instruct

and enlighten mankind—to teach them the true and amiable character of God; that they might be reconciled to him—in short, it was to "bear witness unto the truth," that man might "believe the truth" and be "made free" and "sanctified" thereby. Jesus says, (John xviii; 37,) "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Again he says, "believe the truth, and the truth shall make you free :" and again, "Sanctify them through thy truth; thy word is truth."

2. *The sufferings of Christ*—were incidental to the circumstances and object of his mission; but were not without their benevolent design and beneficial effects. He, not only, thereby *sealed* the testimony that he bore to the truth, with his *own blood*, but exhibited the benevolence, and commended the love, of that God, whose son and messenger he was, to a sinful and unreconciled world; and proved that his "love was stronger than death," that "many waters could not quench it, nor the floods drown it;" designing, by a display of the benevolence of heaven, to reconcile man to his Father and his God. Here was no display of the Divine wrath, no exhibition of the vindictive fury of an angry God, to satisfy the demands of his inflexible justice by inflicting infinite misery on an innocent Son, in order to avenge himself for the sins of a guilty world. The sufferings of Christ were not *demanded* by God, as a satisfaction to his justice, on account of the sins of man; but *exhibited by* him, as an evidence of his love to man. "For God commendeth his love to us, in that, while we were yet sinners, Christ died for us." Rom. v; 8. "For God so loved the world, (he was not so *angry at it*, but he so *loved* it,) that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii; 16, 17. Look to the life, the ministry, the miracles, and the sufferings of Christ, from the begining to the end—and nothing is seen throughout, but one continued display of unearthly *love* and *mercy* to the children of men.

3. *The death of Christ.*—This was necessary, not only to seal with his own blood the testimony that he bore, but more especially, and principally, that the power of God might be displayed in his resurrection, and life and immortality brought to light; thereby proving the divinity of his mission and the truth of his doctrine, and giving to man the hope of life and immortal felicity beyond the confines of the dreary tomb. Without this, dark and dreary were the pilgrimage of man's life, and his end still more gloomy and sad. Perpetual darkness would hover over the region of the grave, blacker than the rayless meridian of midnight gloom. But through the death and resurrection of Christ, a light, more brilliant than the midday sun, has dawned on the night of the tomb—The splendor of Heaven's eternal glory has burst athwart the darkness of the grave, dissipated the gloom of death, and given to man, a hope, big with immortality, that is, as an anchor of the soul, both sure and steadfast—Death is swallowed up in the victory of Life, and tears wiped from the weeping eyes of all humanity.

These were the momentous objects of the mission, sufferings, and death of Christ—objects infinitely worthy of the benevolence of God, the mediation of his Son, and the admiration and joy of humanity—to *enlighten mankind, reconcile them to God*, and *give them the hope of life and immortality.*

(Concluded in our next.)

For the Evangelical Magazine.

MEXICO, January 4, 1829.

Messrs. Editors—I am solicited by a friend, to request information of you, or some of your correspondents, on the following subject, viz :—A Reverend Doctor of Divinity, in this town, asserts that the celebrated Universalist preacher, Mr. Murray, "died a Drunkard!" Any information relative to the moral character of this man, through the latter part of his life, will be thankfully received, and may perhaps, be the means, in one instance, of stopping the mouths of gainsayers.

Our opponents seem to be very glad of pointing at the frailties of Universalists, as proof that our doctrine is false ; but we would say, let them be careful, lest in judging others, they condemn themselves. Men of bad characters are attached to every denomination of professed Christians ; but we are not prepared to admit that the balance is against the Universalists. INQUIRER.

REMARKS.

If a "Rev. Doctor of Divinity" in the town of Mexico, N. Y. "asserts that Mr. Murray, the celebrated Universalist Preacher, died a drunkard," he asserts an absolute falsehood, a base calumny, and offers a gross insult to the memory of a departed saint, whose temperate habits, exemplary life, and pious worth, still live in the hearts and memories of thousands of the virtuous and the good, who knew this godly man. For satisfactory evidence of the exemplary and devotional life—to the very last—of this worthy man, we refer "Inquirer," and all others who wish to know the facts of the case, to the "Life (Biography) of Rev. John Murray," two large editions of which, have been published in America, and likewise to all who were ever honored with an acquaintance with that early promulgator of the truth as it is in Jesus.—Though Mr. Murray was a paralytic for the last six years of his valuable life, that time was spent in the perusal of the Bible—which his biographer says was his constant companion—and in pious conversation and devotional exercises. He died, as he had lived, in the full exercise and triumphant joys of that faith, to the promulgation of which, he had devoted all the faculties of his noble mind.

But who is this "Reverend Doctor of Divinity," who undertakes to slander the memory of the virtuous dead? We say to him, Beware, Sir, lest you degrade the dignity of your profession, fix a living scandal on your own character, and heap up causes of bitter remorse and unavailing regret for your death-bed.—ED.

EXTRACT.

Allowing me to put a case, which may be easily supposed. Here are two twin infants; they are healthy, they are promising. They grow up together to the age of two years; they are lovely—they prattle in innocence, unconscious of evil. At this period they are separated; a wise providence removes one of them by the stroke of death—its gentle spirit soars to the regions of the blessed: "for of such is the kingdom of God." The life of the other is prolonged upon earth; grows to maturity; is assailed by temptation; yields to the allurements of folly and vice; dies in the midst of its crimes and its guilt; and according to the system of the orthodox, is condemned to suffer the vengeance of heaven, in endless and unutterable torments. The question occurs, how can the *impartial* justice and goodness of God be vindicated in such a procedure? Why was one of those infants, removed in its innocence to a state of blessedness, and the other suffered to remain on earth a longer space, when it was known that misery and ruin would be the consequence of its lengthened years? Why was it not removed from the world with its twin companion.

This question can never be consistently answered upon any other principle than that of the "restitution of all things, spoken of by the mouth of all God's holy prophets;" when the wisdom of the divine proceedings shall be fully manifested, conformably with his impartial justice and goodness, emanating from his everlasting love. Separate from this principle, this animating consideration, the fondest parents ought to desire and pray that all their offspring might die and be removed from them in infancy; rather than grow up to maturity, with the dreadful hazard of becoming fuel for "everlasting burnings."—RAYNER.

Utica Evangelical Magazine.
SATURDAY, FEBRUARY 7, 1829.

NOTICE.

Rev. Lemuel Willis, the Junior Editor of this paper, some months since, asked, and received a dismission from the pastoral care of the Universalist Society in Troy, and left that place, about the first of November, last, for New-England, where, from the last we heard from him, he was visiting and preaching among different societies. We hope he will soon be settled in some good Society, where his personal worth and professional labors will be duly appreciated.

This notice is given, that all who have any orders or communications to send, in relation to the Magazine may understand that they should be sent—not to Troy—but to this place, addressed to the acting EDITOR.

TRANSPORTATION OF THE MAIL ON THE SABBATH.

THE RELIGIOUS ARISTOCRACY FOILED!!!

It will be seen by the following extracts from the Report of the Committee appointed by the United States Senate, on the subject of the numerous petitions presented to Congress to stop the transportation of the Mail on Sunday, that those petitions have met the fate they deserved. The Report is exactly to the purpose; and we regret not being able to insert it entire, in our columns. The following extracts, however, present its leading features, and the whole is earnestly recommended to the perusal of our readers.

The Committee of the Senate to whom was referred the several petitions on the subject of mails on the Sabbath, or the 1st day of the week, REPORT:—

"That some respite is required from the ordinary vocations of life, is an established principle, sanctioned by the usages of all nations, whether Christian or Pagan. One day in seven has also been determined upon as the proportion of time; and in conformity with the wishes of the great majority of citizens of this country, the first day of the week, commonly called Sunday has been set apart to that object. The principle has received the sanction of the national legislature, so far as to admit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility.—This principle the Committee would not wish to disturb. If kept within its legitimate sphere of action, no injury can result from its observance. It should, however, be kept in mind, that the proper object of government is, to protect all persons in the enjoyment of their religious, as well as civil rights: and not to determine for any, whether they shall esteem one day above another, or esteem all days alike holy."

The Committee next proceed to state the different views that are entertained, among Jews, Sabbatarians, and the generality of Christians, as to the authority by which the observance of the Sabbath is enjoined, and the different days observed by different sects; all of which is perfectly just; and then add:

"With these different religious views, the committee are of opinion that Congress cannot interfere. It is not the legitimate province of the Legislature to determine what religion is true, or what false. Our Government is a civil, and not a religious institution. Our constitution recognises in every person the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others.

"The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated from a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear, in many instances, to lay it down as an axiom, that the practice is a violation of the law of God.—Should Congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision in a religious controversy; and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle be once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely witheld from our Government the power of defining the Divine Law. It is a right reserved to each citizen: and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.

"Extensive religious combinations, to effect a political object, are, in the opinion of the Committee, always dangerous. This first effort of the kind, calls for the establishment of a principle, which, in the opinion of the Committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended, that the future measures of Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

The Report then states the present regulations of the Post Office Department—that they do not infringe upon the rights or consciences of any, that the Mail travels only on the great and important routes—that Post Masters are required to spend but a small part of Sunday in official business, and can resign any time when they choose—speaks of the necessity of the Mail's travelling on all days of the week, in times of peace, but more especially in time of war—points out the many evils which would inevitably result, both to individuals and to the nation, by its being stopped—the dangerous precedent that the granting of these petitions would establish—and concludes with the following pertinent remarks; which in effect, tell the petitioners, they had better mind their own business, keep out of Congress, practice more religion and make less noise about it.

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge to the fairest portions of the world. Our Constitution recognises no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holines. Let them combine their efforts to instruct the ignorant—to relieve the widow and the orphan—to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example: government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measures which they may call on Congress to enact.

Resolved, That the Committee be discharged from the further consideration of the subject."

FASTING OF THE NEW-YORK LEGISLATURE.

The following fact is to us truly surprising.—One or two of the orthodox denominations in this State, took it into their heads a few weeks since, to appoint a *fast*, to be observed throughout their Churches, on account of the alarming prevalence of *Intemperance*. This perhaps was well enough, for we believe the orthodox ranks are as much troubled with this vice as any people in community, whatever. But what surprises us, is, that the *Assembly*—who were sent to Albany to legislate for the good of their constituents,—at the suggestion of a Presbyterian member, actually *adjourned* that important branch of the Legislature, over the *fast* day, appointed for those sectarians! What a precedent is this establishing! Suppose some other sect should appoint a fast for this or some other specific purpose—would the Honorable Assembly feel obligated to adjourn their proceedings over *that* day likewise? Suppose the Universalists and Quakers were to appoint a fast, on account of the alarming strides of the "orthodox" towards the establishment of a National Religion—Would not the Assembly be obligated to observe that fast?

VALUABLE ACQUISITION.

By the Trumpet & Magazine, we learn that a distinguished gentleman from one of the principal Institutions in Germany, has lately embraced Universalism, removed to Pennsylvania, in this country, translated several Universalist

works into the German language, and is determined to devote, in future, his time and talents to the cause of truth. We shall probably give a more full account of this interesting emigrant, in a future number.

MANNER OF FORMING RELIGIOUS SOCIETIES.

As we have, in some former numbers of the Magazine, recommended to our Universalist brethren to form themselves into regular societies, and know of several towns in the State where our friends are anxious to have Societies organised according to law, but do not know how they should proceed, in order to accomplish that object, we have thought proper to give them some instructions on the subject in this week's paper; believing it will be as useful as any matter that we could possibly insert in our columns.

The most of the instructioos necessary to be given in relation to the subject, will be found in the following section, which we copy from

AN ACT (*of the Legislature of N. York*) *to provide for the Incorporation of Religious Societies.*

"SECTION 3. *And be it further enacted,* That it shall be lawful for the male persons of full age, belonging to any other church, congregation or religious society, now or hereafter to be established in this State, and not already incorporated, to assemble at the church, meeting-house, or other place, where they statedly attend for divine worship, and by plurality of voices to elect any number of discreet persons of their church, congregation or society, not less than three nor more than nine members, as Trustees, to take the charge of the estate and property belonging thereto, and to transact all affairs relative to the temporalities thereof; and that at such election, every male person of full age, who has statedly worshipped with such church, congregation or society, and has formerly been considered as belonging thereto, shall be entitled to vote, and the said election shall be conducted as follows: The Minister of such church, congregation or society, or in case of his death or absence, one of the elders or deacons, church-wardens or vestrymen thereof, and for want of such officers, any other person being a member or stated hearer in such church, congregation or society, shall publicly notify the congregation of the time when, and place where, the said election shall be held, at least fifteen days before the day of election; that the said notification shall be given for two successive Sabbaths or days on which such church, congregation or society shall statedly meet for public worship, preceding the day of election; that on the said day of election, two of the elders or church-wardens, and if there be no such officers then two of the members of the said church, congregation or society, to be nominated by a majority of the members present, shall preside at such election, receive the votes of the electors, be the judges of the qualifications of such electors, and the officers to return the names of the persons, who, by plurality of voices shall be elected to serve as trustees of the said church, congregation or society; and the said returning officers shall immediately thereafter, certify, under their hands and seals, the names of the persons elected to serve as trustees for such church, congregation or society, in weich certificate, the name or title by which the said trustees and their successors, shall forever thereafter be called and known, shall be particularly mentioned and described; which said certificate being proved or *acknowledged* as above directed, (i. e. before one of the Judges of the County Court,) shall be recorded as aforesaid; (i. e. by the County Clerk,) and such trustees and their successors, shall also thereupon, by virtue of this Act, be a body corporate, by the name or title expressed in such certificate; and the clerk of every county, for recording every certificate of incorporation, by virtue of this act, shall be entitled to seventy-five cents and no more."

We would here remark, that the Trustess of Societies organised according to this Act, should be divided into three classes, First, Second and Third. The First Class goes out of office at the first annual meeting after their electioo, or in one year after being chosen; the Second Class goes out the next year; and the Third the year following; and others are chosen, at the time they go out of office, to fill their places: so that one class goes out of office, and a new one is chosen, every year.

Societies must meet *annually* for choice of officers, in order to preserve their organization.

Societies may choose, in addition to Trustees, a Clerk and Treasurer, and any other officers they may think necessary or proper.

We hope our friends, now they are possessed of the means of koowing how to proceed, will be active in forming Societies according to law, in many places, nay, in *every* place where it is practicable;—that they will be duly represented by Delegates, in the respective Associations, within the boundaries of which tbey are located; and that they will be active in endeavoring to maintain the preached word, and preserve good rules and regulations among themselves.

Will Brother Whittemore, of the Trumpet & Magazine, or Brother Drew, of the Intelligencer, have the goodness to give, in his respective paper, a catalogue of all the Meeting Houses that have been built during the past year, and are now building by Universalists, in New-England, together with the names of the places where built. We presume either of the above named gentlemen can furnish such a catalogue, and we think it cannot but be interestiog to all our readers.

We take the liberty—hoping no offence to the author—of publishing the following interesting private letter, from the gentleman, an account of whose "Trial and Excommunication from the Baptist Church in Mexico, for his belief in Universal Salvation," was given in Nos. 7 & 8, of the current volume of the Magazine. We believe the letter cannot but be interesting to all our readers. We truly sympathise with our friend in his afflictions, arising from the long protracted sickness of his family. We are however, glad to hear that the health of Mrs. B is improving. We likewise rejoice to find Br. B. expressing a wish to be engaged in the promulgation of the Gospel. We have no doubt, should he engage in it, that he may be eminently useful, and that a wide and effectual door will be opened for his labors.

UNION SQUARE, Dec. 28, 1828.

Dear Sir,—It is now more than a year since I openly professed a belief in the final salvation of all men from sin and misery. I have often, seriously, and candidly examined, and re-examined the subject—have studied the Bible with an earnest desire to understand its sacred truths—have given all the weight to objections raised against my views which the nature of the case required—have listened with attention to the "warnings" of my brethren of a different faith, and attended to the dictates of my own reason and judgment, (which I acknowledge to be weak and frail,) and although subjected to the odium of being denounced as a "Heretic," yet I can say in the sincerity of my heart, "thy people shall be my people, and thy God my God."—Every objection against the "Restitution of all things" which has been brought to bear upon my mind, has been removed in the most satisfactory manner; and I feel that calm serenity, that peace of mind, which "nothing earthly gives or can destroy." I now view God as the unchangeable Father and friend of His intelligent offspring, and the whole human family as brethren, destined to the same glorious and happy immortality; and although wayward in their course and "unreconciled to God," yet the promise stands sure, that all things will be reconciled by the blood of the Cross, and every enemy subdued unto Christ, (not to endless misery,) and God be ALL IN ALL.

O that my tongue was like the pen of a ready writer, how would my soul de-

light to proclaim the gospel of the grace of God to my fellow-creatures. How exhilerating to my heart would it be, could I be instrumental, in the smallest degree, of enlightening the understandings of those who are groaning under the awful impression, that God, in anger, will render endlessly miserable "countless millions" of the human family, as good by nature as those that are to be saved, on the limitarian plan.

Thanks be to that God, who is "good unto all" that from a trivial circumstance, I have been led to examine on what foundation the doctrine of *Endless Hell Torments* was founded, and to resist an idea so dishonoring to God, so abhorrent to the benevolent heart, and so perfectly at variance with the volume of nature, which declares in glowing colors the impartiality of God.

Many circumstances, which have fallen under my observation, since my conversion, tend to prove, with the clearness of a noon-day sun, that a large share of bigotry reigns in the hearts of many of the professed followers of Christ. In preference to reason & argument, founded on the Word of God, they have recourse to sarcasm, cants, and even blackguardism; and many times have my feelings been wounded, to hear brethren, professing the Christian Religion, speak so uncharitably of those, who honestly differ from them in sentiment—and when a public teacher, a professed minister of the Gospel, declares in public that "none are Christians, except those who believe as he does"—indeed it does not look to me like that Charity that "beareth all things, believeth all things, hopeth all things;" and never faileth."

But the "day spring from on high, hath visited us;" the singing of birds is come, and the voice of the turtle is heard in our land; the shackles of superstition are bursting asunder; the Sun of Righteousness is arising 'in the East,' with healing in his wings; and the time seems to be fast approaching when all shall be taught of the Lord.

May the Lord bless those who are engaged in the cause of liberal Christianity, with abundant success.

Your "Solemn Appeal" has been read with attention and deep interest, especially that part addressed immediately to Universalists. Indeed it comes to me like the language of Nathan to David, "thou art the man." May I, like David, profit by the application—I am sensible there is a remissness in those who believe the doctrine of Universalism, altogether inexcusable. He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes.

I am very much pleased with your truly excellent paper, and feel it not only a duty, but a privilege to patronize it—notwithstanding I am truly in indigent circumstances, occasioned by the sickness of my wife. Her health at present is improving, and we hope she will again enjoy a comfortable state of health.

Accept, Dear Sir, this short, hastily written, and imperfect letter, as a *private* token of friendship and esteem, from one who heartily bids you "God speed" in your labors of love; and may your efforts, both in your public ministrations and editorial duties, be crowned with abundant success.

Yours, in the best of bonds,
C. B. BROWN.

Rev. Dolphus Skinner.

For the Evangelical Magazine.

The following is a specimen of a small work, preparing for the better instruction of children in the doctrines of the Bible. By S. R. Smith.

SECTION VI.

THE CALL OF ABRAHAM.

Question 20. *What is said of the call of Abraham?*

Answer. Gen. 12:1. "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Q. 21. *To what country was Abraham directed to go?*

A. Gen. 11:4, 5. "So Abram departed as the Lord had spoken unto him; and Lot went with him; and Abram was seventy-five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

Q. 22. *What blessings did God promise to Abraham?*

A. Gen. 12:2,3. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

Note.—Two things are here promised—that Abraham should be great, the father of a great nation; and that "all families of the earth" should be blessed in him. The first of these, undoubtedly refers to the number and prosperity of his descendants—the second, as plainly points out some signal benefit to the whole human race. But the nature of that benefit is not here explained; and we must learn it from the general sentiments of the Israelites, and from the testimony of the apostles.

From the Jews we learn, that they understood this blessing to mean some special favor which would be conferred on the world by their Messiah; but its particular nature seems never to have been very distinctly apprehended or defined, 1 Peter 1:10, 11. By the apostles, we are assured that it signifies the blessing of the gospel, through Christ—alike conferred on Jew and Gentile, and imparting truth, and grace, and salvation to all mankind. See Acts 3:25.—Gal. 3:8. There can be little doubt that the same allusion is made to the triumph of the gospel of Christ, over sin and misery, in Gen. 3:15, though not distinctly called a blessing.

SECTION VII.

THE TRIAL OF ABRAHAM.

Question 23. *What particular trial did God make of Abraham's obedience?*

Answer. Gen. 22:1,2. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, behold, here I am. And he said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

Note.—The word *tempt*, in this instance, has the signification of to try—to make trial of. To *tempt* is more commonly used to mean an inducement to do wrong; *to try* implies the test of our faithfulness.

The phrase *only son*, in the foregoing quotation, means principal, or most beloved. For it is certain that Abraham had at least another son, Ishmael. A similar form of speech occurs in the gospel of John, 1:14, while we are told in the 12th verse of the same chapter, that "as many as received him, (Christ,) to them gave he power to become the sons of God."

Q. 24. *Did Abraham obey this command?*

A. Gen. 22:6. "And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife, and they went both of them together."

Q. 25. *Did Abraham sacrifice his son?*

A. Gen. 22:10—12. "And Abraham stretched forth his hand, and took the knife, to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, here am I. And he said, lay not thine hand upon the lad, neither do thou any thing unto him: For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

Q. 26. *By what name did Abraham call the place, where he had been directed to offer his son?*

A. Gen. 22:14. "And Abraham called the name of that place, Jehovah-Jireh."

Q. 27. *Did Abraham receive any special token of Divine approbation for this act of obedience?*

A. Gen. 22:15—18. "And the Angel of the Lord called unto Abraham out of Hea-

en the second time, and said, by myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

NOTE.—The only important difference between the promise given at this time, and those which were made to this patriarch on other occasions, consists in the *oath* of God by which it was confirmed. Concerning this oath, the author of the epistle to the Hebrews says—"God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath." Heb. 6:17. It was therefore given for the greater satisfaction and assurance of the heirs of promise; and surely, if it confirmed their faith, it ought not to be questioned by us, who have seen so much of the promise fulfilled.

There is very little difference in the phraseology of this promise when repeated to Isaac and Jacob, and evidently none in its import. See Gen. 26:4 and 28:14.

PROPOSALS

FOR PUBLISHING THE THIRD VOLUME OF THE

UTICA EVANGELICAL MAGAZINE.

This work, which has now been before the public for about two years, will need no further description or pledges from the Editor, relative to its character or design, to those who have been its patrons from its commencement. But to those who have never seen it, or known any thing of the object or general character of the publication, it may be proper to state, what are the principles which we design to advocate, and the course we intend to pursue.

THE UTICA EVANGELICAL MAGAZINE will—as heretofore—be devoted principally to the inculcation and defence of liberal Christianity, or the doctrine of God's impartial and universal grace, and the ultimate holiness and happiness of all his intellectual offspring: To Sermons and Essays, doctrinal, moral and practical: To brief expositions and commentaries upon the Scriptures: To religious intelligence, poetic effusions, and miscellaneous matter:—And, last but not least—to the determined defence of civil and religious liberty, against the craft of spiritual tyrants, and the wiles of the self-styled "orthodox" clergy, who are—many of them at least—aiming at nothing short of the total extinction of the light which guides the children of the Reformation, and the entire prostration of our religious liberty, by the union of Church and State and the establishment of a National Religion.

The modern but popular dogma of *endless misery*, appears to us irrational in the extreme, anti-scriptural, and fraught with the most unhappy and dreadful consequences. We view it as productive of a slavish fear, incompatible with love and cheerful obedience to God, as leading many to despair and a settled melancholy for life, and not unfrequently to still more fatal consequences. Hence, we shall endeavor by candid, fair, logical, and scriptural arguments, to disprove and root out of the minds of community, a doctrine which robs God of his glory, Jesus of his triumph, and man of a rational hope of life and happinesss beyond the tomb; and to inculcate instead thereof, the peace-giving doctrine of Christ—that gospel which is "good tiding of great joy unto all people"—and the rational duty of man to "love God *because* he first loved us." We shall, however, always hold ourselves open to conviction, court investigation, avoid personal invective, and cheerfully admit into our columns communications from any, and all denominations of Christians, how much soever they may differ from us in sentiment, provided they are written in a spirit becoming the gospel: for we proscribe no man for his honest belief, but commend him for endeavoring to support it.

That there is an unholy league, a secret plot, entered into by the leading clergy of the "orthodox" party (we except and exonerate from this charge many orthodox clergymen) to demolish the fair temple of American liberty, unite Church and State, erect an inquisitorial tribunal, and establish a hierarchy in this hitherto free country, is too plain, even from their own acknowledgments, to need any additional proof. We shall watch their movements with an observing eye, carefully scrutinize their pretensions, and promptly sound the alarm whenever and wherever we conceive the safety of our country requires it.

We shall spare no pains to make this paper both interesting and useful to our readers. We expect the assisting labors of several highly valued correspondents;—among whom we mention the names of Rev. Pitt Morse, of Watertown, and Rev. S. R. Smith, of Clinton, and others who have hitherto contributed to enrich our columns: and we shall occasionally extract some interesting articles from other periodicals.

To our former patrons and subscribers, we say—Brethren, we thank you kindly for your friendly aid and support, thus far. We desire, we need, and hope we shall receive, the continuance of your support and countenance in future. Our cause is yet in its infancy in this region of country: but it is gradually progressing. And though we have a host of enemies and prejudices to contend against, yet let us not faint, nor "be weary in well doing; for in due time we shall reap if we faint not." The victory will soon be ours. You have witnessed the progress of liberal Christianity and enlarged views of the Divine benevolence, for the two years past, and many of you can witness that the Magazine has, through your liberality, been in some degree the humble means of speeding the work. Let us go on then—as we believe ours to be the cause of God, of truth, and of humanity,—in mutually assisting each other, and doing good to the present and to future generations. Every good subscriber who withdraws his patronage, in some measure discourages our undertaking; and every new and good subscriber added to our list, strengthens our hand and encourages our heart.

As the *price* of this paper, is so very low, it is necessary that all our subscribers be not only *able*, but *willing*, to *pay for it;* for such alone will enable us to pay our Printers and Paper-Makers. Therefore the utmost punctuality will be expected of subscribers.

All subscribers for the *Second Volume*, will be considered as subscribers for the *Third*, unless they give notice to the contrary, before that volume commences, or return the first No. thereof *immediately* on its receipt.

CONDITIONS.

THE UTICA EVANGELICAL MAGAZINE will be published every other Saturday, on a full sheet, good paper, fair type, in quarto form, eight pages to each number; 208 in the year, with a complete index at the close of the volume.

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Agents who obtain *eight* Subscribers, and pay or become responsible for them, will be allowed a *ninth Copy, gratis:* and in the same proportion for a greater number.

No Subscription received for a less time than one year, (including one Volume,) and no paper discontinued till all arrearages are paid.

The Third Volume will commence about the 1st of April, next.

☞All communications relative to the Magazine, must be sent, *free of postage*, or *post-paid*, to

DOLPHUS SKINNER,
Editor and Publisher.

Utica, N. Y. Feb. 7, 1829.

No man is obliged to think beyond his capacity; and we never transgress the bounds of good sense, but when we aim to go beyond it.

POETRY.

THE MARCH AND END OF LIFE.

We are hastening on—we are hastening on,
To the sleep of the years that are vanished and gone,
To the voiceless chambers that lie beneath,—
To the silent halls of darkness and death!
Like the instant flashing—the fitful light,
Of the passing meteors in their flight;
Like the sunset hues of the summer's eve,
Like the forms that in fancy's loom we weave,
Like the flowers that blush at the opening day,
We are blushing, and blooming, and fading away!
Through life's checkered mazes of joy and wo,
Through the grief and the gloom of this vale below,
With the fair and the brave, and the proud and the just,
We are hastening to dust! we are hastening to dust!

Ye plumed band of the strong and brave,
With your burnished swords and plumes that wave;
With your banners that stream on the breezes unfurl'd,
And your shouts that frighten the trembling world;
With your battles that burst like a flaming flood,
And pour out the gathered tides of blood;
With your red cannon's wrath and war, that make
The mountains, the vallies, the ocean quake;
With your bared arms, and uplifted lance,
And your blackened brow, and your fearful glance,
Midst the sabre's stroke, and the dagger's thrust,
Ye are hastening to dust! ye are hastening to dust!

Ye lovely train of the humble and meek,
Who wipe the tears from the aged cheek;
Whose voices the gathering cares beguile,
And make the hearts of the sad to smile;
With your tears, that stream o'er the chilling bier
Of the pious that dwell no longer here;
With your smiles that bind up the broken in heart,
And pour in a balm upon the poisoned dart;
With your prayers that rise to the throne above,
And bring down the blessings of peace and love,
With the fair and the brave, and the proud and the just,
Ye are hastening to dust! ye are hastening to dust!

LIFE'S SUNNY SPOTS.

Though life's a dark and thorny path,
Its goal the silent tomb,
Yet some spots of sunshine hath,
That smile amidst the gloom.
The FRIEND who weal and woe partakes,
Unchanged, whate'er our lot,
Who kindly soothes the heart that aches—
Is sure a sunny spot.

The WIFE, who half our burden bears,
And utters not a moan;
Whose ready hand wipes off our tears,
Unheeded all her own;
Who treasures every kindly word,
Each harsher one forgot,
And carols blithely as a bird—
She's, too, a sunny spot.

The CHILD, who lifts, at morn and eve,
In prayer its tiny voice;
Who grieves whene'er its parents grieve,
And joys when they rejoice;
In whose bright eye young genius glows,
Whose heart, without a blot,
Is fresh and pure as Summer's rose,—
That child's a sunny spot.

There's yet upon life's weary road,
One spot of brighter glow,
Where sorrow half forgets its load,
And tears no longer flow;
Friendship may wither, love decline,
Our child dishonor blot;
But still undimmed that spot will shine—
RELIGION lights that spot.

Miscellaneous.

Extract from a Sermon preached at the Installation of Rev. Sylvanus Cobb, at Malden, July 30, 1828—By Rev. Sebastian Streeter.

UNITARIANISM—As a system, does not answer to our views of Christianity. It is in many respects too deficient. It leaves out, if we are not mistaken, some important and even essential points of Christian doctrine. Its principles are not sufficiently positive and distinguishing. We seek for a knowledge of the Unitarian faith, and we learn that they do not believe in the riddle of the trinity—three infinite persons in one invisible God. This is very well, neither do we; but this does not inform us positively, whether the one God in which they do believe, will on the whole, do any better for the human race, than the three, in which the Trinitarians believe. They do not believe in the vicarious sufferings of Christ; but how are we to learn from this, that they do believe in any thing with respect to him, that will ultimately prove more available and efficatious towards the salvation of man? They *do not* believe in hereditary depravity, and so far we are with them—we do not; but does this give us any assurance that they do not believe in a personal depravity equally disastrous to mankind? They *do not* believe in particular election and reprobation; but does it necessarily follow from this disbelief, that they do not believe in a volition and agency in men, the consequences of which will be equally fatal to him? They *do not* believe in any thing arbitrary, unjust, or even unkind, in God's treatment of his creatures, either here or hereafter; all very well—we are heartily with them—we do not; but if they do believe that the paternal, just, and kind dealings of the Almighty may consistently admit the endless continuance of moral evil and misery, how does it appear that paternity is at all preferable to despotism, justice to injustice, or kindness to cruelty? Surely nothing worse than endless sin and misery could result from the most unjust and cruel despotism that ever existed. They *do not* believe in a local material hell; but can we with certainty infer from this that they do not believe in a consequential and immaterial one every way as bad? Who can discover any cause of joy or triumph in the mere substitution of mental agonies for bodily pains?

But I need not proceed further with these inquiries. This system may, at first sight, appear beautiful and dazzling—but, on a closer inspection, it will, if I mistake not, be found at best but a good humored, pliable little thing, which *may do* but little harm, and *can do* but little good. It is, however, quite too negative and powerless to be admitted by us, as the "real gospel of God our Saviour." It has but little, if any thing, distinguishing about it—nothing which is peculiar to itself. I mean, if we subtract from it what it holds in common with other systems, there is nothing left, at most, nothing but the name. But how different from this is the doctrine which the holy scriptures inculcates? This is founded upon positive principles which distinguish it from every other scheme ever taught, or which can be taught.

Our reasons, then, for endeavoring to introduce and maintain a ministry, in some important respects different from that of Unitarianism, are very obvious. With respect to the unity and person of God, we believe this system to be true; but with respect to his will and agency in the great concern of eternal salvation, it appears to us to be imperfect; it is not sufficiently positive, definite, and effective. It depends too much on the creature, and too little upon the Creator. Human agency, according to this system, is the pivot on which millions of our race are to turn into everlasting life or death. Now the destinies of eternity, with respect to any creature, we believe, are not, and ought not to be suspended upon any thing so frail, and feeble, and uncertain, as the agency of man. They securely rest, as we understand the doctrine of Christ, upon the agency and will of God.

Maternal Affection.—There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infancy. Who that has languished, even in advanced life, in sickness and despondency; who that has pined on a weary bed, in the neglect and loneliness of a foreign land, but has thought on the Mother that looked on his childhood, that smoothed his pillow, and administered to his helplessness? Oh! there is an endearing tenderness in the love of a Mother to a Son that transcends all the other affections of the heart. It is neither to be chilled by selfishness, nor weakened by worthlessness, nor daunted by danger, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and, if adversity overtake him, he will be the dearer to her by misfortune; and, if disgrace settle upon his name, she will still love and cherish him; and, if all the world beside, east him off, she will be all the world to him.—*Gospel Balance.*

Query—Is the affection of our Heavenly Parent *less* strong, or *less* enduring, than a MOTHER'S LOVE?—*Ed. U. E. Mag.*

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

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Original Communications.

For the Evangelical Magazine.

ATONEMENT--PUNISHMENT---FORGIVENESS.

A SERMON—BY D. SKINNER.

Concluded.

It will here be proper to notice some expressions in scripture, that have commonly been understood to favor the doctrine of substitution, or the popular views of Atonement, as contradistinguished from the view we have just taken of the subject. We shall therefore quote a few of these passages, and paraphrase them, in order to give the sense in which we understand them.

St. Peter says, in the language of our text, "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God," &c. That is, Christ being just, hath once suffered in consequence of the sins, and *in behalf* of the unjust, that by his mediation he might reconcile and bring them to God. St. Paul says, (II Cor. v; 21,) "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." That is, he hath permitted him, who never committed any sin, to be accounted and *treated as a sinner*, that we might thereby be convinced of our sins, (Jude 15,) reconciled to God, and conformed to his righteousness. Isa. liii; 4. "Surely he hath borne our griefs, and carried our sorrows," &c. See this explained, Matt. viii, 16, 17. "And he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities and bear our sicknesses." The removal, by Christ, of the *natural* evils and maladies to which mankind were subject, was a beautiful representation of his office and labors, in removing their *moral* maladies, by enlightening their minds and reforming their lives. The next verse in this chapter is considered one of the strongest texts in the whole Bible in favor of the popular doctrine of substitution: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." We may thus paraphrase these words: He was wounded in consequence of our transgressions, he was bruised on account of our iniquities: he endured the chastisement consequent upon his undertaking to effect our peace, and though he suffers many stripes, yet by his labors are we healed. Though the above language is highly figurative, as are many other texts relating to the same subject, yet we think we have given the sense intended by the inspired writer. This will appear further obvious by considering the 11th verse, which declares that "by his *knowledge* shall my righteous servant justify many," (or *the multitude*;) *i. e.* By the knowledge which he will impart, he shall bring them to justification; "for he shall bear their iniquities;" *i. e.* remove them; the same as his bearing their sicknesses, signified his removing them.

If any one complains of the liberty we have taken with these texts, in order to have their meaning comport with those that are plain and strictly literal, let him be reminded that it is a liberty which we feel bound to use, and one which he himself uses with many passages of scripture, particularly such as the following: "I am the bread of life." "For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." "Verily I say unto you, except *ye eat the flesh* of the Son of man, and *drink his blood*, ye have no life in you." Now no one, unless it be the Roman Catholic, understands these texts literally; and we doubt very much whether *he* does, strictly speaking. Hence we conceive that we have not only a *right*, but that it is our bounden *duty*, to explain scripture by scripture, and to use the rational faculties God has given us, in order to make the scriptures harmonize throughout in all their parts.

When we read that "Christ *died* FOR us," we are not to understand the word *for* as denoting *substitution*, *i. e. in room* or *stead* of us; any more than we are to understand the word *for* in this sense, in Heb. vi, 20: "Whither the forerunner is *for* us entered," &c. If we are to understand the phrases, "Christ died for us," "he suffered for us," &c. to signify that he died or suffered *in our room* or *stead*, *i. e.* to prevent *our* dying, or suffering the penalty due to our crimes; then we must understand the expression, "he hath *for* us entered into heaven," to mean, that he hath entered into heaven *in our room*, or *stead*, *i. e.* to *prevent us* from entering in! But no one will admit this sense of the word, *for*, in the last instance: then why contend for this sense exclusively in the former? It is true, Christ died for us—he suffered for us; that is, *on our behalf*, and *for our benefit:* the same as Washington and the heroes of the revolution, suffered *for*, or *in behalf*, (tho' not in room, or stead,) of their country; with this difference, however, that the heroes of the revolution suffered for one country only; Jesus for the whole world; they for a temporal, he for an eternal and spiritual salvation.

But all the sufferings that the heroes of the revolution endured, would not have benefitted their country in the least, had they not succeeded in subduing or driving away the enemy, and restoring peace to the country. So all the sufferings that Jesus ever endured, would, in themselves, be of no service to mankind, nor benefit our race in the least, should he not succeed in enlightening their minds, reclaiming them from sin, and reconciling the world to God. In the language of scripture, therefore, and in accordance with the common custom of Christians, we say, Christ suffered and died for us—that "he gave himself a ransom for all, to be testified in due time;" that "by the grace of God he tasted death for every man:" that is, that his mission, sufferings, and death, were designed for the *benefit* of all mankind; and in the accomplishment of their object, he will bring all mankind to know and be reconciled to God, and enjoy his salvation.

To illustrate this important subject in all its parts, and bring it home to the understanding of each individual, we will introduce the following similitude. A Father has a numerous family of children, all dear to his affections, and beloved of his soul. But notwithstanding he is affection-

te and kind to them, providing every thing necessary to their comfort and happiness, hey—the first-born only excepted—all become disaffected towards him, erroneously suppose him to be their enemy, become rreconciled to his government and service, lisobedient to his commands, discontented n his presence, and finally forsake him nd their paternal mansion, and wander nto a far distant and desolate wilderness, where the prowling tyger roams, and the ion, crouching, seeks his prey, where the hissing serpent winds his slow and snaky length along, and the hideous alligator crawls amid the oozy, vapid filth, where every breath is poisoned with deadly exhalations, and every step is danger;—there heir affections became more and more alienated from their father, they indulge n every species of debauchery and crime, nd are in perpetual danger of destruction nd death. The father sees his wayward children far from home and happiness, lost n sin, wandering in the perplexing ways of iniquity, and exposing themselves to all sorts of danger and suffering—he loves, he pities his deluded sons—he seeks to recover them from their lost condition—calls to him his only remaining son, the elder brother of his alienated children, and says to him, "My dear, my well-beloved, my only remaining and obedient son, I have nourished and brought up children, and they have rebelled against me; your brethren have all gone astray, they have together become evil doers, there is none that doeth good among them, no not one; they are alienated from me, not knowing how much I love them, and are exposing themselves to innumerable dangers and sufferings;—Are you willing to go and seek for them in the wilderness? Are you willing to sacrifice your personal ease and happiness, and undertake to reclaim your erring and wayward brethren, and bring them back to my house, my home, and to happiness, and convince them that I love them still, notwithstanding all their disaffection and disobedience?" A smile of benevolence lights up the glowing features of the son, and with promptness he replies: "Lo, I come, as it is written of me, to do thy will, O my father. I am ready at thy command—I undertake with joy the important and arduous task of mediating between thee and my disobedient brethren, of convincing them of thy love, and bringing them back to thee." The son sets out on the important mission—he finds his deluded brethren in the unhappy condition before represented—he comes to the brethren that were his own, but they receive him not. He testifies to them the love of his father and their father, assures them that he is ready and willing to receive them again to the favors and hospitality of his house, entreats them to be reconciled to him, to forsake the follies and errors of their lives, and return to the bosom and love of their father. But they refuse to receive him as the accredited messenger of their father, reject and disbelieve the testimony that he bears of his father's good will to them, despise, revile, buffet and maltreat him, and at length, with the fury of demons, lay violent hands on him; and after beating him most cruelly—he, all the while praying for their happiness, and testifying of his father's love to them—they pierce his tender side with the deadly spear, and lay him stretcht and bleeding on the ground! But by some mysterious, unseen hand, he is again restored to animation, life, and strength. Still, undismayed with all their obstinacy, and his sufferings, he perseveres in his efforts to accomplish the object for which he was sent, demonstrates the good will of his father towards them, shows that he came not to condemn, but to save, and finally succeeds in convincing them of their errors, in reconciling them to their father, to himself, and to one another, and brings back his long lost brethren in triumph to his father's house, where is peace and safety, and bread enough and to spare—he sees of the travail of his soul, and is satisfied—the pleasure of his father has prospered in his hand—and he beholds, through the instrumentality of his labors, his lost brethren found, the wicked reclaimed, and the wretched made happy.

In this similitude we see represented in miniature the whole economy of divine grace: the father represents our heavenly parent; the elder son, Jesus Christ; and the alienated and disobedient sons, the whole human family. If this representation be correct—as we believe it is, as far as the subject is capable of being represented by a similitude drawn from human events and circumstances—the following facts are made obvious:

1. God was never irreconciled or disaffected towards man—He ever did and ever will love all of his children with an unlimited and unalterable affection—all the irreconciliation, disaffection, and alienation that ever existed, was on the part of man—Mankind had become alienated from God "through the ignorance that was in them," and by "wicked works." Therefore God never *required* the sufferings of Christ on his *own* account, or as a *satisfaction to himself.*

2. The sufferings of Christ were not intended to deliver man from *deserved* punishment for his sins, or as a *substitution in room* of the sufferings of man—for we see that the sinner bears his own iniquity—the alienated sons are wretched and miserable, and suffer every privation of happiness, so long as they continue estranged from their father's house, so long as they continue wandering in the wilderness, surrounded with danger, and so many torment-giving enemies; and it is not impossible but that some of them may have received wounds so deep that it may require some length of time for them to become perfectly healed of their wounds, unless they have more than an ordinarily good physician. Hence the idea that all men do and must individually suffer according to the demerit of their sins, is not incompatable with the fact that Christ suffered and died for, or on behalf of them.

3. The *sufferings* of Christ were of no further benefit to man, in themselves considered, than as they served to commend and manifest the love of God, that shone through him, to the world of mankind. It is his *labors*, his *perseverance*, and the *success* that attends those labors of the mediator, in *enlightening, reconciling*, and *bringing man back to his heavenly parent*, which constitute the *blessing* to the human family through Christ. True, the elder brother of human nature has suffered much, very much, and endured the bitter agonies of death; but this was incidental to the arduousness of his undertaking, and to the ulterior objects of his mission; viz.—to reconcile his brethren, and "save them from their sins." "For God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come, he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus—At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world: but now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ—And that he might reconcile both (Jews and Gentiles) unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (See the whole of this chapter, Eph. ii.) And when "the fulness of the Gentiles shall be brought in, all Israel shall be saved; as it is written: There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob." Rom. xi, 25, 26.

The above obvious facts, with the evidence adduced from scripture in support of them, will serve as a further illustration of what was considered in the former part of this discourse, to wit, the object and benefits of Christ's mission, sufferings and labors.

It now remains to consider, for a few moments, wherein man needs a *pardon*

from God, and how God can consistently *forgive* man his sins, if indeed the latter suffers a just punishment for all his iniquities. It is, in the opinion of many, one of the most difficult tasks in the world, to reconcile these two ideas: viz: that of a *just punishment* for sin, and of *forgiveness* of sin.

That every transgression must receive a "just recompense of reward," that "whosoever doeth wrong, shall receive for the wrong that he hath done," is a truth that cannot be disputed, without denying directly the testimony of scripture. And it is equally true that the scriptures maintain the doctrine that God is a God of mercy, "forgiving iniquity transgression and sin." Thus the Psalmist declares, "Unto thee, O Lord, belongeth mercy; for thou renderest unto every man according to his work." God declares his name unto Moses; "The Lord, the "Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousand, *forgiving iniquity and transgression, and sin, and that will by no means clear the guilty.*" And Isaiah; "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her *iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.*" These, and numerous other texts that might be quoted, abundantly prove both a *just punishment* for, and the *forgiveness* of sin. But the inquirer will ask, "how are these ideas to be reconciled with each other?"

To answer this question, we will again refer to the similitude before introduced. Here we see a family of sinful and disobedient children, having wandered far from their father's house, in the forbidden paths of sin and iniquity, having polluted their way before him, and "pierced themselves through with many sorrows," in consequence of their alienation and sinful course: at length they are brought to themselves, see the folly and misery of their ways, and determine to return to their father's house. But with what feelings and temper of mind do they come? In deep humility, with shame depicted on their faces for their numerous errors and vices, like the returning prodigal, conscious of their own unworthiness, they approach their father, saying, "Father, we have sinned against heaven, and in thy sight, and are no more worthy to be called thy sons." So deeply sensible are they of their sinfulness that they do not even dare to claim the privilege of sons, but say, "do but receive and make us but as hired servants." How in this case does the father receive them? See the answer in the account of the prodigal's father. He does not wait till his transgressing children get clear home; but when he sees them returning, even while yet a great way off, he runs to meet and embrace them. And while they are confessing their sins, imploring his forgiveness, and saying within themselves, "How can our father ever consent to receive again into his favor such guilty wretches as we are? how can he ever forgive such enormities as we have practiced?" the father interrupts them with expressions of kindness and joy, commands that they be clothed with the best robes, that rings be put on their hands, shoes on their feet, that the fatted calf be killed, a feast prepared, and that all unite in rejoicing that his children who were lost are found, that those who were dead are alive again. Or, to appeal to every earthly parent in similar circumstances, bad as human nature is, would not every *father* say to his children in this situation, "my children, I rejoice that you have come home—I freely forgive you for the follies and errors that are *past; they* cannot be remedied nor recalled—all I ask of you is obedience in future—conformity to my law, and that, hereafter, you go no more astray—true, you have practiced evil with a high hand, you have *sinned much*, and you have *suffered much* in consequence of it—you have *reapt the reward, and eat the bitter fruit of your own evil doing*—Let what you have suffered for your sins be a solemn admonition to you for the future; and may it teach you that misery is the inevitable consequence of vice; that only in the performance of your duty, and the practice of obedience, can you find substantial enjoyment and peace, and that 'virtue alone is happiness below.'"

By the above representation every rational person may, and every *parent must*, see and understand, both how the labors of the Mediator in bringing back his sinful brethren of the human family to their Father God, are consistent with their suffering a just punishment for their sins; and likewise how *forgiveness of sins* is compatible with the latter.

In view of this subject, brethren, while contemplating on the unalterable benevolence of God, the condescension, the labors, and sufferings of his Son in our behalf, and the mercy of our Father in heaven, in forgiving our sins and receiving us, after all our wanderings, again into his Divine favor and the enjoyment of his everlasting love, let gratitude to God fill our hearts, love unfeigned inspire our songs of praise, and constant obedience mark the residue of our lives.

For the Utica Evangelical Magazine.

A TURKISH ANATHEMA.

Br. Skinner.—As anathemas for heresy have been abundant among Christians for many ages, and as those commonly employed have become rather insignificant from constant use; I take the liberty of sending one to you for publication, which for spirit, propriety and conciseness, is certainly equal to any ever coined by the clergy of any *Christian* denomination. We earnestly recommend it to the perusal and careful consideration of those who wish to avail themselves of the best *lights* and *helps* on subjects of purely a damnatory nature. It is extracted from the "Retrospective Review," and is the "denunciation of a Turkish Mufti" against a Persian Divine for various sectarian enormities, and amongst the rest, the profanation of the holy colour, *green*, to the formation of *shoes* and *breeches*. S. R. S.

"Ye are the kennel of all sin and uncleanliness—Christians and Jews may hope to become true believers, but as for you, Persians, it is impossible. Wherefore by virtue of the authority I have received from Mahomet, I pronounce it lawful for any one, of what nation soever of true believers, to kill, destroy, and extirpate you.—And I hope that the majesty of God in the day of judgment will condemn you to be the asses of the Jews, to be rode and hackneyed in hell by that contemptible people."

For the Evangelical Magazine.

CRITICISM ON GENESIS, 6 Chapter, 3 Ver.

"My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years."

This passage is often quoted as evidence of what is denominated "*a day of grace,*" during which the holy spirit is constantly urging man to submit himself to God, and to receive the blessings of life and salvation. But when from long and persevering resistance, the *strivings* of the spirit cease—then, the unhappy victim of error is given over to hardness of heart, and a reprobate mind, and to all the miseries consequent upon a life of sin.

To this supposition, there are insuperable objections, independent of the fact that the text furnishes no evidence in its favor. For it must tax the credulity of the most superstitious, to believe that the efforts of Omnipotence should be unavailing—and that the long-suffering of God should absolutely yield to the pertinacious and froward obstinacy of erring man! Besides, it might furnish matter of useful inquiry, to ascertain why man's being *flesh*, should furnish a reason for the spirit's ceasing to strive with him. We should rather suppose, that his being flesh, or fleshly, is the very reason why it does strive with him.

Again—if the passage were intended for universal application, and the "day of grace" be a period of "an hundred and twenty years," one of two things must follow—either the life of man has by some strange fatality been shortened contrary to the Divine assurance given in the text,—or what is still more unaccountable, at least in the mind of many professing Christians—it must leave room for most of the moderns, *to repent after death.*

We proceed therefore to give what we have no doubt, is the meaning and intention of the passage.

1. The same word both in Hebrew and Greek which is here rendered by *spirit*, is also frequently rendered *breath.* Thus Psalm 33:6, and Isa. 11:4, and when it is recollected, that God *breathed* into man "the *breath* of life," Gen. 2:7, there will be great propriety in giving it the same meaning in this instance. This will be more obvious by remarking—

2. That instead of *strive* as in the English version, both the septuagint Greek, and the Latin vulgate give *remain.*

3. The word *always* is the same which is indifferently translated *forever*, *everlasting*, *eternal*, or *age*, and in this place plainly means *to the age:* that is, to the common age that was then allotted to man. This will also appear from the following consideration—

4. That instead of *with man*, the septuagint gives, *with these men;* meaning the men of that generation. Hence, the reason follows with great propriety—"because *they* are flesh;" that is, carnal or fleshly,—a sense abundantly justified by the connexion. The remainder of the passage contains the promise of God, that they might live 120 years, before he would execute his purpose of cutting them off. Here again instead of *his days*, the septuagint gives *their days*, meaning the days of those who then lived. A fact which every one may test. by the dates given in the margin of the common quarto Bibles. The text contains the first intimation of the purpose of God to destroy from the earth, the men of that generation. And the time from its announcement to that in which Noah entered the Ark, and the flood came, is precisely one "hundred and twenty years."

The meaning of the passage therefore is—"My *breath* shall not *remain* with *these men to the age*, because *they are carnal*, yet *their days* shall be an hundred and twenty years."

This construction preserves both the *connexion* and the *meaning* of the Divine denunciation; and at the same time, furnishes an awful illustration of the unerring certainty with which sin is punished—and that too, where it is committed!

S. R. S.

Utica Evangelical Magazine.

SATURDAY, FEBRUARY 21, 1829.

CONSOLATION IN DEATH.

"Universalism will do to live by; but will not do to die by."

How often do we hear such language as this from the opposers of the doctrine of impartial grace? Yea, is it not in the mouth of almost every believer in the doctrine of endless misery? But what do they mean by it? We should suppose that a doctrine that will do to *live* by, will do equally as well to *die* by: and we cannot believe that a doctrine that is *not* good to die by, can be good to live by. But if even our enemies concede the fact that Universalism is good to live by, for heaven's sake, let us live by it as long as we do live. And if we find on experiment, (for our opposers know nothing about it, as they have never tried Universalism in death,) that it will not do to die by, why, then, let us, when we come to die, choose something that will. But again, we ask, what do the believers in endless misery mean by this expression? "*Universalism will do to live by, but not to die by.*" Do they mean that none *can* die in the belief of Universalism? They cannot mean this if they are at all acquainted with facts; for almost every day we hear of some one dying firm in the belief of the final salvation of all men. Do they mean by this expression, that no one can die *happy*—can die in *peace*—in this belief?—We presume this is their meaning.

Let us then view this subject in its true light, by imagining ourselves on a death-bed, and seeking for a system that will yield peace and happiness. Let us suppose ourselves about to leave the world in the firm and unwavering belief of universal salvation. We look around on all terrestrial things, and see them all fading, transitory, and unstable, and ourselves also passing away, and know that we must soon close our eyes on all terrestrial things, and go to the undiscovered country, from whose bourne no traveller returns. But we believe we shall there meet with all our kindred and friends, in regions of immortal bliss, where tears never flow, and where sorrow, pain and death can never come: yea, that we shall there behold a *ransomed world*, redeemed from corruption, sin and death, all made perfectly holy and happy, united in songs of immortal bliss, triumphant joy, and everlasting praise. But this faith, we are told, cannot give peace on a dying pillow, but that it will harrow up the soul with bitter anguish, and fill the mind of the dying person with unspeakable horror! But if *this* faith will not give peace in death, we ask, *what will?*

Why, we must believe that we shall hereafter behold some of our nearest and dearest kindred on earth, doomed to suffer the pains of a never ending hell; that there, if we are so happy as to get to heaven ourselves, we shall see the vindictive wrath of incensed Omnipotence eternally poured out upon the helpless victims of Jehovah's ire; see, perhaps, father or mother, wife or husband, son or daughter, brother or sister, mingling their unavailing groans and scalding tears, with those of a great part of our fellow beings, all under the same condemnation, doomed to suffer the endless tortures of the liquid lava of hell's molten sea, utter unceasing groans, and endure immortal misery, throughout the wasteless ages of eternity!! But stop—let us pause, and ask, what is the use of *faith* in all *this?* Why, *to give peace and comfort in the hour of death—to soothe with happy prospects, the trembling soul as it flutters from the dying lips of mortals*!!! Good Heavens! is it *possible* that deluded man, infatuated as he is, *can* believe that a faith like this, is necessary, or indeed has the power, to soothe the mind of the dying, or impart the glow of peace and comfort in the hour of dissolution? If we thought there were any who could be happy, and take delight, with such a prospect as this before them, we would say of them, "*O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.*" The truth is, such views *cannot* give peace and comfort in the hour of death, whatever may be said by their advocates. It is impossible in the nature of things. But that UNIVERSALISM—when firmly and understandingly believed WILL *do to die by*, yea, that it is *good* to die by, and can and does give peace, joy and triumph in the hour of dissolution, is not only shown by the nature of the doctrine, but is almost *daily demonstrated by the fact, and the actual trial* of its excellency, in the trying hour of death.

MONTHLY CONFERENCE.

The Monthly Conference of Universalists was holden at Sauquoit village, Oneida Co. on Wednesday, the 11th inst. Present Brs. N. Stacy, of Hamilton, S. R. Smith, of Clinton, W. Underwood, of Litchfield, D. Skinner, of Utica, and W. Bullard, of Augusta. A pleasant interview in social conference was held, during the fore-noon, at the house of Br. Loring. In the afternoon and evening, public worship was attended at the Academy. A discourse was delivered in the afternoon by Br. S. R. Smith, from Luke xv, 29. "Lo these many years do I serve thee," &c. and in the evening one by Br. D. Skinner, from Gal. i. 11, 12. "But I certify you, brethren, that the gospel which was preached of me, is not after man;" &c. The place of worship was well filled with listening and attentive worshippers. The cause of truth seems to be very prosperous in this place, where a society has been organized within the last year, that now supports the preaching of the gospel two Sundays in a month.

Adjourned the Conference, to meet again on Wednesday, the 11th March next, in the neighborhood called Hanover, in the town of Kirkland. The Conference will be held in the

school house near the Forge, from 10 o'clock, A. M. till 2 P. M. at which time (2,) public service will commence in the school house. In the evening public service will be attended in the meeting-house, at Hanover. During the hours (from 10 till 2 o'clock,) of the social Conference, all denominations will be allowed to speak, and any one who wishes, can have the liberty of proposing any question on the subject of religion, for solution; or any passage of Scripture for explanation. And no doubt is entertained, that these meetings may be made edifying and profitable to all who are disposed to attend them.

We would invite the attention of Universalists generally, to the NOTICE of Br. S. R. Smith, inserted on the last page of this day's paper; and hope the request contained in it will be complied with, as far, and as soon as practicable. His object in making this request, is to obtain the information necessary to a succinct history of the rise, progress, and present condition of Universalism in this State, with which we hope hereafter to enrich our columns.

Organization of Religious Societies.—In our remarks on this subject in our last number, we omitted to mention two particulars, that should have been noticed. This omission was owing to our not having the Statute on that subject, before us, at the time, and the hurry in which the article was written.

One of these particulars is, that at all annual meetings for election of officers, &c. the meetings must be notified in the same manner, & for the same length of time previous, as pointed out in the Statute, (viz. that section published in our last,) for the *first* election; and must be conducted in all respects, like that meeting.

The other is, that each society must be provided with a *seal*, which shall remain the same, from year to year, without changing or altering it.

Now is the time for our Agents, and patrons generally, to exert themselves to get new subscribers, and extend the circulation, and consequently the usefulness of this paper. Cannot *every* subscriber for the Utica Evangelical Magazine, with a very little exertion, procure, at least, *one* new and good subscriber to add to our list? If they can and will do this, they will receive our thanks, both for the service they will render to us, and for the benefit they will do to the cause of truth. Two numbers more will complete the present volume, soon after which the next, or third volume, will commence.—Those who have heretofore acted as faithful Agents, will receive our thanks for their past services; and may we not hope for their friendly aid, in future?

We understand Rev. Benjamin Whittemore of Scituate Mass. has received and accepted an invitation to become the Pastor of the Universalist Society in Troy N. Y. and is to commence his labors there about the first of next month. May the Lord of the vineyard bless, and crown his labors with abundant success.

Rev. Lemuel Willis, late of Troy N.Y. has received and accepted an invitation to become the Pastor of the first Universalist Society in Salem Mass. He has entered on his labors with that people. May the Lord bless him with the people of his charge.

Rev. Abner Kneeland has been dismissed from the Pastoral care of the 2d Universalist Society in the city of New-York; and likewise disfellowshipped by the Kenebeck Association in Maine. The cause which led to these steps, will be notised in our next.

THE PATRONS OF THE DAY STAR who receive this paper, and who have not yet had the 6 first numbers of the present volume, are informed, that those Nos. shall be sent to them whenever they make payment to us for the volume. They will recollect the notice that was inserted in reference to them in the 7th No. To all those who were credited on Br. Wallace's book, as having paid for the "STAR," when he transferred his list of subscribers to us, we forwarded a part of the 1st vol. of the Magazine, sufficient to make up what was wanting in the Star. We received *nothing* for all we sent of the 1st vol. in this way. We gave notice in No. 7 of the 2d vol. that all who did not immediately return that No. would be charged for the whole of this volume. They accordingly stand so charged on book, and we shall expect them to pay us for it, as we cannot afford to *give* them both the 1st and 2d vols. as we have to pay for paper, printing, &c. We have been informed by some of them who were not credited on Br. Wallace's book, that they had paid for the Star. To such we have sent of the 1st vol. of the Magazine what was due them from the Star establishment. There are, however, many of these subscribers from whom we have heard nothing since we commenced sending the second vol. of the Magazine. From the neglect of subscribers or agents, and in some cases that of Post Masters, we have in many instances, among the patrons of the Day Star, sent packages of papers from 6 to 20 in number, and after continuing to send them for *three*, *six*, and in some caces *eight months*, we have been informed by the Post Masters, that "*the papers were not taken out of the office.*" Now such treatment as this is more than we are either able or willing to bear. For if subscribers did not wish to take the Magazine, why not return it according to our request? If they have taken the papers from the Post Office, they are bound to pay for them. If they have never taken them out at all, Post Masters, in neglecting to give us information of the fact, have violated their oath of office, and transgressed the laws of the Post Office Department. Of some such Post Masters we shall endeavor to get redress by applying to the Post Master General. For they are bound to give notice to the Publisher, at longest, in *three months*, if the papers are not taken from their P. O. and *sooner* than that if they ascertain to a certainty that the papers will not be taken out.

We have had more trouble and perplexity from the source above named, than from all our other patrons, and all other Post Masters, throughout the United States. There are, however, some patrons of the Star, and some Post Masters where that paper circulated, who are entitled to our warmest thanks for their faithfulness in the discharge of their duty. We hope others hereafter will "go and do likewise."

TO CORRESPONDENTS.—"Nemo" on Unitarianism is thankfully received and shall appear in our next. "C. C." together with the "Traits of Deism" stated by his opponent, is necessarily postponed till our next No. for want of room in this.

"Honestus" in reply to "Elihu" has been received; and likewise "Elihu" in reply to Iconoclastes." Now, altho' we are friendly to freedom of discussion, on all religious topics, when properly conducted, we are somewhat apprehensive from present appearances, that the discussion upon the two subjects embraced in these communications, may degenerate into mere contention for contention's sake, or what is nearly as bad, contention, not so much for the truth as for the mastery. If we admit one of these writers, we must all three, if we act impartially: and the unhappy effects of a similar controversy at the East a few years since, should admonish us not to let a similar spirit get the ascendency over us in this region. We would therefore suggest to these writers the propriety of dropping their controversy where it is, in case they both, or rather all three, agree to it. If the two, whose communications are now on hand, will signify their wishes on the subject as soon as convenient, we will thank them. But if they cannot both consent to drop it, we will admit both, and Iconoclastes likewise, if he wishes.

True politeness.—There is much truth and beauty in the following remarks of the late Dr. Thomas Brown, of Edinburgh. "Politeness, in all its most important respects, is nothing more than the knowledge of the human mind directing general benevolence. It is the art of producing the greatest happiness which, in the eternal courtesies of life, can be produced, by raising such ideas snd feelings in the minds of those with whom we are conversant, as will afford the most pleasure, and averting, as much as possible, every idea which may lead to pain. It implies, therefore, when perfect, a fine knowledge of the natural series of thoughts, so as to distinguish not merely the thought which will be the immediate or near effect of what is said or done, but those which may arise still more remotely; and he is the most successful in this art of giving happinesss who sees the future at the greatest distance."

MYSTERY OF INIQUITY REVEALED.

The following documents, which are from the most respectable and credible sources of information, are to be relied on, as true in every particular. They have been before the public for some months; and we have occasionally adverted to them in our strictures on some of the dangerous schemes of the popular clergy at the present day; but we consider the disclosures which they make, of so much importance to the "weal or wo" of our country, that they ought to be generally known and read by all our citizens; and therefore we occupy the first room we can spare in our columns, to give them entire, to our readers.

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From the (New York Methodist) Christian Advocate and Journal.

"MURDER WILL OUT."

"Fear them not, therefore, for there is nothing *covered* that shall not be *revealed*, and *hid*, that shall not be *known*.

"What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye on the house tops."—*Jesus Christ.*

Mr. Editor,—For some months it has been cautiously rumored in my region of country, that one or more travelling agents have been itinerating through the land, calling together the ministers of the gospel in every city and neighborhood, for the purpose of a secret conclave. It has been stated that at these conclaves, a certain SECRET of vast and paramount importance, has been entrusted to them under a solemn promise of secresy for a specified time. This is all we common people, the vulgar herd, or swinish multitude, could learn of this matter, and not a little curiosity has been awakened among us, which, until lately, was not gratified.

But, behold a Morgan has been among them, or mayhap a bird has flown—already the SECRET is on the four winds of heaven, and as many of your readers may be anxious to learn the true reason of the midnight deeds of these modern missionaries, so novel in their character, I send you the stupendous and appalling account of the whole matter, which I humbly conceive to be a conspiracy against the people's rights, which needs all the secrecy with which it has been enveloped; for when disclosed, it must be abhorred by every lover of civil and religious liberty.

Be it known then, that for some months, one or more agents have been travelling through the United States, calling meetings of the clergy in every place and after obtaining a promise of *secrecy*, entrusting them with the following proposition, as nearly as can be communicated by my imperfect though authentic information.

1. Let a "Central Society" be established, say at Boston, New-York or Philadelphia, of a character both *political* and *religious*. The objects of this society are to raise a fund to be expended in printing books of all kinds, approved as orthodox, newspapers, &c. &c.

2. Let a press be established in every city and county in the United States, auxiliary to, and dependant upon the Central Society. By these means a tremendous engine may be brought to bear upon the whole country; for the books can be printed so cheap as to ruin all the book establishments in the nation, and the newspapers, as well as the orthodox books, may be "rendered so abundant as to force all others out of circulation."

3. The effect of these multiplied presses, and the monopoly they would occasion in politics and religion, being devoted to both subjects, are intended to establish and discipline a "Christian party in politics," which in a few years would bring "millions of electors into the field," whose 'characters are formed,' by the universal dominion of this 'Central Society.'

After submitting this sweeping proposition, the travelling agent modestly solicits pecuniary contributions from the reverend clergy assembled, to be employed in paying his travelling expenses.—This game has been played in the east, north, and west; and probably at this moment the south is marshalling under the same religious and political conspiracy.

Now, Messrs. Editors, I disclaim any other views in bringing this combination to light, than a desire to warn my fellow Christians of their danger, and caution them to be awake, lest they be overwhelmed in the fearful vortex which these modern Jesuits are preparing, in the erection of what they will call a salutary "moral police." I would rejoice in any additional measures to promote the cause of God, and subserve the glorious Emanuel's kingdom; and with all such efforts I most cheerfully unite heart and hand. But I conceive that this fearful negotiation, now in progress, is "carnal, sensual, and devilish." It is an attempt to make Christians,—but will only succeed in making hypocrites. It is a specious, plausible *union* of professing Christians against infidelity and vice; but it is no other than using "carnal weapons," instead of those which are "mighty through God to pulling down the strong holds of Satan." It is in effect serving God and Mammon, an attempt to unite Christ and Belial, to identify the world and religion:

Christians, like their Master, have a "kingdom not of this world," and can have no amalgamation with carnal, selfiish or worldly views of aggrandizement, without suffering in their personal piety, and overthrowing the very corner stone of our holy religion.

The holy apostle would "know nothing among men save Jesus Christ and him crucified," because in this truth of God, there is an efficiency which must eventually triumph over error and vice of every kind; for against "this rock the gates of hell shall not prevail."

It is true, infidelity is making rapid strides in our country, and immorality abounds it would seem, unabashed and uncontrolled; but "why do the heathen rage and the people imagine a vain thing?" Are we to conclude hence, that true religion will not finally triumph? "Oh ye of little faith, wherefore do ye doubt?" Let "the kings of the earth set themselves, and the rulers take counsel together against the Lord and his Anointed." "He that sitteth in the heavens shall laugh, the Lord shall hold them in derision."—It is enough that we, as Christians, 'grieved at the wickedness' of our modern Sodoms, meekly approach the throne of grace, and say, 'O Lord, incline thine ear and hear; open thine eyes and see how thine enemies triumph.' But let us never bring 'strange fire' to the altar of Jehovah, lest the 'fire go out from the Lord and consume us,' as it did Nadab and Abihu, the two sons of Aaron, for their sacrilegious presumption. Touch not the ark of the Lord with unhallowed hands. Let us renounce our sectarian efforts at monopoly, and disclaim all 'national' or political combinations. Let it be our glory still to say, 'As for us, we preach Christ crucified, to the Jews a stumbling block, to the Greeks foolishness, but to them that believe, Christ, the power of God, and the wisdom of God."

A LAYMAN.

The editor of the 'Advocate & Journal' has the following remarks at the close of the article:

"How the author of this communication came to the knowledge of the secret combination on which he has animadverted so freely and justly, we cannot tell. That a plan similar to the above is in operation, we believe is known to many, most of whom were put in possession of it in a way which does not permit them, consistently with their integrity as Christians, to make it known. We are no friends to secret associations of any sort, nor do we believe it possible long to conceal any plan, good or bad, for 'whatsoever is spoken in the closet, shall be proclaimed upon the house top.'"

—

CONFIRMATION.

To the Editors of Plain Truth.—I rejoice that the veil has been rent, and a deep laid, and well-matured plot of the Presbyterian party, to acquire political ascendency, has been stript of its secrecy and exposed to public criticism. The article headed "Murder will out," which you copied in your last number from the

Christian Advocate and Journal, is true in every essential particular; but the disclosures are not so full as they might have been. I have been in possession of the facts in relation to this stupendous plot for nearly a year, and have often thought that duty to my fellow-countrymen required that I should make them public; but I have been deterred from so doing, by the fear that the boldness and magnitude of the scheme would excite doubts in the minds of some, of its reality, and as it was conceived and nurtured in secret, I should be wanting in proof to substantiate the truth of my statements. But, happily, the veil has been rent, and I rejoice that there are more tongues than mine to proclaim the conspiracy, and warn my countrymen of the impending danger.

In the latter part of August, or forepart of September of last year, a travelling agent visited this part of the country, and delivered lectures to such as could safely be entrusted with the secret. He descanted at great length upon the present condition of the press in this country, said it was under the control of men supporting no religious creed, that with this tremendous engine in their hands, they were enabled to give a wrong direction to public sentiment, and elevate such men only to power and office as accorded with them in opinion, &c. and concluded by proposing—

That a CENTRAL SOCIETY be established at Washington city, of a character both *political* and *religious;* that a fund be raised to be expended in printing books, tracts, and newspapers; that the central printing establishment be under the management of nine directors, a majority of whom should approve as well the matter which should appear in the national paper, as the books which should be published; and that newspapers, and bookstores, subordinate to the national institution, be established in all the cities and principal towns in the Union.

The books and papers thus published, he said, would not cost half so much as they now do; and, as the present publishers are not organized as a party, and cannot print so cheap, they could easily be broken down, and the country supplied with such newspapers, tracts and books, only, as should be approved as orthodox.

He said the project had been heartily approved in every part of the country he had visited; that upwards of $300,000 had already been subscribed, and that the Society would be organized, and commence operations, so soon as $500,000 should be raised.

This plan he communicated under the strictest obligations of secrecy. It was approved by some to whom he submitted it, but not by all.

I do not know how much money was subscribed in this place, but I have been informed that the great western *pioneer* of this religio-political party subscribed $50.

By the proceedings of the Presbyterian Convention which was held in this village on the 20th of August, you will perceive that some steps have already been taken to carry the above project into effect. That convention consisted of Presbyterian ministers from nearly every part of the state, and sat, I am informed, with *closed doors*. Among the *published* proceedings, are the four following resolutions, dressed, you will see, in very *plausible* language:—

Resolved, That the purity, prosperity, and glory of the church, at this time, demand a *Monthly Journal*, in which the more distinguishing truths of the gospel and doctrines of the Reformation shall be plainly exhibited and defended; and their paramount importance in the christian system maintained.

Resolved, That the publication of a series of *doctrinal* Tracts, *of like character with the Journal*, is required by the exigencies of the times, which no *existing* institutions are prepared to supply.

Resolved, That the Rev. *A. D. Eddy*,* of Canandaigua, C. Eddy, of Penn-Yan, H. P. Strong, of Phelps, *Wm. Wisner*,† of Ithaca, S. C. Aikin, J. F. Schermerhorn, of Utica, S. Van Vechten, of Schenectady, John Frost, of Whitesborough, Dr. *G. Spring*,‡ of New-York, Dr. David Porter, of Catskill, H. P. Dwight, of Geneva, Dr. Beeman of Troy, George S. Boardman, of Watertown, S. H. Hotchkin, of Prattsburgh, Joel Parker, of Rochester, and Joel Keep, of Homer, be a committee to see the above resolutions carried into effect.

Resolved, That this committee be requested to meet in the village of Utica, on Wednesday, the first of October next, at 10 o'clock, A. M. to devise means to secure the speedy publication of the above named Journal and Tracts.

Signed, JOHN KEEP, Ch'n.
A. D. EDDY, Sec'y.

As my purpose was merely to corroborate the statement made in the Christian Advocate and Journal, I leave it for you, or your readers, to make such comments as the subject may suggest.

Auburn, Sept. 11, 1828.

* Who lately brow-beat the Postmaster at Canandaigua, for allowing an obnoxious handbill to be posted up in his office.

† The general agent of the National Union for enforcing the observance of the Sabbath, whose bold disclosures of the designs of his party, at Utica and Auburn, caused the great and patriotic meetings of the citizens of those places.

‡ The man who declared that the yellow fever in New-York in 1824, was a judgment of God upon the people for their choosing irreligious men to office.

The above disclosures furnish a key to the memorable declarations of Dr. *Ely*, at Philadelphia, and of Mr. *Wisner*, at Utica and Auburn. To doubt any longer that the ultimate purpose of all the national & auxiliary societies, & schemes of "benevolence" of the Presbyterians, is to invest themselves with a power, coequal with, if not superior to, that of our present civil government, would be like doubting the existence of the earth on which we daily tread. How can the people, then, with all this light before them, rest upon their arms? The exigencies of the times require not only watchfulness, but energetic action. The Presbyterians must be met upon their own ground.—They are the invading enemy; they have declared that 'the battle is commenced,' and have proclaimed a general non-intercourse in business, and in the social relations of life with the rest of their fellow-citizens. Painful as the duty is, a like non-intercourse must be maintained against them. Christians of every denomination, the true followers of Jesus, and the friends of republican government, must withdraw themselves from among them. The party which aims at political rule, and a monopoly in every branch of business, cannot be actuated by pure religious motives. Their success would be a calamitous defeat of primitive Christianity. How important, then, is it that the people be up and doing!—*Editor of Plain Truth.*

Let any one, who has arrived at that middle stage of existence, when the delusive anticipations of youth have ceased to beguile, and when to look back is as easy as to look forward, be asked from what source he derives the purest and sweetest enjoyment. His answer will be, from memory. The pleasures of his school boy days, he will tell you, often rise in shadowy semblance to his mental view; associations then formed, and never to be forgot, seem awhile to be renewed, and, "the orchard, the meadow, and deep-tangled wild-wood," are again trod by busy feet, and vocal with the jocund laugh of innocent childhood.

The affairs of others.—Every man has, in his own life, follies enough—in his own mind, troubles enough—in the performance of his duties, deficiences enough—without being curious after the affairs of others.

Proverbs. A master is sometimes the greatest servant.

A man should not keep a dog and bark himself.

When you have plenty of money the eyesight of your friends is good.

When wine is in, if there is any wit, it comes out.

When wine is out, the company go out.

If the fox preaches, look well to your geese.

He who would rob a poet, would plunder an almshouse.

Keep yourself from the anger of a great man, and the company of a mean one.

Beware of a reconciled enemy.

Courtesy sometimes is better than coin.

If you would be wise or wealthy worship the rising sun.

POETRY.

ON THE BIRTH-DAY OF WASHINGTON.

WRITTEN FOR FEBRUARY 22, 1829.

"*Hic cinis—ubique fama.*"

Behold the mossed corner stone dropped from the wall,
And gaze on its date, but remember its fall,
And hope that some hand may replace it;
Think not of its pride when with pomp it was laid,
But weep for the ruin its absence has made,
And the lapse of the years that efface it.

Mourn Washington's *death*, when ye think of his *birth*,
And far from your thoughts be the lightness of mirth,
And far from your cheek be its smile.
To-day he was born,—'twas a loan—not a gift;
The dust of his body is all that is left,
To hallow his funeral pile.

Flow gently, Potomac! thou washest away
The sands where he trod, & the turf where he lay,
When youth brushed his cheek with her wing;
Breathe softly, ye wild winds, that circle around
That dearest, and purest, and holiest ground,
Ever prest by the foot-print of Spring.

Each breeze be a sign, and each dew-drop a tear,
Each wave be a whispering monitor near,
To remind the sad shore of his story;
And darker, and softer, and sadder the gloom
Of that evergreen mourner that bends o'er the tomb,
Where WASHINGTON sleeps in his glory.

GREAT GOD! when the spirit of freedom shall fail,
And the sons of the pilgrims, in sorrow bewail
Their religion and liberty gone;
Oh! send back a form that shall stand as *he* stood,
Unsubdued by the tempest, unmoved by the flood;
And to THEE be the glory alone.

MARRIED,

In this village, on the 12th inst. by Rev. Mr. Skinner, Mr. Nathan Hatfield, of Litchfield, to Miss Cynthia Griggs, of Sauquoit Village.

On the 13th inst. by the same Mr. James Hall to Miss Martha Bryan, all of this place.

In Sauquoit Village, on the 11th inst. by Rev. N. Stacy of Hamilton, Mr. Enos Knight, to Miss Louisa Chase, both of the former place.

In Westmoreland, N. H. by Rev. A. Pratt, Mr. Hiram Walker, of Mexico, N. Y. to Miss Cynthia Skinner, of the former place.

DIED,

In this village, on the 6th inst. an infant child of Mr. Josiah Skillman.

On the 7th inst. Miss Mary Rockwell, aged 19.

On the 13th inst. in German Flatts, Mary Celine, daughter of Mr. William Johnson, Jun. aged 3 years.

In Trenton, on the 12th inst. Mrs. Eliza, consort of Mr. Preston Holmes, aged 39.

The following Obituary of Mrs. Beach is applicable to Mrs. Holmes, in almost every particular.—ED. MAG.

For the Evangelical Magazine.

OBITUARY.

DIED, in Hamilton, on the 2d ult. Mrs. Laura Beach, wife of Capt. Lyman E. Beach, in the 35th year of her age; after a long and distressing sickness, which she bore with the utmost fortitude and christian resignation.

What consolation do we derive, while we are called, almost daily, to weep over departed humanity—while the tenderst cords of affection are cut, and we are bidden to follow the remains of our dearest friends to the cold and silent grave—from the sacred promises of that Gospel thro' which "life and immortality are brought to light:"—and especially when we witness the triumphs of Christian *faith* and *hope* exalting the soul of the departing, and by their radiant beams dispelling the appalling gloom which otherwise overshadows the hours of dissolution!

Mrs. Beach was the eldest daughter of Capt. Elisha Fuller, of Hamilton; and, like Timothy, from her youth had known the Scriptures, *which are able to make wise unto salvation.* Capt. F. is one of the oldest members of the Universalist Society in this town; and the writer of this article has noticed the constant attendance of this daughter, from early life, on the ministry of Universal Grace, and the manifest interest she felt in its soul-saving doctrines. When, therefore, brought upon her death bed, no fearful horrors thickened round her head—no terrible menaces of an angry God thundered in her affrighted imagination!—but her soul reposed with unshaken and unabating confidence in that God, whom she viewed as an inexhaustible fountain of love and wisdom—whose "tender mercies are over *all* his works; and she rejoiced in the strong hope of a glorious immortality, through her Redeemer.

I visited her frequently during her last sickness. The first time I spoke to her concerning her dissolution, she had substantially given up all hopes of recovery; she expressed her willingness to go, and said she had no attachment to life, except what arose from a consideration of the benefit she might render to her young and dependant family: but never after did she even express any concern for them, farther than to commend them to the kind protection of that God who had been her support and confidence. On one of my visits I repeated the following lines from Watts—

"Why should we start, and fear to die?
What tim'rous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there."—

I had hardly finished the last word before she replied, with a smile, "I have none of those fears—I have no such dread. I am perfectly willing, and shall rejoice to go." As her disease seemed to baffle the skill of the faculty, and her bodily pains grew more severe, her joy seemed to increase. Her soul seemed to retire from the world, and to be absorbed in divine contemplation.

A few days before her death, I was under the necessity of leaving the place, and did not return until after her interment; but was told by her friends that she died in the full enjoyment of her hope, evincing to the world that the doctrine of Universal Salvation *will do to live by, and will do to die by:* for her life was "the life of the righteous, and her last end was PEACE."

In the death of this amiable woman, her husband has lost an affectionate companion—her children a tender and indulgent mother—her father a dutiful child—her neighbours an obliging friend, and society one of its brightest ornaments.

— N. S.

DIED—In this village, on Wednesday the 4th inst. Mrs. M'Koy, an aged woman of above 70. Her husband had retired to rest on Wednesday evening at an early hour and left her up. When he awoke in the morning he found to his surprise, his wife was not in bed with him, and on arising he found her dead near the door of the room in which he had left her the evening before, with her clothes all consumed, and her body most shockingly disfigured with the flames that had caused her death. It is supposed that her clothes by some means caught fire, and failing in the attempt to extinguish them, she made for the door, but was suffocated before she could make her escape or rouse her sleeping husband.

NOTICE.

Universalist Ministers in the state of New-York, are respectfully requested to give information to the undersigned, by *letter*, as soon as convenient, of the date of the organization of the Societies where they minister; the number of members when formed, and at the present time; by whom, and what part of the time they have preaching; whether they have a meeting house, and if so, when built—how large, and of what material; what the past condition has been, and the prospective circumstances now are, of each respective Society.

Clerks of Universalist Societies which have not regular preaching, are solicited to give the above desired information, respecting the Societies of which they are members.

The undersigned is particularly desirous of receiving the *earliest* information respecting the *oldest* societies in the state.

A compliance with the foregoing request will be received as a particular favor, and receive the very grateful acknowledgements of S. R. SMITH.

Clinton, Oneida Co. N.Y. Feb. 21, 1829.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. MARCH 7, 1829. NO. 25.

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DOLPHUS SKINNER, EDITOR.

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Agents who obtain eight subscribers and pay for their papers, will be allowed the *ninth* copy *gratis*.

Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, N.Y.

Original Communications.

For the Evangelical Magazine.

UNITARIANISM.

MR. EDITOR.—It was with surprise I saw in the number of the Magazine for Feb. 7th, some animadversions on *Unitarianism*, by Rev. Sebastian Streeter, which certainly reflect not much to his honor, as a man of information; as he confesses himself ignorant of what their real sentiments are, even in their most distinguishing tenets. Had he inquired, had he read a few of their numerous publications, he could not have failed of knowing the exact shades of difference between them and their fellow Christians. He would have found the essential doctrines of the gospel "positively distinguished" by them.

He says he has learned that they deny the riddle of the Trinity; and here his information seems to end. I will endeavor to give him that information he seems to need, and which he might, had he sought it, easily have acquired. Believing in the one only living and true God, they consequently believe him to be possessed of infinite and boundless attributes, and perfections of goodness, wisdom, mercy and truth; whose justice, although like his other attributes, infinite, is only a modification of *goodness*, that he is *naturally* disposed to bestow on all his creatures, all those blessings which he designed for them, and which their natures are capable of receiving; and that what infinite goodness has designed, and promised, infinite power will execute. They believe infinite goodness created myriads of intelligent beings, having no other end in view than their final happiness, and that his power will finally accomplish what his benevolence planned. If *One* all-gracious Being is sufficient for these purposes, it need never be inquired whether *Three* can do more.

In disbelieving the popular doctrine of the atonement of Christ, the Unitarians do not believe his advent and death to have been useless, or his mission without design. They believe the doctrines he taught, were the words of life; and his precepts to be the words of eternal life; that they were given to make men wise to eternal salvation; and that whosoever so appropriates his precepts to his own use, as to practice them in his daily walk and conversation, may truly be said to "eat his flesh and drink his blood," John vi, 53; and that they will be "available and efficatious to the salvation of men."

They likewise believe his death was necessary for the confirmation of the truth of his mission; and that God raised him from the dead, to give assurance to all men, that he will raise them from the dead likewise. Acts xvii, 3; and I Cor. xv, 15—20. These are positive and distinguishing" tenets.

Mr. S. knows they do not believe in hereditary depravity; but here his knowledge seems to end, as he knows not but their belief in personal depravity is equally disastrous.

They certainly believe in personal depravity, as well as that religion is personal; and mourn and lament the profligacy and depravity of too many of their species; but they sorrow not as those who are without hope: having assurance that the precepts of Jesus are calculated to remedy every defect in the moral condition of man; they need only to be known, and practiced, to produce that change; and that being the gift of infinite goodness, they will be aided by infinite power, and produce all those happy effects they are so eminently calculated to produce: namely, universal holiness, and consequently universal happiness. Isaiah xlv, 23. But the *when*, and the *where*, they leave to wiser heads to determine.

They, that is, Unitarians, do certainly deny the popular tenet of Election and Reprobation, and consequently believe in the free will and moral agency of man: and that God works in us, to will, and we do his own good pleasure; that every good gift, and every perfect gift, comes from the Father of lights; and that all the faculties of body and mind are his gift, "that the nerve that writes, he sustains." But how the foreknowledge of God, and the freedom of will in man, are to be made in all respects clear and intelligible here, they know not; they do not wish to be in "wandering mazes lost." They believe all things will be subdued to him, God, and that the period will arrive when he will be all in all.

They certainly believe the Deity to be the common father, and friend of all his numerous offspring, and that it is consistent with his goodness to permit moral evil and misery; but they cannot believe those evils to be endless, and *in perpetuo*. They are very decided on that point, which Mr. S. must have known, had he inquired.

Whether by "mental agonies," Mr. S. means, stings of conscience, or those painful sensations felt at the consciousness of having done wrong, called in holy writ "a wounded spirit," and a "contrite heart," or whether he means any thing else, I know not. Unitarians believe repentance necessary to salvation; that Godly sorrow worketh repentance (mental agonies) to salvation; and that bodily pains have often had the same effect; and if our consciousness is continued to us after death, they may have, even then, the same happy tendency.

He says the system is "at first sight, beautiful and dazzling," but on closer inspection, "a good humored, pliable little thing, which *may do* but little harm, and *can do* little good."

Unitarians esteem the unity of God of the *first importance*, and believe the profession, and observance of this great truth, "the first of all the commandments." Mark 12:29.

They also believe that "the hour is come, when the true worshippers should worship the FATHER in spirit and in truth." John 4:23.

They also believe that as "there is one God, the Father," so there is "one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." I Cor. 8:6, 1 Tim. 2:5, 6.

They believe in Jesus of Nazareth, a man approved of God by miracles, and

wonders, and signs which God did by him." Acts 2:22. They believe "the grace of God, that bringeth salvation hath appeared." Titus 2: 11. They likewise believe that "since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 21 and 22. Are tenets "good humored pliable little things" fit only to dazzle, to "do little harm and no good?"

They believe religion to be a personal thing, and that without holiness no man can see God, or enjoy him; hence they are very careful to inculcate those truths; and hence, their sermons are not very polemical; they hold the elucidation and frequent inculcation of the sayings of Jesus, of much more importance than the constant preaching of systems, many of which, however true, are calculated to make men cunning, rather than wise.

They hold Jesus to be their pattern and example in all things, and he only who *doeth* righteousness, is righteous; hence, their preachers, (perhaps, more constantly than others) inculcate *Christian morality on gospel principles*, knowing that the *practice*, and the *practice only* of the precepts and doctrines of Jesus, will remedy the moral diseases of society, or make men wise to salvation; but that his precepts are calculated, if practiced, to subdue the world to himself, and even to eradicate those long rooted evils of slavery and war. Are the principles which are capable of such astonishing effects, "pliable, little things?" are they not, rather, calculated to do infinite good?

That *human agency* is the pivot on which the destinies of eternity are to turn, for millions of their species, they know not: they believe it to be the pivot, on which the joys, the comforts, and pleasures of religion turn, to soften the cares of life, and gild the avenues to the tomb.

They wait patiently for the future triumph of their principles, "when Jehovah shall be King over all the earth; in that day shall there be *one* Jehovah, and his *name* one. NEMO.

For the Evangelical Magazine.

Mr. Skinner—I take the liberty of requesting a place in your Magazine for the following copy of a letter, together with the answer to the same, that the public may not be misinformed in regard to them.

SAUQUOIT, Feb. 7, 1829.

Rev. Sir—Permit me to approach you in candor, from my pen, upon a subject which interests, or at least should command the attention of every individual. Religion is the theme. But what is religion? and whose religion is free from superstition and error? "Mine," says the Catholic without hesitation. "Mine," also says the Protestant; and so says every individual of the hundred sects who claim the prerogative of saying that they only are right; and each of them also claim the right to enjoy his own opinion and liberty of conscience unmolested: and do not you, yourself, also require it? If so, why not grant to others the same privilege? Would not you consider it unjust, uncharitable, and unbecoming the character of a preacher, to brand with the odious title of "Infidel," and as enemies to all good order in society, those whose views on this subject are at variance with his? And yet, you do not hesitate to do it without reserve. You denounce them as opponents to Christianity, as *Deists*, *Infidels* or *Atheists*, and have declared publicly that you intend to expose them; or as much as to say, that you intend to erect an inquisitorial tribunal, and take upon yourself the responsibility of the office of judge. But I say unto you, "Judge not lest you also be judged."

You profess, Sir, to be a Protestant. You claim the right to interpret scripture as your reason or your judgment directs you; and if you intend to maintain this character, or that which you assume, you must also allow all others the same privilege: for unless you do, you at once become a Catholic, by denying the right of private judgment. You may perhaps pretend to excuse yourself by saying that you feel so great a regard for the welfare of their immortal souls that you cannot bear to see them going thus down the broad road to destruction. All this is very well, and equally charitable. But when you once consider that there are many others, who are not the less wanting in their motives of sincerity, and who are taking this course, which you condemn; I say, when this is taken into the account, should you not be somewhat cautious in hurling at all who differ from you, your *anathemas maranathas?* Even aside from this consideration, will the manner in which you treat them be so likely to effect a change in their private opinion as some other more lenient, or at least, charitable measures? Imagine to yourself a preacher whose daily deportment would indicate no more than a common man in a private capacity, who seldom or never exhorts any body in private, and who even shuns every opportunity, except the pulpit, to discuss this important subject; but who, when in *that* exalted situation, where prudence would forbid a reply, is not in the least backward in heaping those opprobrious epithets upon such of his hearers who claim no more than the laws of our country allow them; and you have a short, but true, picture of the practice of the person whom I am addressing.

And now, will such a course have a tendency to correct those whose belief is inclining to this doctrine you so boldly deprecate? Will it not be more likely to establish them in that belief and cause more to receive it? I have not the least doubt of it. By this you need not think that I consider it the duty of a preacher to pursue a domiciliary method of visiting from house to house, insulting all with whom they meet with their religious (not to say foulmouthed) conversation, and their sanctimonious looks. Neither should their *pulpit* eloquence be *continually* displayed upon the tenets of other denominations, but generally in supporting their own; and if that is possible, all others opposed to them must of consequence fall to the ground. But you have not only descended to the practice of such meanness as this, but have even deigned to notice from the pulpit the language of a young man, which was spoken only in jest, or in a jocose manner, and, if I have been informed correctly, have declared your intention of rendering all such a *public spectacle* in order to correct their morals and to deter others from the commission of such a crime. But I thank God, the power of your inquisition is limited by constitutional provision to the display of your oratorial faculties. I would not wish to excuse any one from the blame incurred by using unbecoming language: for it must be confessed that it is quite too prevalent, not only with those you would style sinners, but even among professed Christians. And it is necessary that some notice should be taken of it by preachers, as the correction of the morals of community comes more directly under their guidance. Still, this should be done in a *proper manner*, to have a favorable tendency: and for myself, I think prudence would dictate a course widely different from that pursued by yourself. But I do not consider myself to be your judge in that matter: neither would I wish to point out a path for you, or any other person, to pursue; but merely to express my opinion, fallible as it may appear, or fallible as it may be in reality.

I have taken the liberty to notice some of what I consider errors in the practice of a servant of God, daring as it may seem. A servant of God liable to err! Yes, but no more so than any other fallible man. This may seem rather harsh, without reflection, as it would appear by the title that they were so far under the influence of the Supreme Being that it were impossible for them to deviate from the path of rectitude, or to be subject in

the least respect to err. For ages this was thought to be the case, when church and state were one, when the clergy and rulers were one. Happy times! Happy people!! But ah! their day is drawing to a close, and they are required to bow to a level with human capacity. No longer will they enrich themselves with one third of the effects of their parishioners, neither will the latter be awed with terror at the approach of a priest. The veil of superstition has been rent in twain, exposed their wily schemes, and discovered to mankind their cloven feet and ghostly deformity.

As I have become somewhat general in my remarks, I shall observe a little further, on what I merely touched upon in the commencement of this epistle, and which was more directly the occasion of it. I have said that you insulted many of those whose views are at variance with yours, with the daring epithet of *Infidel* or *Atheist*; and I have no doubt, from the tenor of your language, when I have been sitting under the droppings of such *heavenly benedictions*, that you intended to rank me as one of those despicable beings. This inference has been verified by an assertion of yours, made but a short time since. And now, Sir, do you prove this from that bible which you declare, by that assertion, is disbelieved by me? If not, how came you, who never once conversed with me on the subject of religion, to know my private opinion? You may perhaps say, it cannot be private, as it has been published in part in my writings. But I defy you to prove from them that I am an Infidel. And if that is not possible, I must conclude that you have said what you know *nothing about*, or that you intend to class *Universalism* with *Atheism*. This is no more than I have before suspected of you: and many of your church, I am aware, have, in consequence, formed equally as uncharitable an opinion. Not content with insulting those who often attend your lectures, and who consider it a privilege to attend church, even though they cannot consistently believe all they expect to hear, but you have given out a *public* invitation for all those, whose feelings have been injured, and thereby forbid their attendance, or who despise such horrible imprecations, to appear before your tribunal on Sunday next, to hear their sentence of proscription. But fortunately for them, the *blue laws* have been disannulled, and people enjoy the privilege of attending church where they please, and when they please. But, Sir, did you not have another object in view more wily than that I have mentioned? Was it not for the purpose of exciting a degree of curiosity in order to obtain an overflowing congregation, and by that means *diminish the others in this place on that day?** If your invitation was intended to extend to myself, I boldly tell you, I can employ myself better.

I have already written to a greater length than the limits of an introductory epistle would seem to sanction, although I have omitted several considerations which I might have noticed; particularly my opinion, with regard to *my religious principles*, and an explanation of them, and which I must tell you I am not ashamed of in the least. I therefore submit it without further apology.

Yours with all due respect,
C—— C——.

Rev. J. S. M*****ll,
Methodist Minister at Sauquoit.

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Answer to the foregoing.

Paris, Feb. 9th, 1829.

Sir—Yours of the 7th inst. was duly received. My information respecting the infidelity of your sentiments was received from your sisters E—— and A—— directly, and from your brother-in-law, Mr. W—— through Mr. E. B——.

The Universalists in this place hold the following traits of Deism, viz.

1. They deny the depravity of man.
2. The doctrine of the Trinity.
3. The divinity of Christ.
4. The divinity of the Holy Ghost.
5. The doctrine of future punishment.

If I am in an error in these particulars please correct me. I am, &c.

J. S. M*****ll.

Mr. C. C——.

N. B. The insinuation that I elude private conversation on *any subject* which I discuss in the pulpit I pronounce utterly *false*. J. S. M.

C. C.

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Mr. Editor—As my intention in writing the above, was not for the purpose of exciting a controversy, which seldom results in any very beneficial effects to either party, but merely to express my opinion, I shall notice only the first clause of the answer; and in reply to that, shall only state, that my inquiries have resulted in nothing more favorable to the Reverend, than to verify the position assumed, that he intends to class *Universalism* and *Deism* as one and the same. This is also evident from the five particulars, or "traits of Deism," which his critic eye has discovered in the faith of Universalists: and as I am aware of his error in some of those charges, and also of their relation to Deism, it may not be improper to comply with his request. However, as I said before, I was not soliciting a controversy, I shall refer it to you for such remarks as you may think proper. C. C——.

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REMARKS.

With the occasion of the above correspondence, or with the public labors or private walk of Mr. M. the Methodist minister at Sauquoit, we have nothing to do: for we know nothing about him except what is developed in the above. We certainly harbar no inimical feelings towards him or any other one of his respectable denomination. It will, however, be proper to notice the "traits of Deism" that he charges upon Universalism: for it must be remembered that the Universalists in Sauquoit, of whom he speaks, are the same in sentiment with those of the order generally, throughout the country.

It must be confessed Mr. M. has a very easy and laconic method of proving Universalism and Deism to be the same. Were we to adopt the same method we would prove Methodism and Deism to be one and the same thing by an argument as laconic as his own. Thus:

1. They deny the Supremacy of the Pope. 2. The Pope's infallibility. 3. The doctrine of Transubstantiation. 4. Indulgencies. 5. Supererrogation. 6. Saying of Mass. 7. Worship of Images. 8. Prayers to Saints and the Virgin Mary. 9. Extreme unction.

Thus we might go on to state doctrines which are held sacred by a large majority of professed Christians, (for the Roman Catholics are far more numerous than all the Protestants united,) and say, because the Methodists deny these, they are, therefore, Deists: and we should as clearly prove them such as Mr. M. has Universalists. But who would not see the impropriety, and condemn the uncharitableness of such a course.

But unfortunately for Mr. M. he has not stated facts in relation to the belief of Universalists, in some of his charges; and in others is not sufficiently definite. For his instruction, therefore, should he feel disposed to write again, and for the information of the public, we will state what is the belief of Universalists respecting the particulars he has named.

1. He says Universalists "deny the depravity of man." This charge is not true. Universalists believe human nature to be imperfect, liable to err and go astray—that mankind often become extremely depraved, alienated and enemies to God, in their minds, *by wicked works*. But in *hereditary* and *total* depravity, they believe not: for they find no such doctrine taught in the Bible.

2. They deny "the doctrine of the Trinity." This is true of Universalists,

* The Rev. Mr. Stacy preached on that day to the Universalist Society at Sauquoit.

with very few exceptions. They deny the doctrine of the Trinity for the very good reason that the Bible contains no such word as *Trinity* between its lids, and as they believe, no text where the doctrine is asserted. And we would thank Mr. M. to prove, if he can, that he and his brethren do not approximate towards infidelity in disbelieving the scriptures which assert that "to us there is but *one God*, the Father."

3. "The divinity of Christ." If by the divinity of Christ, Mr. M. means the divinity of his *mission*, or the *miracles* he wrought, or the *doctrines* he taught, his charge is false. But if he means by it, the absolute *Deity* of Christ, it is true. The doctrine is denied by Universalists for the same reason as the one before named—because not taught in, but opposed to the Bible, which they take as the standard, the rule and guide of their faith.

4. "The divinity of the Holy Ghost." Universalists believe the word *Ghost* is an improper, or at least, an inelegant, translation of the Greek *pneuma*, in other places rendered *spirit*—and that the *divine* or *holy spirit* signifies, not a distinct *person* in the Godhead, but the *energy, power, sufficiency, influence*, and sometimes the *peace* and *consolation of God;* which certainly is *divine*. Therefore they do not deny the divinity of the Holy Spirit.

5. "The doctrine of future punishment." Universalists do not deny the doctrine of future punishment. They all, as far as we understaud them, believe that punishment, the *effect*, is, and must necessarily be, future to sin, the *cause;* and that there is no way for the sinner to avoid the punishment which will follow transgression. True, some Universalists believe that all punishment consequent upon transgression will follow its commission *in this world*, and others believe that it will, in some cases, extend into another state of being: but all unite in the belief that it will infallibly follow, sooner or later.

Having stated the views of Universalists, in relation to the *five points* named by Mr. M. we dismiss the subject for the present; observing, however, that should he consider himself unfairly treated, either in the letter of "C. C." or in our remarks, or wish to offer any thing further on the subject, the columns of the Magazine are open to him. We hope, however, should he offer any thing more on the subject of Universalism, either from the pulpit or his pen, he will inform himself better on the subject than it seems he yet has done.—EDITOR.

During the last four years the river cities have grown under the canal navigation as much as they would have done in fifteen years without it.

Utica Evangelical Magazine.

SATURDAY, MARCH 7, 1829.

BLASPHEMY AGAINST THE HOLY GHOST.

"Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Math. xii. 31, 32.

The above text is considered by many, as one of the strongest objections the Bible contains against the doctrine of the final salvation of all men; and is often looked upon as incontestible evidence of its falsity. That it is as strong an objection as the *Bible contains* against universal salvation, may be readily conceded; but that it proves its falsity, or that it is in reality *any objection* to the truth of the doctrine, is by no means admitted. We know that tradition, and the explanations given by the popular clergy, for many ages, have thus represented it. But we may venture to call in question the correctness of this tradition, and the common explanation, and examine the text in the clear light of reason and revelation.

The principal questions to be answered in explaining this text are—

1. What is the nature and character of the sin against the Holy Ghost; and by whom committed?

2. What punishment was threatened against those who committed this sin—and what the period, or periods, of time during which they were not to be forgiven?

First—The nature of the sin, and by whom committed. By a reference to the connexion in which this text stands, with the history of the miracles Christ wrought, the obstinacy with which the Jews rejected him and disbelieved the evidence he gave of his divine mission, and their malignity in attributing to diabolical influence those miracles which nothing but the power or spirit of God could work, it appears evident the *Jews* were the ones who were guilty of this sin. They denied that to be the power of God, of which they had ocular demonstration; and in this the sin consisted. This will appear further evident by consulting Mark iii. 28, 29, 30:—"All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation; BECAUSE they said he hath an unclean spirit." Thus it is made perfectly clear that the *sin against the Holy Ghost*, is neither less nor more than *ascribing the miracles Christ wrought by the power of God, to the spirit of the Devil.* Dr. Adam Clark says, "no man who believes the divine mission of Jesus Christ, ever can commit this sin: therefore let no man's heart fail because of it, from henceforth and forever." In another place this commentater says. "no man *can now* commit this sin."

Second—What punishment was threatened against those who were guilty of this sin? and how long was its duration to be?

The English reader only, and those who have been thoroughly traditionated in the belief of the popular theology of the day, will immediately answer, "The punishment of *Hell* is threatened, and its *duration* can be measured only by *eternity*." In answer to this we would say, the assertion is entirely destitute of proof; the text says nothing about Hell, nor indeed does it designate any kind of punishment in particular; of course we conclude it was to be the same and no other than was threatened in other scriptures against those hardened and willful blasphemers: But the *time* during which the sinner is not to be forgiven, is, principally, what we have to do with in explaining the text. The blasphemer was not to be forgiven, "*neither in this world, neither in the world to come.*" Now, tho' we were to admit this whole text as it is translated in our common version, to be entirely correct and literally true, and the punishment threatened to be strictly *endless*, it would by no means prove, but directly disprove, the pepular doctrines of the day. For as it asserts positively that "*all manner of sin and blasphemies* SHALL *be forgiven unto men*," it must necessarily prove (admitting the common ideas of forgiveness and salvation to be correct) that *every individual of the human family, that has ever sinned, in all ages of the world, will infallibly be saved*, excepting only those few Jews who saw the miracles that Jesus wrought, and maliciously attributed them to the power of Satan. This certainly would be a most fatal blow to modern Orthodoxy. She could not prove the damnation of a single individual of the human family that lived during the four thousand years previous to the advent of Christ, or the eighteen hundred years since; and would never find another subject during the existence of the world! And alas, for all their *soul-saving* labors at the present day!

But we do not conceive that our Saviour meant to make even the above named exception against the Jews, in the promise of forgiveness of sins; but that he promised forgiveness of all, even the sin against the Holy Ghost not excepted. This sin however was not to be forgiven *during a certain specified time*. We may exemplify thus: There are ten men in Utica who will all go to New-York; but two of them will not go before next October.

This text of scripture—especially the expression, "neither in this world, neither in the world to come"—is erroneously translated.—The word rendered *world* is, in the Greek lan-

guage, *aion*; in the Hebrew, *olam*, or *oulem*; and signifies *age*, or *dispensation*. The Hebrew phrases *olam hazeh, this world or age* and *olam ha-bo, the world or age to come*; and likewise the Greek phrases *outos aion, this age or dispensation*, and *aion mellon, the age to come*, or *coming age;* are generally used in the scriptures to designate the *Mosaic dispensation, or age of the law*, and the *gospel dispensation, or age of the Messiah*. The Greek adjective *aionios*, and substantive *aion*, from which it is derived, are as nearly synonymous as the English words *good* and *goodness*; the one signifying an *age* or *dispensation*, and the other, *during an age* or *dispensation*. Hence the last part of the text in Mat. literally translated reads thus:—"*It shall not be forgiven him, neither in this age, nor in the coming one;*" and Mark iii. 29, thus; "*Hath not forgiveness (eis ton aiona) to the age, but is in danger of age-lasting judgment,*" (*kriseos*) or *condemnation*.

As a confirmation of the above, and a further illustration of the text, we quote the following extract from the Commentary of the learned Doctor Adam Clark, before mentioned, who was himself a believer in endless punishment, and therefore cannot be supposed to favour in the least, intentionally, the doctrine of universal salvation. He says, in relation to the expression, "*neither in this world, neither in the world to come;*" "Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation (viz. the Jewish) nor in that which is to come (viz. the Christian.) *Olam ha-bo*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers. The sin here spoken of by our Lord ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv; 30, 31. xxxv; 31. Lev. xx; 10. 1 Sam. ii; 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the christian dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned 1 John v; 16 called there *the sin unto death*; i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of *temporal* death, yet *on repentance*, mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation,"

As proof of the correctness of the above from Dr. Clark, in reference to the sin of the Jews, and the certainty of its punishment, we refer the reader to the following scriptures: Matth. xxiii. from 31st to 38th verse inclusive xxiv. 21, 34, xxv. 41—46. Luke xii. 47. Isa. xxii. 14. Ezek. xxiv. 13. In proof that the then unbelieving Jews might and would ultimately be forgiven and obtain salvation, see Matth. xx. 16, xxiii. 39. Rom. xi. 23—32. 2 Cor. iii. 14, 15, 16, and other similar passages.

In conclusion, we make one general remark, which, if properly regarded, would have a tendency to remove much of the bitterness of sectarian prejudice arising from each one's explaining every text so as to suit his own peculiar dogma, and for which reason we wish it might sink deep into every heart. We may admit, without however denying the correctness of the above criticisms, that our Lord by this text did not mean to teach directly, either Calvinism, or Arminianism, or Universalism, Trinitarianism, or Unitarianism, or any other *ism:* but that his remarks were designed, like his instructions generally, to have a practical tendency—to point out the extreme wickedness and folly of so uncandid and uncharitable a state of mind and feeling as the Jews manifested in rejecting the strongest evidences that were presented to their minds—and to show that *while that state of mind and feeling continued*, they *never* could hope for, or expect forgiveness and acceptance with God, either in that or any other age.

SUNDAY MAILS.

The report of Mr. Johnson on the part of the Senate of the United States, in relation to the numerous petitions presented to Congress for the passage of a law prohibiting the transportation of the U. S. mail on Sunday—the leading features of which were presented to our readers in our 23d No.—has produced considerable sensasion among all classes of people throughout the Union. It is universally *approbated* by all the friends of our country and the advocates of religious freedom and equal priviledges; and as much *disapprobated* and frowned at by religious tyrants, the leaders of the Orthodox party, and the friends of a National Religion. Perhaps we ought to make one exception in the last statement, and perhaps not. The "Christian Register" of Boston, a *Unitarian* and *nominally* a *liberal* paper—we see with surprise and regret—has come out in a few of its late Nos. in *opposition* to this Report, and in *favor* of the petitioners for the passage of this unconstitutional law. Does Mr. Reed, the editor of the Register, know—surely he cannot be ignorant of the fact—that these petititions first originated with leading Presbyterians in this state, and were by them introduced to, and co-operated in by, those of that order, with a very *few dupes* from other denominations, throughout the Union? and that their object was, not so much the prevention of travel and labor on the first day of the week, as to acquire power and ascendency, see how far they could awe Congress into submission to their wily schemes, and how soon they might calculate on the establishment of a National Religion? Mr. Reed may rest assured that, should the *leaders* in getting up those petitions—we do not mean all those who signed them, for many of *them* were deceived—succeed in accomplishing *all* that they designed by that movement, *he* would soon have to give up the publication of his *heretical* Register, and *possibly* might have to try the strength of his patience in a dungeon, or of his limbs on the rack.

After Mr. Johnson's Report had been accepted by the Senate and ordered to be printed, the subject of the petitions was acted upon in the House of Representatives; and Mr. McKean, chairman of the committee on the part of the House, made a Report which, after some discussion, was ordered to be laid on the table, where it will probably lay till Congress rises. This Report we have not seen. It is variously spoken of. The editor of the Register thinks it far superior to that of Mr. Johnson's of the Senate. But we do not believe that Mr. Johnson's Report can be *exceeded* in excellency or intrinsic merit. It is a noble production, and breathes a spirit of freedom which we wish glowed in every American's heart. The general opinion in relation to Mr. McKean's Report is, that it is a mixed medley, intended to please both parties, but in reality pleasing neither, and certainly destitute of that noble independence and decision that marked the Report of the Senate. The editor of the (*Marietta, Pa.*) *Pioneer* amusingly says, "Mr. McKean's Report, which some half-and-half geniuses—curryers of favor with both parties, have been pleased to praise very highly, seems copied in *alternate* portions from Mr. Johnson's Report, and from the petitions for the measure—strongly reminding us of the Irishman who left his pig to starve every other day that its flesh might be composed of 'a *strake* of fa and a *strake* of lean.' The operation of the measure proposed in the General's Report would be equally *variegated*."

But we rejoice, and to all lovers of religious freedom, "again we say rejoice," that the petitions of those aspiring sectaries have met the fate they deserved. Congress has no constitutional right to pass a law favoring First-day Christians any more than Seventh-day Christians, or Jews, or Mahometans. All denominations are *protected* by government in the enjoyment of equal rights and equal priviledges; but none are allowed to *rule* the goveroment. Religion in this country rests alone on the foundation of her own intrinsic merits. On this foundation may she ever rest; for on this alone can she ever flourish and prosper. But while we enjoy the equal rights and liberties guaranteed to us by our excellent Constitution, let us be thankful to God, and use them as not abusing them.

The "*Spirit of the Pilgrims*," a periodical, published the year past at Plymouth, Mass. has been discontinued.

REV. ABNER KNEELAND.

In our last we gave notice that the 2d Universalist Society in the city of New-York, had dismissed Mr. Kneeland from the Pastoral care over them, and that the Kennebeck Association of Universalists in Maine, had, at their late session, withdrawn fellowship from him. Since that time we have learned that the Penobscot Association have likewise withdrawn fellowship from him. The cause of these measures was, that the Society to which Mr. K. preached, and the Associations that acted in relation to him, were fully satisfied that he had embraced and promulgated, both in his preaching and published writings, doctrines repugnant to the sentiments of Universalists, and subversive of the faith once delivered to the Saints. Universalists who have known Mr. K. have beheld with painful emotions, the course pursued by him, and the shipwreck of faith towards which he has been gradually verging, for the last two or three years. They have in vain expostulated with him on the pernicious tendency of the course he was pursuing. He seemed deaf to the voice of admonition; and still pursuing the *ignis fatuus*, of a certain imaginary something, which he called, Truth, but which he thought he had not yet found, has finally made shipwreck of faith, as did Hymeneus and Alexander, and compelled Universalists to withdraw their fellowship and support from him. The strange and unaccountable course he has pursued was doubtless the reason why the "Olive Branch," a periodical, which he has edited for the last two years, received so very *limited* a patronage among Universalists: and from his writings in that, and his public preaching, as well as some circumstances lately developed in New York, it appears pretty evident that he has little or no faith in Christianity, or in the scriptures; or if he has any, that it is far too weak for a preacher of the Gospel of God our Saviour. The minister of Christ should be able, not merely to yield a *speculative* assent, to Christianity in general, but to *lay hold of the Word of Life and the gracious promises of God, with the* STRONG GRASP OF UNYIELDING FAITH *and* UNWAVERING TRUST; and to say in the language of Watts,

> "Should all the forms that men devise,
> Assault my faith with treacherous art,
> I'd call them vanity and lies
> *And bind the Gospel to my heart.*"

In relation to the Deity Mr. K. appears to maintain, if he has any settled belief, the doctrine of Spinoza, or that God is *material*, and identified only *in nature*. He appears to be favorable to Owenism, and has approbated in the highest terms, the lectures of Miss Frances Wright, (lately delivered in New York,) who is an open contemner of the holy institution of marriage, and an avowed infidel in religion.

These facts we consider a full and entire justification of the Universalists in withdrawing fellowship from Mr. K. Towards him, personally, we entertain no feelings but those of friendship and good will; and our best wishes will attend him through life. Against his private character and daily walk, during his whole life, no one—not even his bitterest enemies—we presume, dare or can say aught. Both in private and public, he is pleasant and affable, and his personal address remarkably prepossessing. It was therefore with the deepest regret that we saw him gradually verging to that state of mind that we were satisfied would ultimately unfit him for usefulness. Universalists generally will regret his misfortune and their loss: but they will have the proud consolation of reflecting that they have done their duty in withdrawing fellowship from him, when he could go no longer with them in faith, or promulgate the holy doctrine which they believe; and thus proving to the world that Universalism and Infidelity are two very different things; that believers will "not be unequally yoked together with unbelievers;" "for what communion hath light with darkness? or what part hath he that believeth with an Infidel?" Universalists do most seriously and devoutly believe in the existence and spirituality of Almighty God, in the divine authenticity of the scriptures of the Old and New Testaments, and in that life and immortality which are brought to light in the gospel of Christ: and though they are perfectly willing that every man should adopt and maintain his own opinions unmolested, yet they cannot allow doctrines and principles repugnant to these all-important truths, to be promulgated *in their name*, and with the sanction of *their approbation*.

UNITARIANISM.—The article with this head found on our first page and signed "Nemo," we recommend to the careful perusal of our readers. But they will doubtless ask, "has the writer delineated the true features and characteristics of Unitarianism?" We answer yes. What then are we to think of the article (an extract from Rev. S. Streeter's sermon in our 23d No.) on which "Nemo" animadverts? We answer, we think *that* also is a true picture. "But how can this be," inquires the reader, "and yet these two writers be at issue?" We will explain this seeming paradox in few words—"Nemo" has given the characteristic features of *English* Unitarianism, and Br. Streeter those of *American* Unitarianism; which are almost, if not quite, as different in their general aspect as these two accounts represent them. Brother Streeter certainly is not ignorant of the leading features of American Unitarianism, as commonly preached in this country; and "Nemo" has long been a member of a Unitarian church in England, and well acquainted with the preachers and writers on the doctrine in that country, having but very recently emigrated to America and settled in this village.

The Unitarians in England, generally, are neither afraid or ashamed of avowing their faith definitely and clearly, in the final reconciliation and salvation of all mankind. See T. Southwood Smith's excellent Treaties on Divine Government, and other similar productions of the most eminent Unitarian divines in England. But in this country, if we may judge from appearances, Unitarians generally dare not avow their sentiments in this soul cheering truth. For though they very generally adopt premises the legitimate deductions from which necessarily lead to this conclusion, yet they had much rather, and generally do, express themselves in such language as will be understood by their hearers to convey the idea that they hold the orthodox notion of *endless damnation*, than to speak or act in such a manner as to be understood to be in the least degree favorably to the sentiments avowed by "Nemo" and the Universalists. Whether their object in this course is to curry the favor of the orthodox sects, or whether they are really in the dark on this and some other points named, is not for us to say. We judge not of the *motive* but the *conduct* we see.

We wish not to be understood, in the above remarks, as embracing ALL Unitarians in this country. We think they may apply to the order generally; but we rejoice to see among them *some* noble and independent spirits that soar above these things; such as a Channing, a Greenwood, and some others that might be named. And we sincerely pray that the time may not be far distant when they will all have either more independence or more light on the subject.

Ancient History of Universalism.—This important work, the prospectus for which was published in our 13th No. is announced as being now completed, and ready for delivery in Boston. A very interesting notice is taken of it by Br. Whittemore, in a late No. of the Trumpet, and some luminous extracts made from it. Rev. Mr. Ballou, of Roxbury, has spent much labor on it, and a great part of his time for several years, in collecting the materials from the most authentic sources, and writing this History. He has had a most arduous and difficult task to perform, to plod his way in an entirely untrodden path, and trace the History of Universalism from the days of the Apostles, down, through the dark ages of the Christian Church, to the time of the Reformation. But he is eminently qualified to perform this important task, as he is a man of great research, and untiring patience and perseverance in whatever he undertakes. He has at length completed the work, and we hope a liberal public will amply reward him for his labor. This History ought to be in the hands of every Universalist throughout our order. The *Modern History of Universalism* by Brother Whittemore, of Cambridge, is soon to follow, which we expect will likewise be a very interesting work.

We have obtained a number of subscribers both for the *Ancient* and *Modern History of Universalism;* and shall expect a quantity of them sent on to this place, as early as the canal opens in the Spring, for the supply of Universalists in this region.

The 8th vol. of the Religious Inquirer, in an enlarged form, has just commenced. It is now published weekly, on a medium sheet, in quarto form, (about the size of this paper,) at $2 per annum, in advance; otherwise, $2 50. Its execution is neat, and the matter interesting. Rev. M. Rayner is publisher, and principal editor; assisted in the editorial department by Rev. L. R. Paige. We think it deserving, and will doubtless receive, an extensive patronage.

TO CORRESPONDENTS.—"Mathetes" will excuse us for not inserting his communication, as it seems to contain no new arguments, but simply a recapitulation or repetition of a part of what he had before written.

"A. A." is received, but too late for insertion this week.

What is the reason we have not received the *Christian Telescope*, for several weeks past? We hope it has not stopped.

Total Depravity.—We read that "wicked men shall *wax worse* and WORSE:" but if mankind are all, by nature, TOTALLY *depraved*, OR ALTOGETHER *evil*, how much *worse* than this can they become?

Injustice of God.—How often do professing Christians accuse God of injustice! When they say, "*if* he had been *just* he would long ago have numbered them with the dead, and appointed them their portion in Hell with the damned," they virtually declare that in *not* doing this he is *unjust!* How long before those who read the word of God will learn that he is "a *just* God and a *Saviour?*"

It is stated in the New York papers, that two hundred and twenty eight persons were confined in that city, *for debt*, without any allowance for *fuel, clothing* or *food*.

☞This is the place where Rev. Mr. Cornelius lately, in a few days time, obtained by subscription, if our memory serves us, about $30,000 for the manufacture of Priests.—*Baptist Herald.*

Calvinism.—The *five* points contradict *three* things; Heaven, Earth and the Bible. Heaven, which sends light and heat to all—Earth, which sustains all—and the Bible, which declares "the Lord is good to all."

From the Trumpet and Universalist Magazine.

INCREASE OF MEETING HOUSES IN 1828.

Br. DOLPHUS SKINNER, the Editor of the "*Utica Evangelical Magazine,*" published in his last paper, the following request, with which we shall now proceed to comply.

"Will Br. Whittemore of the "Trumpet and Magazine," or Br. Drew of the "Intelligencer," have the goodness to give, in his respective paper, a catalogue of all the Meeting Houses that have been built during the past year, and are now building by Universalists, in New-England, together with the names of the places where built. We presume either of the above named gentlemen can furnish such a catalogue, and we think it cannot but be interesting to all our readers."

Agreeably to this request, we present the following account of the increase of Universalist Meeting Houses in New-England, since July, 1828:—

A House for public worship, has been erected by the Universalist Society in Brewster, Mass. It is situated in the centre of the town, on a pleasant site, is 34 by 48 feet, was dedicated Nov. 29.

Another has been erected by the Universalists of Lowel, Mass. It stands not far from the centre of the village, and is respectable for its size.

The Universalists, Congregationalists and Methodists built a House in Rumford, Me. which was dedicated Nov. 26, 1828.

In Halifax, Mass. the Universalists have built a Meeting House, which was dedicated Jan. 1, 1829.

An elegant House has been erected in Pawtucket, R. I. by the Universalists of that place. Dedication, 24th Dec. 1828.

A most beautiful edifice has been reared by the Universalists in Hampden, Me. Dedication, 25th December, 1828.

The Centre Meeting House, In Lisbon, Me. erected by the Universalists and others, was dedicated Jan. 1, 1829.

In addition to these, Universalist Meeting Houses are erecting in Hanson, Mass. Brunswick, and Livermore, Me. if indeed the house in the latter place be not finished and dedicated, of which we cannot speak with certainty.

Preparations are made for erecting Meeting Houses by the Universalists, in the following places: South Dedham, Mass.—Funds raised. In East Cambridge, the site for the House is obtained, and part of the funds raised. In Marlboro, Mass. we learn that a spot is selected, and that a House will soon be raised

We have just learned that the Universalists of Hingham, Mass. are taking measures, with a probability of success, to erect a Meeting-House in that town the ensuing season.

We add to the above account, that although the Universalists in Malden have not erected a House, it was because it was unnecessary, the First Parish being so far Universalist in sentiment, as to settle a Universalist Clergyman in the Old Meeting House. Br. Sylvanus Cobb is their minister.

In Woburn, Mass. the Universalist Society has risen with unparalleled rapidity, and has hired the House in which the Baptists formerly worshipped. Br. O. A. Skinner will soon move into this place, and the Society will probably, before long, provide themselves with a house in the centre of the town.

The House formerly occupied by the Universalists in Norway, Me. being too small to accommodate all who wish to hear, has been sold to the Baptists, and moved from its original site. A new one will be erected the ensuing season.

So things go in New-England.

We will thank Br. Skinner to furnish a circumstantial account of the increase and present condition of Universalism in the State of New-York.

In answer to Br. Whittemore, of the Trumpet, we would say to him and our readers, that Br. S. R. Smith of Clinton, who has long been a resident in this state, and is much better acquainted with the Societies &c. within its boundaries than we are, is about preparing a succinct history of the rise, progress, and present condition of Universalism in the State of New-York, which will be forth coming in the commencement of our next volume.—*Ed. U. E. Mag.*

From the Trumpet and Magazine.

THE ORTHODOX SIEVE.

I noticed in a recent number of the Trumpet, an article, headed—'Another Lamentation,"—taken From the "Boston Recorder;" in which, some pious Orthodox was deploring the fearfully low state of "religion" in the Churches and Societies of that order "through this Commonwealth." The writer says, "*Something is* in the way; *and we can never expect a Revival in the Churches* until there is a *sifting*, &c." This remark brought to my mind, a conversation which took place not long since, between two neighbors, in a town not more than ten miles from the city of Boston. It was occasioned by recent movements in the place, by which it was manifest that Limitarianism was fast loosing ground, and that Universalism was rapidly advansing. In the course of the interview, something like the following passed between them: Said the Universalist to his Limitarian friend—"Our Society increases beyond the expectations of the most sanguine; our number is already ——,and there are new accessions almost every week, both from the Orthodox and the Baptists: I could not have believed there were so many Universalists in this town. Why,—if the people continue to come out and show themselves, as they have done in the course of the last six or eight months, I don't know but we shall have you *all* with us before long."—"Ah," said the Limitarian, "no doubt this is a source of rejoicing to *you*, but to *me* it is an indication of a deplorable state of religion—an awful declension;—but we have long known there were many among us who were not *with* us—who were far, very far, from being "Evangelical" Christians; but we have been *sifting* and *sifting* this long time, and I really hope, now, we have got rid of obout all the bran."—"Indeed," said the Universalist, "you have a new fashinoned sieve, if it discharges the *bran*, and retains the *flour*: common sieves, let out the *flour*, and retain the *bran*. Adjust your specs, neighbor, and take another peep into your sieve; it *may be* that you are deceived upon this subject." His neighbor's eyes and countenance immediately fell; and with a deep, long, and *meaning* sigh, he turned and walked away.

Query: Will it be wise for the "Recorder"-man to go about his "*sifting*" business, while the Orthodox sieve lets out the flour and retains the bran?

T. G. F.

POETRY.

ON SEEING A DECEASED INFANT.

And this is death! How cold and still
And yet how lovely it appears!
Too cold to let the gazer smile,
And yet too beautiful for tears.
The sparkling eye no more is bright,
The cheek has lost its rose-like red;
And yet it is with strange delight
I stand and gaze upon the dead.

But when I see the fair white brow
Half shaded by the silken hair,
That never looked so fair as now
When life and health were laughing there:
I wonder not that grief should swell
So wildly upward in the breast,
And that strong passion once rebel
That need not, cannot be supprest.

I wonder not that parents' eyes
In gazing thus grow cold and dim,
That burning tears and aching sighs
Are blended with the funeral hymn;
The spirit hath an early part
That weeps when earthly pleasure flies,
And heaven would scorn the frozen heart,
That melts not when the infant dies.

And yet why mourn? That deep repose
Shall never more be broke by pain,
Those lips no more in sighs unclose,
Those eyes shall never weep again.
For think not that the blushing flower
Shall wither in the church-yard sod,
'Twas made to gild an angel's bower
Within the paradise of God.

Once more I gaze—and swift and far
The clouds of death and sorrow fly;
I see thee, like a new-born star,
Move up thy pathway in the sky;
The star hath rays serene and bright,
But cold and pale compared with thine,
For thy orb shines with heavenly light,
With beams unfading and divine.

Then let the burthened heart be free,
The tears of sorrow all be shed,
And parents calmly bend to see
The mournful beauty of the dead.
Thrice happy—that their infant bears
To heaven no darkening stains of sin,
And only breathed life's morning airs
Before its evening storms begin.

Farewell! I shall not soon forget!
Although thy heart hath ceased to beat,
My memory warmly treasures yet
Thy features calm and mildly sweet;
But no!—that look is not the last—
We yet may meet where seraph's dwell,
Where love no more deplores the past,
Nor breathes that withering word—Farewell!

Miscellaneous.

Religion by Mackenzie,—"He who would undermine those foundations upon which the fabric of our future hope is reared, seeks to beat down that column which supports the feebleness of humanity:—let him but think a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its little treasure from the bosom of poverty?—Would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged, at best; we tread, however, lighter by the prospect of the better country to which, we trust it will lead. Tell us not it will end in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam which amidst the night of this evil world, has cheered the despondency of ill requited worth, and illumined the darkness of suffering virtue."

Fire.—On Sunday morning the 15th ult. the Baptist Meeting-House in the Village of Bellville, Jefferson county, was consumed by fire.—*Comm.*

The Poor.—The severity of the winter calls loudly upon the benevolent to seek out and minister to the wants of the needy. Distress, famine and cold are known to be in the dwellings of the poor; he who searches out those dwellings, and carries comfort to their suffering tenants, will enjoy the richest of all earthly rewards—the approbation of his own feelings.—*Observer.*

Like worldly treasures, our best friends are sometimes deceitful; for as riches and honour will flee, and leave a man destitute and powerless—so those that are apparently our friends, will often forsake us in times of danger and distress. When we choose a friend, we ought to select one upon whom we can rely in all situations of life. If we are in affluence, in our reverses of fortune he may relieve or ever comfort us. Liable to the tossing influence of fortune, it seems to have been, in the beginning, ordained by Providence, that human nature should be supplied with a staff to support him—a friend to relieve him in adversity, and comfort him in affliction.

MARRIED,

In Whitestown, on the 17th February last, by Rev. S. R. Smith, Mr. Samuel Chapman to Miss Mary Lamfear; Mr. David Lamfear to Miss Susan Parkhurst.

OBITUARY.

DEATH OF A UNIVERSALIST MINISTER.

The following Obituary comes from the 'Christian Pioneer,' printed in Scotland. It is taken from the No. for April, 1828. Mr. Worrall, we believe, was the principal Universalist Clergyman in that country.—*Trumpet.*

It is this month our melancholy duty, to record the decease of the Rev. WILLIAM WORRALL, the Pastor of the Universalist Church in this city. He was a native of Manchester, and settled in Glasgow about twelve or fourteen years since. His thirst for knowledge was ardent. Although brought up in the humbler walks of life, by industry and perseverance, he attained to eminence both as a teacher of youth and a preacher of the Gospel. His goodness of heart, and truly Christian disposition, were evidenced by his daily walk and conversation. Although differing from those around him, on many points of doctrine, he was always willing to grant to others, that right of individual judgment which he himself claimed. In him, civil and religious liberty found a zealous and indefatigable advocate. He was formerly of Calvinistic sentiments; but was led to consider and embrace the doctrine of the unbounded love of God, by attending the preaching of the late Rev. Neil Douglas.—When he saw reason to change his sentiments, no consideration of worldly interest deterred him from the fearless profession. On Mr. Douglas becoming unable to officiate, from old age, Mr. Worrall was chosen his assistant; and afterwards, the regular Pastor of the Universalist Congregation. This office he filled for five years, with honor to himself, and usefulness to that body of Christians with whom he officiated. In the exercise of a Christian spirit, we condole with his Congregation, on the dispensation of Providence which has deprived them of the services of their Pastor; but, believing as they do, that the Almighty does all things well, & that every event worketh for the final good of the whole human race, they will bow with entire submission to his holy will.

Mr. Worrall was the Editor of The Philanthropist, or Universalist's Miscellany, three volumes of which were completed at the close of the last year. He was also the author of several single sermons; and was ever studious in promoting the best interests of mankind. United with the Universalist congregation in the belief of the great doctrine of the final restoration of the whole human race, to purity and happiness, Mr. Harris has offered to officiate on Sabbath evenings, to the Congregation, till they are settled with another Pastor.

Died, In this Village, on the morning of the 27th ult. Mr. Patrick O'Connor, of the firm of Butler, O'Connor & Co. aged 30 years.

NOTICE.

Universalist Ministers in the state of New-York, are respectfully requested to give information to the undersigned, by *letter*, as soon as convenient, of the date of the organization of the Societies where they minister; the number of members when formed, and at the present time; by whom, and what part of the time they have preaching; whether they have a meeting-house, and if so, when built—how large, and of what material; what the past condition has been, and the prospective circumstances now are, of each respective Society.

Clerks of Universalist Societies which have not regular preaching, are solicited to give the above desired information, respecting the Societies of which they are members.

The undersigned is particularly desirous of receiving the *earliest* information respecting the *oldest* societies in the state.

A compliance with the foregoing request will be received as a particular favor, and receive the very grateful acknowledgements of S. R. SMITH.

Clinton, Oneida Co. N.Y. Feb. 21, 1829.

UTICA EVANGELICAL MAGAZINE.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—ST. PAUL.

VOL. II. UTICA, N. Y. MARCH 21, 1829. NO. 20

Original Communications.

For the Evangelical Magazine.

Mr. Editor—I submit the following paragraphs for insertion in your paper, with the request that you will first give them to the public *entire*, and in *connexion*, and then accompany each number, with such remarks as you may deem necessary for the establishment of truth.

No benevolent beings delight in the suffering of others, for its own sake: but it is one of the clearest dictates of reason, that sin should be visited with punishment. Men may differ widely in opinion as to what sin is, in regard to many particulars, but every one sees and feels the propriety of punishing crimes, which he acknowledges to be such, in proportion to their evil. Indeed, it would be difficult to give a definition of sin which does not involve this idea; and a better definition of moral evil, could not easily be given, than that *it is that which deserves punishment.* None are found, therefore, who, while they acknowledge a difference between virtue and vice, deny that the latter deserves punishment: and as all sinful acts are not of equal malignity or terpitude, it will be agreed by all, that in justice every one ought to receive according to his deeds; and that he whose sins are less should not suffer equally with him whose sins are greater.

Whether the end of punishment is always the good of the sufferer, is disputed. On this point, it may here be observed, that that intuitive perception which exerts in every mind, of the connexion between sin and punishment, has no respect whatever to the good of the guilty person. Punishment, according to the simplest and clearest idea of its nature, is some pain or loss to the person that endures it. Suffering which brings no injury to the sufferer, can scarcely be called punishment in a strict sense. In our intuitive, original judgment of the connexion between sin and punishment, we regard nothing but the nature of the crime, the demerit of the act. No man needs to know more, or think of more, in determining that punishment is de served, than that a crime has been committed. We may conclude, or rather conjecture, that the reason why we are so constituted as to be under the necessity of forming such a judgment, is because sin obstructs the general good, or is injurious to others, as we see that this is its tendency: but this enters not into our original conception. It is a clear dictate of the human mind, that if there be a crime, some punishment is due to it; and when the sin contemplated is attrocious, there is not merely a dispassionate judgment that it ought to be punished, but an earnest demand, an indignant feeling, a vehement desire, that the guilty perpetrator of the act should suffer condign punishment. These are the genuine feelings of nature, experienced by all, in all countries and in all ages; and no one is conscious that when they rise in his breast, they are excited by a regard to the welfare of the guilty person. The truth is, his welfare is so far from being regarded, that, as far as he is considered as deserving of punishment, we do not consult his felicity, but on the contrary, our judgment is, that his happiness ought to be lessened, or taken away, to the extent of his guilt. A. A.

[To be continued.]

Though we do not concede to all the ideas of our correspondent as stated above, we forbear making any remarks on them till his theory shall be more fully developed in future numbers.

EDITOR.

CONFERENCE.

A monthly meeting of Universalist Ministers was held at the house of Mr. O. Sabin, in the town of Marshall, Oneida co. on the 7th inst. according to previous appointment. The conference being public, a goodly number of friends assembled, and an interesting decision of several important subjects was conducted with much familiarity and friendship. It was deemed inexpedient to continue the conferences, on account of the approaching inconveniences of travelling—and from the consideration, that the "State Convention of Universalists," will assemble in the early part of May, (at Utica, 2d Wednesday, or 13th day,) and the "Central Association," in June, at which time further arrangements can be adopted, if thought expedient. The conference was therefore adjourned without day. In the afternoon, a discourse was delivered at the school-house near the Forge, by Br. E. Ferris, to a respectable and numerous auditory. Text, John iv. 42. "*For we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world,*"

In the evening, a discourse was delivered by Br. S. R. Smith, to a full house, at the school-house in Hanover, from Col. i. 28. "*Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.*"

This latter appointment had been made at the *Presbyterian* church in Hanover—a number of the principal proprietors being Universalists, and though the *key* was not given up, yet a *promise* had been given that it should be at a certain store where it could be obtained when called for. A short time before the hour of service, and while the congregation was assembling, the key was demanded—*but was not obtained.* It was also *pretended* that no promise of giving up the key had ever been given! We record this, in order that the policy of a misguided society and people, (for it is common to the denomination,) may be publicly known. And we venture with much confidence to apply the well-known adage in this instance—"Whom God wills to destroy, he first makes mad."

A society of Universalists, comprising a large proportion of the wealth and respectability of the vicinity, is about to organize at Hanover.

Ministering brethren present—W. Underwood, E. Ferris, N. Stacy, S. Miles, J. Potter and S. R. Smith.

RELIGION.—True religion gives an agreeable delicacy to our manners which education or nature may mimic, but can never attain to. A sense of our infirmities and inefficiency makes us modest: a sense of divine presence makes us decent and sincere; a sense of divine goodness and mercy makes us obliging and compassionate: a sense of immortality makes us cheerful and happy. True religion is a principle of heavenly peace and light within us, which expands itself over the human frame and conduct, and sheds light and beauty on all around. At ease within ourselves, we cannot give others trouble; when the master is God, the servant is Godlike; and if our conversation be on heaven, the graces of heaven will dwell on our lips, and shine forth in our actions. Religion where it is sincerely embraced, gives contentment and patience to the sick, joy to the penitent, strength to the weak, light to the blind, and life to death itself.—*Dutchess Amer.*

Utica Evangelical Magazine.
SATURDAY, MARCH 21, 1829.

CONCLUSION OF THE VOLUME.

The rapid march of Time, who never stays nor slumbers, has now brought us to the close of our second volume and to the end of two years' arduous labor in the cause of Universal grace and religious liberty. In reviewing the course we have pursued, the result of our labors, and the events that have transpired, many weighty considerations press upon the mind, and many profitable reflections are suggested. In all the vicissitudes through which we have been called to pass, whether of prosperity or adversity, sickness or health, whether in experiencing the smiles and approbation of friends, or the frowns and anathemas of enemies, the support of the faithful or the treachery of the false, we have aimed at a faithful discharge of duty, so far as made known to us—to do all the good in our power, and to deserve (as we trust we have shared) the constant protection and guidance of a kind and merciful Providence. That our labors have been, and must necessarily be, very imperfect, we know. That we are liable to err in judgment; and that we may have erred frequently, as to the most judicious course to be pursued, we shall not deny. But if so, we have the satisfaction of knowing those errors were not of the heart, and must beg for them the boon of charity. In these perilous times the labors of an editor are arduous, responsible and often perplexing; and he who engages in them needs the wisdom of Solomon, the eloquence of Paul, and the patience of Job. In fulfilling these duties we have endeavored to pursue an independent, magnanimous and straight-forward course—to inculcate what we thought, and still believe, to be the everlasting truth of God our Saviour, to expose error, hypocrisy and fraud, and hold up to that scorn and dread which they merit, the monsters, Bigotry, Fanaticism, and Religious Aristocracy. And we have had the satisfaction of witnessing the gradual progress of liberal and correct views, and the signal defeat of many dangerous plans of clerical origin, particularly in their late attempts to control Congress and effect the adulterous union of Church and State. In view of these things, we "rejoice with trembling," and feel admonished—considering the untiring perseverance with which certain "Orthodox" leaders are endeavoring to tramel the free-born mind and destroy our religious liberties—to hold on our way, and continue our unremitting efforts to disenthral the human intellect entirely, and to raise the warning voice against the insidious approach of danger to our liberties wherever it is seen.

We know it is difficult, nay, impossible, to please every body by any course we can pursue. Some, perhaps, may think us too severe in some of our strictures on error, bigotry, hypocrisy and vice; and others will think us not severe enough. Different readers have different feelings, prejudices and temperaments of mind; and there is no other safe way but for an editor to pursue that course which his own judgment tells him is best, and which will be productive of the most good. It has been our aim to pursue a medium course between the *two extremes* of passive tameness and submission to insult and abuse on the one hand, and unjustifiable severity on the other. How far we have succeeded in this, we leave our readers to determine.

Much interesting matter has been published in our columns during the past year; mostly original, either editorial or from valued correspondents; but we "have many things to say" yet to our readers and the public, of equal, or more, importance than what has already been published. The history of the rise, progress and present state of Universalism in the state of N. York, preparing for our next volume by Br. Stephen R. Smith, cannot but be interesting to all our readers. Besides the assistance of Br. S. we have the happiness to state that we have received the assurances of Br. P. Morse, of Watertown, that he will assist in furnishing communications for our columns; and similar assurances from several other able writers. And our own labors will be cheerfully devoted to the benefit of our readers and our common cause.

Truth and liberality are marching forward, hand in hand, through our country. The doctrine of Universal and impartial grace is spreading its benign influence through society; and the heart-withering, life-destroying dogma of endless misery is fast loosing ground and advocates in this "land of the free." To those engaged in our holy cause we say, persevere, then, in the good work; press forward with zeal and alacrity; be faithful in the discharge of your duty; do not relax any efforts that are calculated to enlighten community; and the victory will soon be ours.

Our patrons will accept of our very grateful acknowledgments for their friendly aid in so liberally patronising our humble labors thus far, and we assure them that their good will to us can be testified in no way more acceptable than by their continued efforts to extend the circulation and usefulness of this paper. Every favor our agents can do us in procuring new and good subscribers will be duly appreciated. May we not hope to commence our next volume with an enlarged and increasing patronage?

TO DELINQUENT SUBSCRIBERS.

"*Punctuality is the life of all business.*" In this number we forward Bills of the amount due us for the second volume of the Magazine, to the most of our subscribers who have not yet paid; requesting them to send us the amount due from them respectively by the next mail, if not practicable for them to send it soon in some other way.

It is possible that some mistakes may occur in making out the Bills, as some who are not credited on book, may have paid, either to Br. Willis before he left Troy, or to Agents who have not yet transmitted the money to us, and of which we have not yet been notified. In such cases the mistakes will cheerfully be rectified, when ascertained.

Agents are requested to collect the money due from subscribers which they obtained, and to forward what they may have in their hands immediately, designating the *names* and *residences* of those for whom they make payment.

There are a few who have not yet paid, to whom we omit sending Bills, thinking there are agents in their vicinity who will attend to collecting what is due; but if there are not such agents, each subscriber, as he knows how much he owes, will confer a favor by forwarding it immediately.

Two or more subscribers should unite and send payment together in one letter, where it is practicable, to save postage. The whole amount sent in one letter should be included in one bill, if possible, as each bank bill is chargeable with letter postage.

If those indebted for the 2d vol. $1 50, will send a $2 bill, it may come at our expense of postage. Those indebted for the 2d vol. who send a $3 bill will pay for the 2d and 3d vols. and may send it at our expense; and if any thing is their due after deducting postage, it shall be applied on the postage of their papers.

We hope none of our subscribers will complain for being called upon to remember us *once a year*, when we have to remember them *once a fortnight* the year round. We are now owing several hundred dollars to printers and paper makers—due this moment—which we cannot pay without the punctuality of our subscribers.

Our subscribers in Troy who have not yet paid for the 2d vol. of the Magazine are requested to make payment to Mr. John Willis, brother of Rev. L. Willis, late of that city, who is authorised to act as agent in that place.

Delinquent subscribers for the *First volume* of the Magazine are earnestly requested not to let *our patience get quite exhausted.* We assure them that neither promises nor faith will pay our printers; and as for our bread, we must have it. We may live a *spiritual life*, but we cannot yet live the *life of a spirit.* "A word to the wise is sufficient."

Our village subscribers who have not yet paid for the Magazine will please pay the amount due from them respectively to our Carrier, Mr. Rounds. ☞The reason of their being charged 25 cents more than mail subscribers is, that we have to hire the carrier to deliver their papers

to them regularly, as they come out, and they are saved the expense of postage to which the latter are subjected.

Special Notice.—All subscribers for the 2d volume of the Utica Evangelical Magazine will be considered subscribers for the 3d vol. excepting those who have, or may soon give notice to the contrary. All those who wish to *discontinue*, can signify it without any expense of postage to us or themselves, by doing up the 1st No. of the next vol. in a wrapper immediately on its receipt, with their *names* and *place of residence* written on the margin of the paper, and depositing it in their respective post office, directed, (on the out side of the wrapper,) "*Evangelical Magazine, Utica, N. Y.*" In this case the paper will be returned to us without any expense, and we shall understand their wish to discontinue.

They must, however, remember that none are at liberty to *discontinue, till all arrearages are paid.*

Subscribers who have been prompt in payment, Agents who have been faithful in their trust, and Post Masters who have lent their friendly aid in our behalf, will accept our warmest thanks.

Patrons of the "Day Star," are referred to Nos. 7 and 24 for information of what will be expected of them. Agents for that work are requested to act as such for this, in collecting dues, &c.

To correspondents and readers.—Brother Otis A. Skinner's account of the Excommunication of Dr. N. Wright, from the Congregationalist Church in Washington, with remarks thereon, is necessarily postposed till our next volume. Several other articles on hand are also delayed till then for want of room.

NEW SOCIETIES.

We learn that a Universalist Society was organised on the 9th inst. in Trenton, Oneida co. The particulars we have not yet learned.

Two new Universalist Societies have lately been formed in Connecticut, one in Berlin and the other in Southington: one also in Bloomfield, Michigan: and another in Marietta, Pa.

Thirteen new Universalist Societies have been formed in Maine, within the last year.

CLERICAL INTOLERENCE AND SPITE.

About two years since, while the legislature of Connecticut were in session, a resolution was passed, agreeable to former customs, that the Speaker invite the several clergymen of the city of Hartford, of various denominations, to officiate, in turn, as chaplains, during the session. Of course Mr. Bisbee, who was then pastor of the Universalist church in that city, was invited, in his turn, to pray with the legislature. The Orthodox clergy took this in high dudgeon; and three of them, viz Mr. Hawes, Mr. Lindsley, and Mr. Spring, entered into a combination or agreement among themselves, that they *would not pray for, nor with, so Heretical a Legislature*, who had the temerity to invite a man to pray with them, who could pray, in faith, for *all men* every where, lifting up holy hands without wrath or doubting. Their holy indignation, however, did not awe the legislature into submission to their wills, nor deter that honorable body from continuing their invitations to Mr. Bisbee to officiate as chaplain. An account of that affair may be found in the 1st volume of the Utica Magazine, page 55.

We learn by the Religious Inquirer, that a similar occurrence has taken place in that city with regard to the *Supreme Court*, who had the unblushing impudence to insult those Orthodox Calvinistic clergy, *by inviting Mr. Rayner* (now pastor of the Universalist church in that city) to pray with that honorable body, without making any distinctions between him. a known heretic, and their own Orthodox majesties! Mr. Hawes and Mr. Lindsley, have refused to pray with the Supreme Court *because* the Universalist clergyman had been invited to perform that duty with the Court! Whether they were afraid of being contaminating by standing in the same place where a Universalist stood, to pray; or whether they had given over the Court to a reprobate mind for having committed so heinous an offence, or whether (as is most probable) they meant to awe that body into a more *reverend* state of mind for the future, we are not informed. We hope, however, that the honorable Court, as well as the Legislature, will continue, as heretofore, to act impartially and independently, without bowing to clerical usurpation and intolerence.

Reformations promote Universalism.—A writer with the signature of "J. H." in the Gospel Balanc, a Methodist paper in Boston, says Universalism "prevails most after Reformations. I have noticed for the last ten years, that wherever a Reformation has taken place, Universalism has followed."

CONVERSIONS IN THE MINISTRY.

Brother Rayner, of the Religious Inquirer, very truly says, "we scarcely take up a Universalist paper that does not exhibit increasing evidences of the rapid progress of light and truth, by the example of individuals in prominent stations, abandoning the cruel and arbitrary superstitions of Orthodoxy, and embracing the doctrine of 'glad tidings which shall be to all people.'"

We learn that Rev. Mr. Chapin, of Connecticut, formerly of the Methodist connexion, and a very worthy man, has lately embraced, and is now preaching, the doctrine of Universal holiness and happiness.

The Rev. David Thom, a native of Glasgow, and ordained minister of the Church of Scotland, in Liverpool, has recently embraced the doctrine of Universalism, and in consequence of it has been deprived from his situation, by the Presbytery of Glasgow. He is said to be a man of eminent talents. "And the Isles shall wait for his law."

Rev. G. W. Richmond, of Lewisburgh, Pa. has also renounced the dogma of endless cruelty and is now rejoicing in the belief of that truth which maketh free indeed. He is said to be a man of good talents, and to sustain an excellent moral character.

The following interesting letter to Brother Thomas Whittemore, gives us the cheering intelligence, not only of the conversion of a minister, but of that of the society to which he preaches.

I have the satisfaction of announcing to you, the conversion to the Abrahamic Faith, of Rev. Harvey DeWolf, formerly of the Methodist connexion. He travelled as a preacher, on different circuits, under the direction of the General Conference of the Methodist Episcopal Church of the United States, for about eight years. During about five years of this time, as he had never allowed himself to doubt the truth of any part of the doctrines held by that body of Christians, he zealously, and with all his abilities, advocated their sentiments. When at length, he allowed himself to doubt the infallibility of his Church, and to investigate its doctrines, he became fully sensible that they contained contradictions and absurdities, which, to his mind, were totally irreconcilable. The difficulties which principally labored in his mind, were the following. 1st. The Methodist Creed, ostensibly holds out the belief of "One God, without *body* and without *parts*;" at the same time, that it declares, that He, [God,] possesses three separate *bodies*, and three distinct *parts*, and that these three are not three Gods, but one God; which to his understanding, involved a palpable contradiction. 2d. The Creed maintains that Christ died to *reconcile God to the world*, in express opposition to the testimonies of the Scriptures, that "God was in Christ, *reconciling the world unto himself*." 3d. The discipline of their Church, which, as every one knows, is extremely rigid, was enforced in so lax and careless a manner, as induced him to believe there was something wrong, either in the discipline itself, or its administration. 4th. The doctrine of perfection, as held by the Methodists, was another source of difficulty to his mind. He believed in Christian perfection, as a doctrine of the Bible; but *absolute, sinless perfection*, he considered a sentiment unsupported by Scripture, and contradicted by reason and experience. These difficulties he frequently stated to his brethren in the ministry, and to his presiding elder; earnestly entreating

them, if possible, to obviate them, and to enlighten his mind on those points: but, from them, he could receive no satisfaction. Worn out with fruitless solicitations to his brethren, he at length presented his difficulties to the General Conference. They also, were unable to remove them, or to give him any satisfaction; and he suggested to the Conference the propriety of a dissolution of his connexion with them—wishing them, if they considered him worthy of censure, to pass it upon him, and to act in reference to him, without any regard to *his* feelings, but in conformity with strict justice. The Conference,—to their honor, be it spoken,—dismissed him without censure. This, I understand, was in 1826.

After that, Mr. DeWolf formed a small Society in Goshen, who took to themselves the appellation of "United Christian Friends," between whom and their Pastor, there was a mutual agreement, that each should diligently search the scriptures for *truth*, and, that from time to time, they would mutually communicate to each other, the result of their inquiries. For about two years, he continued to preach to this Society; carefully avoiding all metaphysical or doctrinal discussions, and confining himself, in his preaching, to the moral precepts and practical duties of the Gospel. Some time during the past summer or autumn, he was visited by a member of his society, who frankly told him, that he fully believed the Scriptures taught the doctrine of the final salvation from sin and misery, of the whole intellectual creation. This bold and unreserved confession of a sentiment so opposite to what any of them had previously believed, filled him with astonishment; for, although, in the Scriptures, he had found intimations of this doctrine, too strong to be wholly resisted, yet, he had never allowed himself fully to believe in its truth. A few days after this, another member of the society came to him, and made a similar avowal of his sentiments; and about three months since, he himself, made a public and full declaration of his belief in the "restitution of all things, which God has spoken by the mouth of all his holy prophets, since the world began." But the happy consequences of the determination of this society, to investigate the oracles of truth for themselves, did not rest here; for the Society, as well as their Pastor, have been enabled by the divine blessing, to come forth from darkness and bondage, to the light and liberty of the Gospel, and Br. DeWolf has been able to say, while a tear of gratitude moistened his eye, "and now here we are, a little band of Universal Restorationists." How happy would it be, if other Pastors and people would follow the praise-worthy example of this little Society of *United Christian Friends*.

Respecting the character and talents of Mr. DeWolf, I am happy to state, from the best information, that his character and morals, are unimpeachable; and while he continued his connexion with the Methodists, he was regarded as their champion, and as a man of very strong powers of mind. Of his literary acquirements, I know nothing, excepting, that my informant assures me, that in his preaching and conversation, his language is good and correct.

Accept, Dear Sir, the assurance of unfeigned regard, from one who will ever esteem it a source of happiness to salute you as a Friend and Brother.

WARREN SKINNER.

From a paper published at Lockport, N. Y.

V. D. M.

A writer in Plain truth, No. 7, under the signature of 'V. D. M.' says "Your charge of 'filching thousands from honest industry,' I shall pass over, until I shall have learned which is the 'basest larceny,' that of soliciting aid to supply a man with a Bible, or with a garment; or whether it is worse to 'beg' now, than it was when Paul 'begged' for poor saints at Jerusalem."

Who says it is wrong "to solicit aid to supply a man with a Bible?" Who has pronounced it "larceny" to give to any man who needs? We have not, neither has any person of whom we have heard. But we do say, and that fearless of contradiction, that there never was a "BASER LARCENY" committed, than that man commits, who is guilty of begging money from *rich* or *poor* for a declared charitable purpose, when he knows that the money given will not be applied to the charity intended by the donor. Now, Mr. V. D. M. the money piously "solicited to supply the poor with Bibles," is not so applied. The American Bible Society is well known to be nothing more nor less than an EXTENSIVE PRESBYTERIAN PRINTING ESTABLISHMENT—the funds of which are under the control of their priests. They manage the money given them like "wise serpents," they are printing Bibles, creating a large fund, and in the mean time, as rapidly as possible, and so manage as to SELL them for a price, at which, we should think, the establishment will not break down. For example:

☞The Society's report for the last year, represents them to have printed 134,629 copies of Bibles and Testaments: of which they **SOLD** ONLY 127,357 copies—and **GAVE AWAY** to the POOR the immense number of SEVEN THOUSAND, TWO HUNDRED AND SIXTY COPIES!!! But mark reader, while GIVING TO THE POOR SO GENEROUSLY, they received $64,764.13!! or EIGHT DOLLARS AND NINETY-ONE CENTS per copy for each Bible and Testament GIVEN AWAY!!! SUCH PIETY AS THIS IS A CURSE TO ANY COUNTRY and *the less we have of it the better*. Who would refuse to give away a Bible worth 50 cents, and take in return $8, 91? It would require considerable piety to enable a man to hold out long at this rate!! V. D. M. will appear to quite as good advantage by not bringing the Bible Society into his controversy.

The value of "begging for the needy now," which V. D. M. speaks of, can be estimated by this Bible calculation—and CHARITY is as much out of the question in one case as in the other. "Beg" of the poor to give to the poor! No body of priests excepting Roman Catholics, that we know of, either *feed* or *clothe the poor*. In countries we have knowledge of, they are the foremost to oppress—and strip them of their LIBERTY, MONEY and RAGS, in the name of the Lord. Paul's collecting was actually for the poor, and was, no doubt, applied to their wants. If so, this is not a parallel case for modern clerical beggars. So they need not point at it for the purpose of making us believe they are imitating Paul! They are extremely careful about following the examples set them by this good man. Among their host, where is the man who can say, in truth, that his hands have ministered to his own necessities, and to those of others? Paul worked at tent making;* and if he were on earth at this time, no doubt but the same cry which he heard at Ephesus, would again be heard. "Sirs, ye know that by this employment we have our wealth."

* "Or maker of Mechanical instruments. See Marsh's Michaelis, vol. 4, pp. 184. Kneeland's N. T. vol. 2, pp. 64.

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DOLPHUS SKINNER, EDITOR.

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Letters and communications relative to the Magazine, to be directed (in all cases *post paid*) to DOLPHUS SKINNER, UTICA, N.Y.

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